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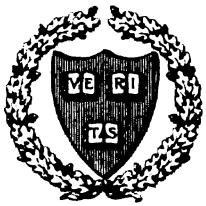

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THE

MILLENNIAL HARBINGER,

CONDUCTED BY

A. CAMPBELL & W. K. PENDLETON.

I SAW ANOTHER MESSENGER FLYING THROUGH THE MIDST OF HEAVEN, HAVING EVERLASTING GOOD NEWS TO PROCLAIM TO THE INHABITANTS OF THE EARTH, EVEN TO EVERY NATION, AND TRIBE, AND TONGUE, AND PEOPLE; SAYING WITH A LOUD VOICE,—FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS JUDGMENTS IS COME; AND WORSHIP HIM WHO MADE HEAVEN, AND EARTH, AND SEA, AND THE FOUNTAINS OF WATER.—*John.*

GREAT IS THE TRUTH, AND MIGHTY ABOVE ALL THINGS, AND WILL PREVAIL

SERIES III.....VOL. IV.

BETHANY, VA.:
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PREFACE.

THE more we accomplish the more we have to accomplish. All things are full of labor, and therefore the more we acquire the more care and the more toil to secure our acquisitions. Good men can never retire from their works of benevolence. Their fortune is never made. I never heard of an Apostle, Prophet, or public benefactor, retiring from their respective fields of labor. Moses, and Paul, and Peter, died with their harness on. So did Luther, and Calvin, and Wesley, and a thousand others as deserving, though not so well known to fame.

We are inured to labor. It was first a duty. It is now a pleasure. Still there is such a thing as overworking man and beast, mind and body. The main spring of a watch needs repose, and is the better for it. The muscles of an elephant and the wings of a swift are at length fatigued. Heaven gives rest to the earth because it needs it; and winter is more pregnant with blessings to the soil than summer with its flowers and fruits. But in the war for truth and against error, there is no discharge.

We have seen an immense community rise in the lapse of thirty years. They have renounced the tyranny of opinionism---they have abjured allegiance to papistical traditions- -they have repudiated the schismatical tenets of a morbid Protestantism---they have rallied around a few cardinal salutary and sublime truths, and have vowed to build their faith, their hope, and their love upon the firm foundation of Apostles and Prophets; and, without regard to differences in mere opinions, they have resolved to receive, cherish, and sustain one another as brethren in the family of God.

But among these thousands and myriads of men, formerly of all creeds and parties, there are all sorts of spirits, all conceivable varieties of intellect and disposition—some that require a bridle, and some that demand a spur. We have the diffidence and tardiness of age, and the waywardness and impetuosity of youth. Some must preach, and some must hear; some must write, and some must read; and who can say to A, Do this, and he does it; or to D, Withhold thy hand, and he obeys. In such a conflicting state of affairs, the harmlessness of the dove with the wisdom of the serpent are of the greatest importance. Indeed, all the graces of the spirit of Christ are indispensable to the setting in order the things that are wanting, and to the maintenance of "a unity of spirit in the bonds of peace."

For these, and many such reasons, there appears yet much to be done to increase the knowledge, to perfect the character, and to direct the energies of a great and mighty people. Having been long conversant with all these matters, and most intimately acquainted with all things from the beginning and very generally known to, and knowing, the master spirits of reform, I cannot consent to fold up my arms and retire into a state of indolent repose. I feel it, then, not only a duty which I owe to the Lord and to the brethren, to stand up to my labors in this department, as well as in all other fields in

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which I am engaged, but am thankful to him that has called me to this work and toil, that, however unable to meet my own wishes or those of my brethren in the manner of the performance of my labors, I feel as strong in the desire, and as ardent in the purpose to continue at my post, and still to contribute my mite to the furtherance of that great revolution that is now both publicly and privately going forward in the world. To this work also I have the earnest and importunate requests and desires of very many brethren, and shall therefore expect their indulgence and their aid in every way they can further the prosperity of the cause of reformation.

The signs of the times are, in some respects, more auspicious now than at any former period in the memory of the present living generation. When before, since the great apostacy, did the world, European and American, hold a convention for the furtherance of union among Christians, and for the purpose of forming an alliance in favor of catholic truth against sectarian heresies and error? When did the heathen world before ever stretch out its hands to Christendom, imploring them to come over and help them to extricate themselves from the snares and toils of Paganism? The world without the Christian profession, and the world within it, are alike discontent with themselves and their condition, and are alike calling for help.—Ought we not, then, to be more earnest, more sanguine, and more laborious than ever before in the furtherance of the gospel, and in the maintenance of our truly enviable position in relation to the present attitude of the whole Christian and Pagan world?

For my own part, I can say, that, although we have much to learn, and have had several unpleasant and unpropitious incidents amongst us, growing out of editorial aspirations and aberations from Christian propriety, still I thank the Lord for what we have achieved, and am still more confident than ever of the wisdom and strength of the ground that we have taken in seeking the conversion of the world and the union of Christians, and more assured of its ultimate triumph over all the schismatic theories and enterprizes of the age in which we live. Still we must stand to our post, and remember that it is only he who perseveres to the end that shall be saved.

A. CAMPBELL.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. IV. BETHANY, *JANUARY*, 1847. NO. I.

THE BIBLE CAUSE.

DURING that fearful gloom, justly called "*the Reign of Terror*," which was, in truth, the *reign of Atheism*, when in France—that broad street of the Apostate City—the Bible, like a condemned criminal, was dragged through the mire of its public highways by the minister of death—the cause of Protestant Christianity, the cause of true religion, the cause of humanity, was at its lowest ebb. The bodies of the Two Witnesses—the Prophets and the Apostles—the Law and the Gospel—the Old Covenant and the New, lay dead and unburied for three symbolic days and one half—from the midst of A. D. 1794 to the end of A. D. 1797. Then the Spirit of Life reanimated them. They stood upon their feet. They began to rise, and in A. D. 1800 they were taken up into heaven, when, in the English metropolis, the friends of God and man agreed to enter into a public covenant not merely to stand up for the Bible, but, through bad report as well as through good report, to honor it, and to send it on the wings of every wind to every nation under heaven. This covenant was called the British Foreign Bible Society. This covenant was not entered into between ecclesiastic parties for any secular or partizan purpose. Good men, of all parties, who felt their indebtedness to the Bible—who realized its untold treasures of wisdom and salvation—who were made partakers of its spirit of benevolence—bound themselves to make one grand effort—one strong co-operative and persevering effort, to send the message of mercy and hope to all the world.

The Bible, "WITHOUT NOTE OR COMMENT," from that moment began to be plead as the sovereign remedy for Paganism, Infidelity, and Sectarianism. The cause was of God. The best men in the world not only prayed for its success, but took hold of it. They gave it both their heart and their hand. The spirit of the enterprize went abroad in the Protestant world. It crossed the English Channel. It crossed many a river and many a mountain in Europe. It crossed

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the Atlantic. It visited the New World. It entered into the Protestant brotherhoods. An AMERICAN BIBLE SOCIETY was conceived. It soon came to maturity, and was developed. It began to send the Bible over the New World. It thought of Asia, and of Africa too, as did the British and Foreign Bible Society. It desired to send back to Palestine, to Jerusalem, and to the lands beyond these, the "*light of life*," which once had irradiated them and radiated from them. But this called for translation, and for co-operation in translating. Differences arose in translating the apostolic commission. It was a serious matter. Conscience lifted up its voice, asserting its own rights and the rights of the Messiah. An "AMERICAN AND FOREIGN BIBLE SOCIETY" was the result. But it was not the field of labor so much as the true version of untranslated words, that possessed the hearts and constrained the efforts of the authors and founders of this new institution.

It just meets our views and uses the arguments which we have always used for a new version. It has selected nearly all the important words we have selected, and given to them the same preference that we have given to them, and for the same reasons. They have done much abroad, and are now doing much at home, in this great work. They have raised up men, some eminent men—men of eminent attainments, of eminent sacrifices, of eminent piety, of eminent labors, of eminent success. Why not, then, add more contributions to their capital, and reap a share of their harvest at home and abroad! Why spend thousands in getting up new foundations, new agencies, and new officers!

But we are told that these Baptist brethren have not dealt kindly by us; nay, that they have been cruel to us and proscriptive in the highest degree. For this reason, say some of our impulsive and uncalculating brethren, we ought not to pay them for abusing us!

But are we paying them! and if we are to repay them, ought we, *as Christians*, to repay them with blessings or with curses, or with silent disdain! My New Testament says, "Overcome evil with good." I believe it is the one only way of overcoming it.

The Baptists have greatly improved in many respects, while in some others they have retrograded to pedorantistic ceremonies. Their public worship is, in many places, fast degenerating into a few fashionable stale ceremonies. Still they have in their system recuperative and regenerating elements. They and we are one in all the grand distinctive principles of the Christian Institution.—They teach the great truths—that "Christ's kingdom is not of this world;" that every man must be enlightened, convinced, and con-

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verted for himself. They repudiate God fathers, spiritual fathers, and all proxies in religion. They believe and teach that the Christian religion is a personal thing, both subject and object. And, consequently, their and our views of a church, with its officers, duties, and obligations, are the same, &c. &c.

Let us, then, not be such partizans as to differ for the sake of differing from them. Let us cultivate friendship, brotherly kindness and forgiveness. Thus will we fraternize with all that is good, and triumph over all that is evil, among them. Surely if there can be an *antipapistical Evangelical Alliance*, for the same reasons, and for one more, there may be an *Evangelical Baptist Alliance*, without an amalgamation of all church relations and usages. We do not oppose such of our brethren in the interior as choose to form a *Christian* Society for themselves, for one state or for several states. We would much rather aid than injure them in any way. Do they conscientiously feel it a duty to set up for themselves? Then let them please themselves. We will not only offer them no violence, but we will do them good. We only prefer a wider field, brighter prospects of usefulness, and larger hopes of a great reward, in giving our principal aid to that Society to which we have, for some years, contributed our mite. I do not pay them for either good or evil done to me. They have done me no favor, and they can do me no harm. But it is not to them we give. We do not repay them for good or for evil. We give to the Lord and to the human race. We scatter our bread upon larger waters, and we spread our net in broader streams than they who confine themselves to home distribution and to one version in the cities of the West.

Indeed, I am tired of rival establishments in every thing called Christianity. There is too much flesh and too little spirit in these antagonistic establishments. I wonder that we have not Baptist and Pedobaptist stores and shops, ploughs and penknives, as well as newspapers, Bible Societies, Schools and Colleges.

Now, as a Bible is a Bible, no matter who prints it, sells it, buys it, or bestows it, there is nothing connected with the manufacture of the book, or with the flesh, blood, or bones of the colporteur who bears it away openly or *in cog.*, that would authorize the erection of a new Bible Society for every community in the land. Bibles are not party creeds, nor sectarian shibboleths, cast in a new or in an antique mould, deeply embossed with the ecclesiastic armorial of a party.

We have something called a catholic faith and a catholic Bible. Let us, then, have a catholic spirit, and co-operate with those who are doing all they can, and have still abundance of room, both at

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home and abroad, for all our offerings, to go directly to the relief of perishing millions, who are now stretching out their hands and importuning us to send to them that Charter of Life and Immortality which has done so much for us in all things temporal, spiritual, and eternal.

The following valuable communication and suggestions, from our Professor Milligan, are so clear and striking on the claims of this great object upon our benevolent consideration, that we have made these remarks only to invite the attention of our readers to the consideration of them. We think them the best New Year's gift we can confer upon our numerous readers; and will only farther say, that we intend more frequently to remind them of their duties in this most interesting and fruitful field of Christian enterprize. The crisis is an important one—indeed, a peculiar one. The great machinery of the American and Foreign Bible Society cannot be fully employed for the want of means. The withdrawal of very many southern Baptists from the cause because of the eternally to be vexed questions of Southern Slavery and Northern Abolitionism, make it more our duty to stand by those who have given the Bible to Burmah and are sending the gospel into the centre of the Pagan world. A. C.

BIBLE SOCIETIES.

Brother Campbell—THE present age is remarkable for the number of its voluntary and philanthropic associations. We have temperance, abolition, and colonization societies; protestant, masonic, and odd-fellow associations, and a host of other human combinations relating to almost every topic of public and private interest that now excites the attention of the great American family. These have all had their fortunes and their places in the various revolutions and changes of the popular sentiment. But without entering upon an investigation of their comparative merits or demerits, it may be confidentially affirmed of them all, that they have accomplished no lasting and permanent good without the salutary and sanctifying influence of the Sacred Oracles. Let me not here be misunderstood. I do not affirm that these societies have exerted no beneficial influence on the world. On the contrary, I am persuaded that *some* of them have done much good; and under the guidance and blessing of God, I believe that *these* are destined to do still more. But what good they have done, they have accomplished, not as independent associations, not by adopting the human devices of any school of infidel philosophers, but by drawing their motives and their arguments from the Bible, that great fountain and source of moral and religious truth, from which all influences must be derived, that are in their nature adapted to ameliorate the present state and condition of man, to fit

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him for usefulness and happiness here, and for eternal life hereafter. —Reasoning, then, *a priori*, from these premises, we would necessarily conclude, that in every intelligent community, Bible societies are not only far more numerous than all others of a benevolent character, but also, that they are sustained with a degree of liberality that as far transcends that by which other societies are supported, as their intrinsic importance surpasses that of all others, as the Book of God excels the writings of men, as the philosophy of heaven transcends the puerile schemes and devices of earth. But we have not to remain very long in suspense, as to the correctness or incorrectness of such a conclusion, at least, in relation to the world as it is. Facts, the plainest and most convincing arguments, soon relieve us from any such logical embarrassments. The truth is, there is not another cause beneath the heavens, that is so meagerly and so parsimoniously sustained, when estimated in the ratio of its absolute and relative importance, as the cause of the Bible. Multitudes of professing Christians have given ten times as much to enable their political leaders to carry out their party views of national and state policy, as they have contributed to send the bread of life to the perishing millions of the heathen world.

Why this very unequal expenditure of the means that God has committed to our care, as the stewards of his manifold favors! Is it because there are no persons to be redeemed from the love, the practice, and the consequences of sin! Nay, verily; for while I am writing this communication, a pall of moral darkness, and the shadow of eternal death hang suspended over not less than six hundred millmillions of *our brethren* according to the flesh! Is it because the revealed gospel has ceased to be the power of God unto salvation to every one that believeth it! No; for says Peter, 'the word of God is not corruptible seed, but incorruptible, which liveth and abideth forever.' Is it because the church has been freed from the responsibility of converting the world through the proper means divinely appointed and ordained for this purpose! It cannot be; for she was constituted the pillar and the ground of the truth, with the solemn obligation imposed upon her to do good to *all men*, as she may have opportunity. Is it, then, because we have no opportunity of sending this divinely prepared panacea, this catholicon of heaven, to the diseased and perishing millions of our race! No; we cannot even plead this as an excuse. God has given Christians every opportunity that they could desire. He has already removed, in several very remarkable cases, the political barriers interposed by princes, kings, and emperors. He is manifestly preparing the minds and hearts of the heathen to receive the gospel. He has already furnished all the apparatus necessary for carrying on this great work; and lastly, he has furnished the church with the means necessary to accomplish it. But few, then, can plead the want of opportunity, for neglecting this important duty.

Why, then, I ask again, is it so much neglected! Chiefly, I apprehend, because it has not been urged upon the attention of the church with sufficient zeal and importunity; and, consequently, it has been forced to yield to claims of infinitely less importance. This

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conclusion is in perfect harmony with the spirit and the operations of the age in which we live. Other measures of paramount importance have suffered from the very same cause. Who, for example, that has ever reflected philosophically on the science of political economy, can for a moment doubt, that the public mind is the most lucrative source of wealth ever cultivated by any nation under the heavens. I boldly affirm, that there is not a man within or without the republic worthy of the name of legislator, who does not cordially respond to the affirmative of this interrogatory! The great, the profound, the leading statesmen of all parties, profess to be the friends and advocates of a liberal and universal system of education. It is too plain, it is too important a matter to afford much ground for party strife and party jealousies, and for this very reason, it has been comparatively neglected by all parties. They are all too busily engaged in advocating and promoting their own views on matters of doubtful disputation, to say or to do much for a cause that falls not within the limits of controversy.

But though we profess to be a nation of original thinkers, it is nevertheless a fact, easy to be demonstrated, that the mass of the people do not estimate the importance of most measures so much from a patient and careful investigation of their intrinsic value, as from the strife of words, the number of debates, and the protracted and frequent excitements carried on by the leaders of their respective parties. Hence, thousands of our honest plebians regard a slight change in our impost duties a matter of much more interest to the republic than the establishment of a thorough and universal system of education. Hence, too many professors of Christianity consider the doctrine of unconditional election and reprobation, the various questions that have been discussed respecting baptism, the laying on of hands, the *mode* in which the Holy Spirit operates in the conversion and sanctification of sinners, and a thousand other topics of the same category, as matters of greater intrinsic importance in the great scheme of redemption, than the death, burial, and resurrection of the Lord Messiah! And hence, too many among us place a higher estimate upon almost every other Christian duty, than upon that of sending the Bible faithfully translated, to every kindred, and tongue, and people, and nation.

This conclusion has more than mere theory for its basis. I have recently tested its correctness by facts, the best criteria in the world. Having become convinced that we had entrusted this work too exclusively to the agents and managers of our national and state societies, and that some more energetic measures should be adopted to carry forward this great and glorious cause, I presented its claims before the brethren at Williamsburgh, on the fifth Lord's day of August last. At the close of the public exercises of the day, the brethren resolved that they would meet on the next Saturday to form a Bible Society. And although it was a very busy season with the farmers, a number of them cheerfully left the business of their occupation, convened at the time and place appointed, organized a society, and gave a very liberal annual subscription to aid the American and Foreign Bible Society in sending the word of life, faithfully

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translated, to the benighted heathen world. The next first day I advocated the same cause before the disciples at Pigeon Creek.—They, too, agreed to meet for the purpose of organizing a society. But I have not yet heard what was the result of their benevolent deliberations. On the following Lord's day I presented this matter to the congregation of disciples at Pleasant Valley. They afterwards met, organized a society auxiliary to the American and Foreign Bible Society, and greatly surpassed my expectations in their zeal and liberality.

The same means, I am persuaded, will produce the same results in other congregations. My object, then, in troubling you and your readers with this communication, is simply to request the teaching brethren to lay this matter before their respective congregations; to press it, with becoming zeal and assiduity, upon the minds, hearts, and consciences of their fellow-disciples, till they all become acquainted with the facts, understand the principles, and comprehend the duties and obligations that are involved in this great work of evangelizing the world by sending the Bible, faithfully translated, to every nation under the heavens. If even one man in each congregation can be persuaded to do this for one year, I confidently predict that the great majority of our churches from Maine to Texas, from the Chesapeake to the Columbia, will become zealous and efficient supporters of this heavenly enterprize. And what a spectacle would this be for men and angels, for heaven and earth, compared with our present indifference on this subject! But there must be some one to lead, guide, and direct others in all such matters, or the best cause on earth will languish and die. And by whom shall this labor be performed, if not by the Evangelists, Pastors, and Teachers in the kingdom and patience of our Lord Jesus Christ! For one, then, I now give my pledge to the brethren that this business shall be attended to in the church at Williamsburgh, as long as I shall be permitted to exert a sufficient influence in this congregation. And also, that I will do what I can to advance the same cause in other Christian communities throughout this neighborhood. I ask again, then, is there not *one* in each of our churches who will solemnly promise that he will faithfully perform the same labor, and discharge the same duties in the congregation of which he is a member?—Brethren, upon your answer to this question may depend the eternal destiny of millions of our race. Hesitate not, then, I beseech you, to engage at once in an enterprize so noble, so philanthropic, so heavenly, so divine.

I will not protract this communication by an attempt to show through what institution we should operate in this God-like enterprize. The reasons already assigned by several of our editorial brethren are, in my judgment, conclusive that we should contribute our means through the American and Foreign Bible Society. And so far as I have received information, I believe that they are so regarded by the brethren generally. With due deference, therefore, to the opinions of others, I would respectfully submit the following Constitution for the convenience of some and for the sake of securing more harmony and union in all the churches.

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CONSTITUTION OF THE ——— BIBLE SOCIETY.

Art. I. This Society shall be called the ——— Bible Society, auxiliary to the American and Foreign Bible Society.

Art. II. The objects of this Society shall be to raise funds to supply the destitute in our own neighborhood with the word of God; and to aid the parent Society in its efforts to circulate the Bible throughout the world.

Art. III. All annual contributors to the funds of this Society shall be members. But every one shall be permitted to give according to his means, or as God has prospered him.

Art. IV. The officers of this Society shall be a President, two Vice-Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer, and six Solicitors. The duties of these officers shall be the same as of like officers in similar Societies.

Art. V. This Society shall meet annually on the first Monday of January, at the hour and place previously appointed. At which time the officers shall be chosen, the proceedings of the year reported, and any other necessary business transacted. But if no election shall take place at the time specified, the officers already chosen shall continue to serve, until others shall be appointed.

Art. VI. This Society shall have power to enact such by-laws, and to adopt all such regulations as may from time to time appear to be necessary.

Art. VII. This Constitution may be amended by a majority at any regular meeting of the Society.

It may serve to strengthen our hands, and to encourage our hearts, to know that thousands are assembled in their respective congregations, at the same time that we are convened in our own, to unite their prayers, and all their best efforts to advance the interests of our Redeemer's kingdom among the barbarous and benighted nations of the earth. Besides, the beginning of each year seems to be a suitable time for such a purpose. It affords us a good opportunity for contemplating what God has done for us, what we have done for his cause and for the world during the past year, and what, with the divine blessing, we can do for the cause of truth and righteousness during the present. I propose, therefore, that all who feel an interest in this matter, meet on Monday, the fourth day of January next, to form societies, receive contributions, and to do whatever they can to redeem the world from sin and death, by the distribution of the Sacred Oracles of eternal truth. And may He that ruleth in the heavens, and who does what is pleasing in his sight among the inhabitants of the earth, guide, direct, and overrule all our efforts in this holy undertaking! May he fill our hearts with knowledge, our mouths with praise, and the world with his glory! Amen, and amen!

ROBERT MILLIGAN.

Washington, Nov. 11th, 1846.

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STATE OF RELIGION AT THE NORTH.

A VERY remarkable declension, it seems, has of late marked the condition of the New England churches. Whole associations complain of not having received *a solitary accession* by baptism during the year! Very many associations have retrograded, in numbers, to a very great extent. All complain, more or less, of blight, decay, apathy, and death. So general and remarkable has this state of things become, that many are noting and lamenting its existence, while others are speculating on its causes.

Its causes, it seems to us, are sufficiently obvious, and are of such a nature as to demand the immediate attention of the parties concerned. They are clearly two fold:—The first is the prevalence of those silly and mischievous heresies, in various forms, which have swept over the land, beguiling ministers, dividing churches, and calling off the attention of the people from the great question of their own salvation. The second is the fact that both ministers and people, to a very great extent, instead of attending to their own concerns—to the healing of dissensions among their own members, and seeking the conversion of their own population, have been bestowing their chief attention on the concerns of their neighbors! Their ministers, instead of preaching the gospel to sinners, have been piping, day and night, on the subject of *slavery*, and other kindred topics!

Facts such as these, are fully adequate to the production of the effects complained of. Indeed, these results might have been foreseen, and in truth they *were* foreseen, and predicted by many who were calm and unprejudiced observers of what was passing.

For the following extracts we are indebted to the Alabama Baptist.

The following extracts show the terms in which the letters from the churches, generally, speak of the absence of the spirit of revivals. The first relates to the Philadelphia Association, the oldest in the United States:—

"The reading of the letters from the churches was completed.

"They generally tell the same tale that comes to us from most of the associations that we have heard from. A want of special interest and a state of lukewarmness characterizes the majority of them. Some few had a more cheerful account to give."

There is a loss of 45 during the year.

Association in Vermont.—The letters which we read, brought us heart-breaking accounts from the churches. Apathy, declension, division, absence from the means of grace, neglect of church discipline, seemed to prevail. Religion is in a low state around us, but it seems to be a little lower in Addison county than in any one of the four associations which we have attended. *Not a solitary instance of baptism or conversion was reported.*

Vermont State Convention.—An account of the state of religion in the various associations composing the Convention, was given by pastors present. They furnished a most mournful and gloomy picture of the religious condition of the churches. Very few revivals

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have been enjoyed during the year. There has been a great diminution of numbers in their membership; and of the once flourishing churches scattered up and down, along on Lake Champlain, in Addison county, scarcely any one of them possesses the least degree of efficiency. Millerism and Murrayism have swept over them like a blighting curse, and left them torn, and sundered, and withered.

Hancock Association, Maine.—This body has 32 churches, 18 ordained ministers, 3 licentiates, and 2267 members. The Minutes state that there has been a "decrease of 190 since last year, the most of whom were reported in the letters from the churches, as dropped."

The Clerk says, "No revival was reported in any of the letters, and but one individual baptized, while death and defection are thinning our ranks."

New Haven Association, Connecticut.—The letters from the various churches breathed the spirit of piety and fraternal affection, but most of them told the mournful tale of continued spiritual dearth. A few have been blessed with revivals, and received accessions, particularly the first church at Middletown, and the church at Deep River.

Salem Association, Massachusetts.—The reading of the letters occupied most of the afternoon; but, like those of the Boston and other Associations, detailed nothing that was especially fitted to animate or encourage.

Providence Association, Rhode Island.—In the afternoon of Wednesday the letters from the churches were read. These, with scarcely an exception, while lamenting the languishing state of religious feeling so widely prevalent, breathed a spirit of regret and dissatisfaction with their present condition, and an earnest desire for the outpourings of the Holy Spirit. Within the past year but twenty-three members have been added by baptism.

Meredith Association, New Hampshire.—The reports from the churches presented a very mournful picture. Not one solitary instance of baptism was announced. The loss exceeded the gain by eighty-four, while the loss last year also was eighty. Thus in two years the churches have diminished more than one-tenth! Nor has this been the result of disastrous attacks from without, nor of destructive heresies within, but of the silent and almost insensible working of that spiritual consumption, which is almost every where eating up the lifeblood of the churches. Well may we ask, with intense alarm, 'What shall be the end of these things!' In the years 1831–1835, the churches gained 485 members; in the years 1836–1840, they gained 353; but during the years 1841–1846, they have lost 492! That is, instead of gaining 500 members, as healthy progress would have required, they have lost nearly five hundred—making a difference of nearly a thousand!

But we will make no further extracts. May the Holy Spirit again visit these churches with his quickening influences, that they may rejoice in the God of their salvation!

REMARKS.

We copy the above from the "Biblical Recorder," Raleigh, N. C., a well conducted Baptist Journal. I do not allege against its judi-

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cious Editor, in this case, a *non causa pro causa.* I do not say that he has alleged a wrong reason for the state of religion in his own denomination at the North. Nor do I allege that were such a condition of things to occur amongst us, it would not rather be ascribed to something radically defective in the cause we plead, than to any contingency of this sort. But I do allege that the defence of slavery at the South might as logically be assigned for a similar apathy and decline in certain regions, as opposition to it at the North. We cannot speak advisedly on such matters. We do not always, nor often, know why God withholds his blessings from certain persons and communities at one time and bestows them upon the same persons and communities at another time. Cowper, in his poems, assigned to slavery in the British islands the tornadoes and pestilences that sometimes fell upon them. But has the climate changed since slavery was abolished! Upon the whole, there is more of resentment and passion than of wisdom and philosophy in the expression of such views.

But we have a better reason—because founded upon revelation—to assign for these dead calms and dull cold seasons of lamentable decline. There is an artificial and animal excitement occasionally got up. The blood is made to boil over by the fleshly appliances of popular revivalism—the greatest misfortune of the present generation—an expedient never recognized by any messenger of God, Jew or Christian. The Apostles relied upon truth, upon evidence, and upon the blessing of God. They had the Spirit of God, but never preached it to make converts. They preached Christ—and not the Holy Spirit. They spoke the gospel in simplicity, in love, and with great earnestness. They had wisdom and they had eloquence supernatural and divine. They had no fleshly wisdom—no fleshly appliances—no Methodism, Whitfieldite or Wesleyite. They neither preached Calvinism nor Arminianism. They preached a crucified Christ, and called sinners to repentance.

I am one of those who believe that the old way is the best, and that the Apostles are better models than Methodists, Baptists, or Presbyterians. We must have the true God, the true Lord, and the true gospel preached to make true Christians. Faith comes by hearing—not the opinions, the speculations, nor the inventions of men—but "by hearing the word of God." Every form of religion has its own abuses. Jews had their idol gods, and altars, and priests; and Christians have had their idol saviours, mediators, and gospels. Sectaries give to their theories and their new measures all the potency and charms which our less favored ancestors gave to

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their new gods and new devotions. Our means of conversion and our conversions are not, therefore, just like those of the apostolic age.

Our most evangelical sectaries are neither evangelical in their theory nor in their practice. There is of the leaven of Gentilism or of Judaism in their hearts as well as in their heads. In the reports of the panic aboard the Great Western and Great Britain during the imminent perils through which they passed, what a display of superstition on the part of some of the members of the new Evangelical Alliance! More than sixty persons partook of the sacrament as a preparation for death, or as a quietus to their fears. Some, too, that had never tasted the mystic elements before! A portion of the Episcopal service was also read, and the Lord's prayer repeated! What clearer indications of the darkness and confusion of mind incident to some of the most popular of the sectarian forms of modern Christianity! A large company of persons praying, "Give us this day our daily bread," when in the immediate prospect of death, because our Lord had, on another occasion, and before the Christian religion was instituted, given to the disciples a model of prayer suited to that particular crisis. They might as rationally have eaten "the last supper," because our Lord did so before he entered on his sufferings, as thus to have misapplied his form of prayer.

In one of my shipwrecks, when dashed upon the rocks on the Highlands of Scotland, I saw many such scenes transacted. We had a Roman Priest aboard, who gave a wafer to babes in the bosom of their parents, with this injunction, "Put out your tongue, receive this wafer, swallow it whole; it is your Saviour's body, and thus prepare for death." In passing along amongst the berths, I descried two Presbyterians on their knees, with an inch of candle between them, and a Bible open somewhere, as I conceived, in the book of Kings, probably about the consecration of Solomon's Temple. They had put on their aprons and all their Masonic symbols, and were in a very prayerful mood. This mystery I never had explained to me. My opinion was, that they dressed themselves for their burial, and hoped, if the wreck were blown ashore, they might find a sympathetic burial on the part of the "brethren of the mystic tie."

Among other scenes was that of a good Romanist, with his lady, each with a child in their arms. He prayed with great vehemence, and with a most rapid utterance, as if eternal life depended upon saying so many prayers in a given time—"Holy Virgin, Mother of our Lord, St. Peter, St. Paul, St. Andrew, allay the winds and save

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our bodies from this cruel death!" In the midst of these repetitions one of his children was screaming as if in great agony; to which, with great animation and a little indignation, he very emphatically said, "You imp of the devil, hold your tongue!" adding with great haste, "Holy Virgin Mother of God, have mercy upon us!" Other scenes, as absurd as these, crowded upon my observation during twenty-four hours suspension upon the point of a rock, while the waves of a tumultuous sea passed over us, hourly threatening to break to pieces the already fractured hull of our vessel.

There is no hypocrisy in such scenes. Each character is true to itself. Hence the value of such a lesson. I have passed through two such scenes, and therefore have had two introductions to the cabinet of the human heart, which I hope never to forget, and for which I desire always to be thankful. Though long since passed away, they yet speak in my ears.

During the alarm in the Great Britain, we are assured by a good Baptist brother, Elder Church, of New York, that Dr. Cox and others "read the scriptures, prayed and exhorted in the cabin." No other details are given as to what passed there.

The reading of the scriptures amid such scenes as these, in the cabin of a sinking ship, is rather a mysterious employment. That the Doctor could not confide in his memory, or the people in his testimony, I would rather suppose, than that there was in this affair a tincture of that same superstition already noted. Strange, indeed, that a minister of the gospel should, like the Philippian Jailor, have to "call for a light" to read for himself the gospel or any of its promises; and still more strange that his auditory should at such a crisis call for proof. Dare he not confide in his own memory, or were they unwilling to rely upon his quotations? These are anomalous circumstances which need a word of explanation. The times, indeed, are sadly out of joint, and few there are who comprehend them. The only improvement I could make of this inexplicable incident is to enjoin upon all, teachers and taught, the necessity of having so much of the Bible in their hearts and in their understanding as to furnish them with instruction and comfort on every emergency.

Of how little value organization, learning, theological schools, and a learned ministry, without the knowledge of the sacred scriptures, a full reliance upon them and the Spirit that inspired them, with all the means and ordinances of divine grace enacted in them for the edification and sanctification of Christians, and for the conversion of the world! A. C.

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CONVERSATION.

Nothing can be less edifying than the every day conversation we hear, and too often unite in, among the idle or busy throngs with whom we mingle in passing through life. There is little or nothing introduced worthy of the consideration of a rational being—nothing from which any great lessons of practical wisdom can be drawn—nothing leading to an enlargement of our moral or intellectual powers—nothing ennobling, useful, or instructive; but, on the contrary, every thing to dissipate the mind, degrade its high and noble aspirations, weaken its sublime conceptions, and drag down to earth and carnalize emotions given us for the enjoyment of heavenly themes and the purification of our hearts.

And this is true, no matter what the class of men we mingle with or observe. The statesman talks not of great and leading principles of government; the physician does not edify us with practical and untechnic observations upon diseases and their remedies; the lawyer explains not the useful gatherings of his laborious researches; the merchant labors not to unfold the principles of commerce and the laws of trade; the mechanic speaks not of the rich mysteries of his art; the chemist forgets that he has ever experimented in his laboratory; the navigator loses, for the time, his knowledge of the heavens and the deep; the farmer fails to recall the valuable lessons of his long experience in the cultivation of the earth; and the minister of the gospel, he whose mission it is to point the telescope of faith, and, in season and out of season, warn of the wrath to come—even *he* almost forgets that there is a heaven above us—a judgment before us—a hell beneath us; and thus the solid and valuable information of all is postponed and made available to none.

Yet men will talk—and as none troubles himself to edify the rest upon subjects of use, why they must put to sea on trifles, and loiter away the precious moments of life, in the barter of notions. A begins by a sage remark upon the weather, asserting that it is warm or cold, wet or dry, pleasant or disagreeable, as the case may justify. B readily assents, and C perhaps reminds them of yesterday. Thus the door is open. Where are you from—where are you going—your name—residence, &c precede the introduction of further commonplaces; and then come these endless trifles, sometimes producing a laugh—sometimes a frown—now a jest, and then an argument, illustrating nothing, disproving nothing, establishing nothing, teaching nothing, and finally ending in nothing—but a waste of time, a perversion of the mind and a ruinous estrangement f its powers

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from the sober and really useful exercises to which every high purpose of our nature calls them.

This is no peculiarity of the present age. It is but a continuation of the habits of our ancestors, and was no doubt a prevailing feature in the times of the Saviour and his holy Apostles. They not only observed it, but condemned it in the most pointed and intelligible language. "O generation of vipers!" says the Saviour, "how can ye, being evil, speak good things! For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man, out of the evil treasure, bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." How few live and speak as persons who realize the truth of these solemn and authoritative words! Yet they are true, no matter how we disregard them; and though in the excitement of society and the eager collision of intellect, we may be tempted away from the plain path they prescribe, still God will hold us to account in the last day; and if we cannot answer, alas for us!

But the scriptures are more particular still, and not only forbid conversation of certain kinds, but suggest to us the proper subjects upon which we should speak. Paul not only inhibits, saying, "Let no corrupt communication proceed out of your mouth," but commands to speak of "that which is good to the use of edifying, that it may minister grace unto the hearers." Yet notwithstanding all this, the most careless observer cannot but remark, too often indeed, that professing Christians are as careless of the topics upon which they converse and of the manner in which they treat them, as the merest outbreaking infidel in the community. The most unprofitable subjects are often called up by them—and not only angry and undignified disputation entered into, but vulgar and corrupt illustrations and anecdotes introduced to tickle the carnalized ears of their gaping and degraded hearers; and even should they abstain from the use o such dirty weapons themselves, they manifest a greedy disposition to catch them from the lips of others, and thus show, at the same time, that they may manifest a shame to utter them, at least a heart to enjoy them. Now the righteous soul of Lot was vexed from day to day by the filthy conversation of the wicked; and the inference is but a fair one, that every righteous soul will be similarly affected now; and, therefore, that the man who utters himself, or listens with pleasure to such things, is destitute of righteousness.

It was an observation of Mr. Burke, that kings are generally fond

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of vulgar company; and the reason of it is found not in the fact of their being kings, but in the saying of the Saviour—"How can ye, being evil, speak good things!" A man's conversation is but the exponent of his heart; and the preference of kings for vulgar company finds its origin and its reason in the same source from which it springs in common men—to wit, the wickedness and impurity of their hearts. Our Saviour has gone to the root of this fruitful and mischievous stock, and shown us its deep germ in the fountain of our own feelings—so that by its fruit we cannot fail in judging the tree. What are we to think, then, when we hear a man, no matter how long he may have been in the church, indulging in filthy language, obscene discourse, vulgar anecdotes, and by his whole conversation indicating a preference for the low and coarse language of the immoral and vicious, but that his heart is of the same nature with his speech, and that he is an impure and unregenerate creature!

It is impossible for a man to be under the abiding impression that he is a Christian—that he stands in the audience of God—is surrounded by angels high and holy, as ministering spirits, gazing intently and anxiously upon his every step, and listening in fear or hope to his every word, and not feel himself restrained into the decencies becoming one in such an audience and inspired with the sense and dignity of a man holding so proud and honorable a relation to the universe of God. Oh! it must be a deep forgetfulness that can divest even the rudest rustic of an effort to be courteous in the presence of the king and his court, and an intoxication worse than drunkenness, that can lead him to frisk and caper as the mountebank, and utter words loathsome as the reptile's slime, in the audience of ears polished and refined by the purest influences of civilization, and elevated by their rank and dignity to the respect and homage of their inferiors. But how much more forgetful must he be—how far more brutalizing the intoxication of him who will disturb, by the hoarse gratings of his vulgarity, the sweet and sublime harmony of angelic hosts, communing together on heavenly themes,—and mingle with the sweet incense of pious prayers, ascending to the gratified ears of God from the lips of his saints on earth, the stench of Babylon and the abomination of her impurities. Ah, brethren, let us see to it! God is not mocked. But whatsoever a man soweth that also shall he reap. And now let us put off all these, anger, wrath, malice, blasphemy, filthy communication out of our mouth—and let the word of Christ dwell in us richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in our hearts to the Lord. W. K. P.

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THE WORLD.

ITS RELIGIONS.

In our last number we gave a brief sketch of the humiliating idolatry, usually known as Hindooism or Brahminism, as perhaps the oldest and most prevalent sect of idolaters in the world. Budhism or Boodhism appears to be a modification of this system, and the sect embracing it are looked upon, notwithstanding their claim to a higher antiquity, as a schism from the Brahminical faith. However much these systems may differ among themselves, and whatever may be our judgments as to the horrible rites and creeds which distinguish them, they are, perhaps, nearly all, equally abominable in the sight of God, since each is essentially *idolatrous*.

The origin of Budhism is involved in much mystery and controversy. There can be little doubt that its peculiar doctrines were taught in some of the Hindoo schools of philosophy, long before they became embodied into a system, or were made the rallying ground for the advocates of a new creed. Budh or Boodh, sometimes called Guadama, appears to have been the first to have reduced them to a system and made them the basis of a new temple of error. This personage is represented in Burman books to have been the son of king Benares, and to have been born about 600 years before Christ. His birth, however, was not his beginning, but only a new form of incarnation. Through many generations he had been traversing his way to the highest state of existence, and at last, after nine incarnations, each ascending in rank, he appeared in a tenth, in the form of king Benares' son, under the name of Boodh, so exalted by religious merit as to deserve the highest deification of the faithful. But his privilege to this rank is for a limited period, and after five thousand years shall have rolled by, he must divest himself of the honor, and give place to a successor.

The atheistical principles of Boodh were adopted and espoused by the royal line which descended from him, and in process of time attained such prevalence as to threaten an overthrow to Brahminism. The controversy was at length settled by arms, and Boodhism was so effectually driven from Hindostan that scarcely a remnant of it is to be found. This event took place about 450 years after the birth, or last incarnation of Boodh, and about a century and a half before the Christian era. Ceylon and the Birman empire became the fields for renewed operations, and the superstition is now spread, for the most part over these, Siam, Japan, Cochin China, and the larger portion of China Proper.

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Their creed is essentially atheistic;—they do not believe in a final cause, but worship their deity merely out of homage to exalted merit. Matter is supposed to be eternal, self-existent, and having within itself the means of its own modifications. Animated matter becomes so by its own inherent energy and pursues its changes and destiny in virtue of the same. Works of merit or demerit are the only causes of prosperity or adversity and the condition of the world is permanent or the reverse, according as virtue or vice may predominate. "The lowest state of existence is in hell; the next is that in the form of brutes: both these are states of punishment. The next ascent is to that of man, which is probationary. The next includes many degrees of honor and happiness, up to demigods, &c. which are states of reward for works of merit. The ascent to superior deity is from the state of man."

"The Boodhists are taught that there are four superior heavens, which are not destroyed at the end of a *Kulpu*:* that below these there are twelve other heavens, followed by six inferior heavens; after which follows the earth, then the world of snakes, and then thirty-two chief hells, to which are to be added one hundred and twenty hells of milder torments. The highest state of glory is *absorption*. The person who is unchangeable in his resolution, who has obtained a knowledge of things past, present, and to come, through one *Kulpu*, who can make himself invisible, go where he pleases, and has attained to complete abstraction, will enjoy absorption, that is an exemption from all the miseries incident to humanity, but by no means annihilation. The Hindoo idea of absorption, is that the soul is received into the divine essence, but the Budhists reject the doctrine of a separate Supreme Being, and therefore, attach a different meaning to the term. Those who perform works of merit, are admitted to the heavens of the different gods or are made kings or great men on earth; and those who are wicked, are born in the forms of different animals, or consigned to different hells. *The happiness* of these *heavens is wholly sensual.*"†

The Budhist code of morality is very short. Five commandments embrace the entire code for the common people. They forbid—1. The destruction of animal life. 2. Adultery. 3. Theft. 4. Falsehood. 5. The use of spirituous liquors. The higher classes or de-

*To convey some idea of the extent of this period, the illiterate Cingalese use this comparison: If a man were to ascend a mountain nine miles high, and renew these journeys once in every hundred years, till the mountains were worn down by his feet to an atom; the time required to do this, would be nothing to the fourth part of a *Kulpu.—Ward, on the Hist. Lit. and Religion of the Hindoos.* †*Idem.*

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votees are more restricted, and must abstain from dancing, songs, music, festivals, perfumes, fine dress, elevated seats, &c. In addition to this classification of offences, they have a scale of meritorious actions, of which, feeding a hungry and decrepid tiger with one's own flesh, is the highest.

In their worship they employ both priests and temples. The latter are erected in honor of Boodh, of various sizes and forms, and contain his image. He appears as a king, sometimes with a retinue of attendants, sometimes upon a throne mounted on the backs of elephants or encircled by a hydra, and sometimes in a sitting posture, with his legs folded under him like a Turk, and his right arm enveloped in a yellow robe, thrown over his left shoulder. His ears are stretched down much below the usual limits, and his head is covered with a profuse nap of the true African curl. Images of celestial attendants, both male and female, equally uncouth, generally wait before his presence and indicate his exaltation. Before his ascent he taught his followers that his remains, his doctrine, and a company of his disciples were to be held in equal reverence, and therefore, whenever the worshipper approaches these images, he cries—"I take refuge in Boodh; I take refuge in his doctrine; I take refuge in his followers."

It is the business of the priests to worship at the temples every day and keep them in order, preserve perpetually burning, the lights, &c., to repeat, twice every day, the five commands in the audience of the people, who repeat after them, and receive and present the offerings of the people. These consist mainly of rice, nuts, flowers, incense, &c., and may be presented by the offerer himself, provided only he can go through the formulas. They are not allowed to marry, nor to aim at any worldly preferment, but must live as beggars upon the public alms, abstain from food after noon, own but three garments and little or nothing else, save a begging dish, a razor, a needle, and a coarse cloth to strain the water they drink, lest perchance, they should be guilty of the sin of swallowing an insect. Education is also entrusted to them, and the youth are gratuitously instructed by them in houses or colleges built by persons of wealth, in the style of a palace. At the full and change of the moon they hold their public feasts, when all secular business is suspended, and the people flock to the temples to offer their oblations or listen to the reading of portions of the Boodhist writings by the priests. The Burmans burn their dead: with the bodies of the priests, this ceremony is performed with great pomp.

This in substance is the religion of a large portion of the East,

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and especially of those countries to which missionary enterprizes have been mainly directed; and if through their instrumentality, any have been raised to the knowledge and worship of the one true God and Jesus Christ, whom he has sent, how richly rewarded must he feel, who has lent some aid to the heavenly work and contributed his mite to throw the rays of Christianity into these dark and desolate places.

The superstition of Fo is another schism from the Brahminism of Hindostan, and appears to have been introduced into China in the first century of Christianity. It differs but little from Budhism, save in making Fo the chief deity of their adoration. This remarkable personage, tradition saith, was born in Cashmere, about 1027 years before Christ, and was welcomed to life by extraordinary phenomena. The stars shrouded their light in mourning, a troop of nine terrific dragons descended from heaven, and his mother, from whose side he emerged, died the instant of his delivery. Thus miraculously introduced to this world, he sprang, like Minerva, full grown, to his feet, and striding with the tread of a giant, seven paces forward, and pointing one hand to the heavens and the other to the earth, cried with a loud voice, "None in heaven or earth deserves adoration besides me." At seventeen he married three wives, at nineteen deserted them and retired with four magi into the wilderness—and at thirty he was deified. He collected around him many priests and disciples, by whom he was believed to have confirmed his doctrines by miracles. In China, his followers are called *Seng;* in Tartary, *Samas;* in Siam, *Talapoins;* and in Europe, *Bonzes.*

At seventy-nine Fo discovered that his end was approaching; and calling together his priests and disciples, told them that theretofore he had only spoken to them in dark and enigmatical language; but that now he would reveal to them the true mysteries of his doctrine. "Know, then," said he, 'that there is no other principle of all things than the *void* and *nothing;* that from nothing all things have sprung, and to nothing all must return; and there all our hopes must end." This doctrine was not generally received, and its declaration led to new schisms, different indeed, but nothing improved.

In their morality they distinguish between good and evil, and recognize a doctrine of rewards and punishments. Like the Budhists, they have five precepts, nearly the same, and a higher doctrine for the initiated. Whoever desires to be happy, must constantly endeavor to conquer themselves and become like the original essence. To conquer one's self is to cultivate a habit of perfect indifferency, and to keep every active principle in human nature perfectly dor-

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mant. The candidate for happiness must cease to act, banish every desire, stifle every thought, and repress every feeling. The great precept is, "Annihilate thyself; for as soon as thou ceasest to be thyself, thou becomest one with God, and returnest into his being." Some of the followers of Fo, however, preach another doctrine, and advocate the superstition of the "void and nothing" and the transmigration of souls. With these the acme of human attainment is to be introduced into the class of Samanæans, who are supposed to have fully expiated all their crimes and risen to such a state of excellence as to be no longer under the obligation of revering the gods, save only the supreme God of the universe, whose especial servants they are. This being they believe to be unoriginated, and therefore incapable of being represented in an image, or of being worshipped—since his exaltation raises him above all homage. Not so, however, with his attributes. These may be represented in images, and acceptably worshipped; and hence the infinite variety of tutelary deities in China,—the seasons, the elements, the changes in the weather and almost every natural phenomenon, having each its appropriate genius, or god These are all subordinate to the one supreme God—officers or commissioned servants of *Seng-Wang-Man.*

Such, in brief, are the more notable sects of idolatry. There are various smaller divisions of these; but as our purpose is only to give a general outline, we cannot delay to particularize them more minutely. There is a classification of idolatry which should not be passed over in silence. It is that which has reference to the nature of the object worshipped. Thus, in some systems, idols are adored, which do not represent any living thing whatever; such as stones, vessels, onions, arms, &c.. This is evidently the grossest of all idolatry, and is called *Fetichism*, from the Portuguese *fetisso*, a block adored as an idol. There is a huge rock at Cape Coast, projecting into the sea, which is worshipped as the supreme, public *Fetisch*, to which annual sacrifices are blindly offered by the benighted devotees to this humiliating delusion. Besides this, every household and every individual has his *fetisch*, to which they pay special and frequent reverence.

Another form is that in which the stars and heavenly bodies generally are the objects of adoration. This is more elevated and natural, and is called Sabeism, from the Sabeans, an ancient people of Arabia; or, perhaps, from *tsaba*, a host, the host of heaven. The Egyptians were noted for blending both of these with the worship of

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idols made in the likeness of animals, as the *ox*, the *dog*, &c., under which they professed to represent some attributes of their divinity. This may be called *Zoomorphism*. The ancient Greeks and Romans, more disposed to honor themselves and their own nature, than the lower orders of animals, made idols of distinguished heroes and raised to the distinction of gods such specimens of their kind as seemed to have risen highest in the scale of heroic achievement. This was *anthropomorphism*. Last and highest in refinement and sublimity of conception, was the superstition that acknowledged a great first cause, increated and self-dependent,—and this is *Theomorphism*.

Meantime it pleased Jehovah that his name should not be without witnesses in the earth, and he selects from amongst the idolatrous tribes of Chaldea, in Abram, a people to represent him among the nations. These are developed and made conspicuous under a system sufficiently well known as Judaism. Anciently it was divided into three sects,—the Pharisees, Sadducees, and the Essenes; now there are but two, the Karaites, who admit nothing as of authority in religion but the law of Moses; and the Rabbinists, who add to this, the traditions of the Talmud, a book, the text of which was composed at the close of the second century, and to which, several hundred years after, were added, by various Rabbis, commentaries or the *Gemera*. Judaism was preparatory to the dawning of a clearer light, and in the fulness of time the consummation of that glorious scheme of human redemption devised and executed by God himself, came upon the world, and the Sun of Righteousness raises, in the midst of almost universal darkness, the life-giving light of Christianity.

W. K. P.

EVIDENCES OF CHRISTIANITY—*No. VI.*

The peculiarity of our government, general and state, which gives rise to our social and political relations, is a point of no little importance, in connexion with the general question of Christian evidences. The elections are in the hands of the people: matters of grave importance depend upon these elections; the depression or prosperity of the country may be seriously affected by the action of the majority. Every man must vote, and vote intelligently; but to do this, it is necessary that he be interested to such an extent as will cause him to inform himself. This is the province of every man who lays claim to any independence and intelligence.

Now there are few blessings that may not be abused, and which in fact may not be converted into curses. There cannot be good without evil; the very ability to do good introduces evil. Thus the blessings of a social, political, and religious character which we enjoy, arising from the nature of our government, may, like all

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other blessings be abused. Christian men may so far forget their real position, and the obligations resting upon them, as to transcend the bounds of Christian prudence, in maintaining what they conceive to be the right and proper measures in political matters. They become violent partizans—politics engross their thoughts—they become absorbed—it is the Aaron's rod that swallows up all other subjects. They call to their aid every means in their power to effect their object, and gain their ends, under the full influence of the spirit, that actuates the man of the world. That such has actually been the case in our presidential elections, we all remember too well, and in many instances to the disgrace of Christianity. Had Christendom been well grounded in the evidences of Christianity, been thoroughly and deeply convinced of the stability and perpetuity of the system—that it is founded on facts *immutable* and *unchanging* as the everlasting hills,—that it is a kingdom that never shall be destroyed—to abide when all human governments shall fail, and when there shall be an end to the petty means by which those governments are maintained, it would have formed a motive powerful and strong enough to stay human passion, to crush party spirit, and to direct the energies of Christian men to Christianity, as the more important subject. How strangely does the principle of action with the moderns and scripture saints contrast! With the former, their conduct would argue that they are only half convinced of the truth of Christianity, and the solemn realities it reveals. "The vital faith with which the souls of the former were so richly imbued, was an animating and pervading principle. It spread and enlarged in its progress. It gathered energy as it proceeded. The more advanced its attainments, the more prospective its views. The nearer it approached to the invisible realities, to which it was stretching forward, the more their dominion over it increased, till it almost made the future present, and the unseen visible. Its light became brighter, its flame purer, its associations stronger. Its increasing proximity to its object filled the mind, warmed the heart, cleared the sight, and quickened the pace."

There are others more deeply interested and more seriously implicated. They imagine to themselves that their talents will be lost to every useful and noble purpose, unless they too become "pillars of the state" and members of the state or national legislature.—Many young men who have been so fortunate as to receive the advantages of a liberal education, have some ambition and some desire to gratify it—to appear before the people, and become leaders: they think of buried talents—no prospect of fame—no enrolment on history's page—

> "Full many a flower is born to blush unseen,
> And waste its sweetness on the desert air."

For all such cases there is no certain and positive cure, that exterminates these worldly principles, and eradicates the very seeds of destruction, but the evidences of Christianity; because by these, these ambitious principles and this desire of fame can be valued correctly, and have their proper estimate assigned them. It might hardly be hazarding too much to say, that no Christian man who desires to spend his energies and talents in the course of politics,

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which necessarily buries them so far as Christianity is concerned, has sufficiently examined the truth and authenticity of Christianity. He can profit by reading and studying the eleventh chapter of Hebrews, and learning what unfeigned faith has done—what exploits achieved in every age—Patriarchal, Jewish, and Christian.

Christian men, who would become active politicians and aspirants for office, might learn a lesson from the fable of the fox, who was unwilling to go to the lion's den, because he saw many tracks leading to the den, and none returning! Experience abundantly shows, that, when professed Christians become entangled in the meshes of politics, nine are seriously injured for one who receives no damage. No man is made more religious, more godly, by entering the arena of politics. For a Christian, it cannot be justified on any principles of philosophy or right reason. It is as unwise as it would be to place in jeopardy the estate of John Jacob Astor, or Stephen Girard, for the sale of a farthing; or as if some man who might be nominated to go to a foreign court to transact some important business of government, should delay his time and become interested in a puppet show.

To arrest this growing evil, that causes the light of many churches to be obscured, the times, the nature of the circumstances, and every consideration imperiously demand that Christian evidences should occupy an important place.

The peculiarity of our government gives rise to many things which distinguish the people of these United States. The government is founded; and now in little more than half a century, the nation has arrived to a state of manhood. Things are done on a gigantic and enlarged scale. He who sets out to make a fortune and acquire wealth, can gain his object; and fortunes are made upon the same scale by which every thing is conducted. The go-a-head principle is emphatically the distinguishing feature with this people. The spirit of speculation pervades extensively, especially in the West, and more newly settled portions of the union. These things in their nature are calculated to engross the thoughts and attention of Christendom, as much as the subject of politics. "The cares of the world and the deceitfulness of riches," the Saviour long since taught, are destructive to the good seed, and the influence which the word is designed to exert. To free man from the cares of the world, and to cut him loose entirely from secular concerns, were never contemplated by the Author of Christianity. It is one prominent point in the chapter of Christian duties, to be diligent in business, and to provide for one's own house; but to save man from the danger of becoming too much under the influence of temporal concerns, the word of God was given to guide his course, and regulate his conduct, and to present certain stronger motives, by which his affections might be enlisted in favor of those things pertaining to his relations to God and the unseen world. This word is undervalued, and its authority is disregarded by the majority, not only of the world, but of Christendom.

Strange as it may seem in the estimation of some, it is nevertheless true, that, with a large majority of professed Christians, this word is looked upon as having little authority and without the power

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which is attributed to it in the living oracles. Now the grand object of all Christian evidences is, to establish the authority and authenticity of the word, and to sustain the position that God has spoken to the world through his Son. If it can be shown that the Bible is a fiction, all Christianity falls to the ground; but if the Bible be true, Christianity is true. With the Bible, we have a religion and a code of Christian morals. Without the Bible, we have no means to obtain remission of sins—to "be saved from the evils of this present world"—no hope of heaven beyond the grave—no motives to strive for glory, honor, and immortality. The grand desideratum, then, is to establish the truth of *the word* by presenting the strong evidences of Christianity. If men can be convinced as clearly that the *written word* of God has the same authority and all the sanctions that the word *spoken* on Sinai had, we argue that it must be effectual in overcoming the worldly influences by which men are surrounded; and this because Wisdom Divine has ordained this as the means to save man from the cares of the world and the evils of life, as well as to save him eternally.

In whatever light, then—in whatever relation we examine Christian evidences, we see their importance, and the error of this age in not presenting them more generally and more frequently.

W. S.

King William County, 1846.

"OUR COLLEGES."

Brother Campbell—I PERCEIVE in the last Millennial Harbinger, which has just come to hand, an article under the foregoing caption, which may mislead the reader with respect to the financial interests of Bacon College, if not corrected.

You state, that before you published to the world your intention to establish a College at Bethany, you were informed "that Bacon College had a subscription of from fifty to seventy-five thousand dollars."

This same misconception has done us great injury already in a variety of ways. The matter is easily explained. The sum alluded to above, at least the scholarship fund of fifty thousand dollars, ought never to have been regarded as an endowment in any shape. At best it was but a loan, for which the College had to pay in tuition interest forever, at the rate of eight per cent.—viz. two per cent. more than the legal rate of interest in Kentucky. In other words, in lieu of fifty thousand dollars, which would only yield three thousand dollars per annum, the College was obligated to educate one hundred students; which, at our rates of tuition, would yield four thousand dollars; and at your rates, five thousand dollars per annum. Thus you will readily perceive, that the scholarship fund, *managed ever so well*, was an incumbrance, rather than an advantage. *Fortunately for us*, by insolvency and other causes, we have been happily released from the greater part of that burden. Still, however, we are oppressed with a considerable number of scholarships, that were awarded for services rendered to the Institution, and moneys paid

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and expended before its removal to Harrodsburg. Notwithstanding these burdens, however, superadded to our poverty, we have been educating *gratuitously*, for the last six years, every indigent young man, of good moral character, that might make application. The number of this class in Bacon College, for the last two years, has been twelve. Our fixed purpose is to do all the good we can; and we must think, that the main cause, why Bacon College has not received an adequate endowment long ere this, is, that its true character has not been generally known.

I am happy to inform you, that during the year that has just closed, 113 students, from nine States of the Union, were received into the College. As usual, the general good order and proficiency of the students were worthy of all praise.

As ever your friend and brother,

JAMES SHANNON.

SAYINGS OF RANDOLPH.

THE following sentiments are gleaned from the letters of the late Hon. John Randolph, to his nephew:—

THE GENTLEMAN.—The character of the *real* gentleman is the most respectable among men. It consists not in plate, and equipage, and rich living, any more than in the disease which that mode of life engenders; but in *truth*, courtesy, bravery, generosity, and learning; which last, although not *essential* to it, yet does very much to adorn and illustrate the character of the *true* gentleman.

TRUTH.—Lay down this as a principle, that *truth* is to the other virtues what vital air is to the human system. They cannot exist *at all* without it; and as the body may live under many diseases, if supplied with pure air for its consumption, so may the character survive many defects where there is a rigid attachment to truth. All *equivocation* is falsehood, which consists not in using false words only, but in conveying false impressions, no matter how.

LABOR.—Remember that *labor* is necessary to excellence. This is an eternal truth, although vanity cannot be brought to believe, or indolence to heed it.

VANITY AND INDIFFERENCE.—Self-conceit and indifference are unfriendly, in an equal degree, to the attainment of knowledge, or the formation of an amiable character. The *former* is more offensive, but does not more completely mar all excellence than the *latter;* and it is truly deplorable that both flourish in Virginia as if it were their native soil. The vanity of excelling in pursuits, where excellence does not imply merit, has been the ruin of many a young man. I should, therefore, be under apprehensions for a young fellow, who danced uncommonly well, and expect more hereafter from his *heels* than from his *head*.

SELF-EDUCATION.—We, all of us, have two educations; *one* which we receive from others; *another*, and the most valuable, which we give ourselves. It is this last which fixes our grade in society, which determines, eventually, our actual value in this life, and perhaps the color of our fate hereafter. Yes, dear Theodore, your

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destiny is in your own hands; nor would all the professors and teachers in the world make you a wise and good man without your own co-operation; and if such you are determined to be, it is not the want of them that can prevent it.

MARRIAGE.—One thing, at least, is true—if matrimony has its cares, celibacy has no pleasures. A Newton, as a mere scholar, may find employment in study; a man of literary taste can receive in books a powerful auxiliary; but a man must have a bosom friend, and children around him, to cherish and support the dreariness of old age. *Suitability* is the true foundation.

CHRISTIAN UNION.—*No. VI.*

EVANGELICAL ALLIANCE—*No. I.*

THE subjects coming under the head of "Christian Union" will want consecutive method. They will want unity of character. We will not, however, I confidently hope, lose sight of the end to be gained; nor shall we fail to examine the ground of union submitted by the Unitarians. But the "Evangelical Alliance" immediately presses upon our attention, and claims a special interest just at this time. It touches upon some of the topics embraced in our previous essays on this head. We shall, therefore, give it a special essay or two as we proceed in searching after the rock on which Christ's own church is builded.

No one, I presume, rejoices more in the discussion of the great subject of "Christian Union," than does the writer of this essay. He, therefore, congratulates the age on the organization of the Evangelical Alliance. Not that he promises himself or the age so much from the action of the institution, from its projected operations and efforts, as from the mere origination of such an enterprize and the public mooting of the question. The scheme is full as rational and as well matured as could possibly, with any just regard to the attainments of the age, have been anticipated, and the meeting was conducted with as much piety and decorum as any ecclesiastical meeting for the last fifteen hundred years. But it was only an incipient meeting—a mere attempt to form such a system of ecclesiastic intercommunication as might introduce a more rational and scriptural scheme of Christian co-operation and communion.

The Bible Society and the Evangelical Alliance are great initiatory institutions. The last is, indeed, an offspring of the former. Together, however, they will work very great changes in all religious institutions in the present Christendom. The human mind never has taken two steps at once; and, indeed, always in advancing takes

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but one short step at a time. The British and Foreign Bible Society was a great and a grand idea. The Evangelical Alliance is a greater and a still more sublime idea; but there is yet wanting the superlative degree—THE PROPER BASIS OF CHRIST'S OWN CHURCH.

The central idea of the Christian religion is the centralizing idea of Christian union and co-operation. Christ's church is not builded upon seven pillars: and Christian union, communion, and co-operation cannot be founded upon any number of mental abstractions. All central ideas, like mundane centres, are both attractive and radiating. The centres of all the systems in the physical universe are *suns*. The centres of all moral and spiritual systems are also suns. They attract and they irradiate all their dependencies.

The universe is but one great idea: God is the centre of it. The church is but one great idea: Christ is the centre of it. But as the material universe is a system of systems, the spiritual universe is also a system of systems. The human and the angelic orders are the only two systems at all known to us. They both radiate light, but they are both radiated upon from a centre that is itself the Light of Lights and the Light of Life. This is—

> "Nature's eternal and immortal Sun,
> Whose all-prolific beams have called us forth
> From teeming darkness——
> High to bear our heads, and drink the spirit
> Of the golden day, and triumph in existence;
> And could know no motive but our bliss"

The centre of the spiritual universe and the foundation of the Christian church are one and the same. "Other *foundation*," said Paul, "can no man lay than that which *is* laid"—viz. Jesus Christ himself. He is the chief corner stone of the Christian temple. But Jesus Christ must be contemplated in his *person*, in his *office*, and in his *character*. For it was upon a declaration of faith in his *divine person* and in his *divine mission* that Jesus said he would build his church. Peter first made that confession, and it was to him first that Jesus Christ said, he would build his church upon it.

The Evangelical Alliance, in the conception of these great truths, is in no respect advanced beyond the *doctrinal* scheme of union set forth by Thomas Campbell in 1809, while yet a Pedobaptist, and in connexion with Pedobaptists. The views set forth in his "Declaration and Address" are quite as philosophical, as evangelical, and full as practicable as those set forth in the basis assumed by the Evangelical Alliance. Neither his basis nor theirs is, indeed, to be despised. They are indications of a spirit at work in the

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conscience and in the affections of Christian men which will never rest till all impediments to one general union and communion in Christ's family shall have been removed out of the way—till all the obstructions of metaphysical theology shall have been interred in the sepulchre of Arius and Alexander, of Pelagius and Athanasius, of Calvin and Arminius.

We must not, indeed, and we do not, despise the day of small things. We thank God for the Evangelical Alliance, and we take courage from it. We have, therefore, published the best abstract we have seen of its proceedings. We have given it to our readers, and we shall now give them a few remarks upon it.

We shall, then, offer a few remarks upon the *nature* of the Alliance, and the *basis* for membership which it proposes.

And first, as to the *nature* of the Alliance. It is not that of a new ecclesiastic community, or a new church. It is not an amalgamation of a plurality of parties or denominations in one party as respects their tenets, their interests, or their efforts. It is simply an organization of members of different Protestant communities for a certain definite object. They agree to plead the cause of visible and real union of Christians, and to devise ways and means of accomplishing that great desideratum. The members of the Alliance, whether contemplated as churches, sects, or individuals, are still to retain all their former peculiarities of doctrine, discipline, and government. They are still to retain their former position and relations to party organizations; but in all matters of common interest they are to co-operate. In every thing purely Protestant they are to act in concert; but in matters not purely Protestant or Christian they may severally maintain their own peculiar views and tenets. Hence a Presbyterian member of the Alliance still continues to all intents and purposes a Presbyterian. He pledges himself to the Evangelical Alliance to plead the union and co-operation of all Protestants deemed evangelical according to a certain basis, so far as not to endanger the advancement of the special and peculiar interests of the Presbyterian church in any way whatever. So of all other denominational members of the Alliance.

The Protestant communities, in this affair, seem to contemplate themselves as so many parties composing one great Protestant nation. Each family has its own peculiar family interests, as well as a common national interest. When these interests may, however, at any time happen to militate against each other, they are to maintain their own peculiar family interests at the expense of the national interests. They agree to build up the national interests

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only so far as they may promote their family interests, and no farther. So I understand the nature and extent of the Alliance. It is, therefore, properly an *alliance* of certain Protestant parties or persons, and not a *union*. There are two great interests to be secured—the Protestant interests, and their respective party interests.

Now in schemes of worldly prudence and political organization or confederation, such alliance may not only be quite expedient, but often highly beneficial to all concerned in it. But this will not prove that a similar prudential arrangement is accordant to the genius of the gospel and the Christian religion. In Christianity there are paramount ideas and objects which cannot give place to any organization which has in it any of the leaven of mere human authority and human expediency.

What Christian communion, it will be asked, is there between Congregationalism and Diocesan Episcopacy. Those, indeed, who belong to these different institutions may have a common faith in the person and mission of the Messiah, in the meaning of his death and resurrection; they may also have a common faith in the person and mission of the Holy Spirit, and in the nature and necessity of his influence in conversion and sanctification; also, in all other matters purely evangelical, but differ entirely in the Christian organization of the family of God. Now the question is, Can they cordially co-operate in all that is common, and conscientiously abstain from any effort to enlighten one another in the points in which they differ through fear of offence? Or must they agree to keep silence on all points of difference, and not only keep silence, but agree to throw no obstacle, in thought word or deed, to the advancement and prosperity of that system of organization which they respectively, in relation to each other, judge to be human and not divine. Of course, I presume not to answer such questions as these. Every one must answer for himself.

But with regard to other matters still nigher to every man's personal and family duties, no doubt other questions will be asked, more difficult of solution than that which we have now propounded. For example, that between the baptist and the pedobaptist. How can they, for the sake of the strength, and honor, and glory of pure protestantism, agree to be silent and unobtrusive on the great matters of personal belief, repentance, and baptism, in order to admission into the church of Christ! These are matters, of course, of which we have no right to speak for any of them. They must speak for themselves. But in contemplating for ourselves, and in representing to our contemporaries the *nature* of the Evangelical Alliance,

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these difficulties naturally obtrude themselves upon our attention, and, may indeed, embarrass many others. It would be well, then, that the subject could be fully developed to the entire satisfaction, if not to all, to very many who would desire to co-operate in such a splendid looking enterprize. At present, our duty is, to develope merely the nature of the Alliance, and the objects which it proposes. In some of its acts and proceedings, it would appear as though it desired no farther intimacy than that of mere *alliance*, in support of protestantism against the infractions and advances of Romanism.—Perhaps, however, in the construction of the *basis* of the Alliance, we may be farther introduced into the nature of it. We shall, therefore, in our next, take a general view of its *basis*.

A. C.

L——, Ky., Dec. 1, 1846.

APOLOGIES FROM PREACHERS.

Messrs. Editors,

Small matters often are a better index to the character than those of more importance. A preacher or a congregation may frequently be better judged of by what many would consider facts too trivial to be noticed, than by the grave and more studied public actions, which every body is expected to observe. Indeed, a sagacious judge of human nature will often form his opinion, and, for the most part, correctly, of a man, upon those first little developements which show out on introduction. How important is this truth to preachers; and if Paul strove to become all things to all men, for the noble and benevolent purpose of recommending the gospel to his fellow-creatures, how worthy their imitation, is a like spirit. Perfection is not a natural gift. *Humanum est errare.* We are compelled to go on towards this moral height, and with much labor, and self-denial, and examination, to toil our way upward. We must drop, in the arduous ascent, many a loved and cherished clog, as weights that have been found to hinder; and, induing ourselves with more spiritual vestments, run by the rules divinely prescribed.

Vanity is a failing often of great minds, and is by no means rare in preachers. It shows itself in a thousand forms, but in none more frequently than in the affectation of modesty. You shall seldom see a smart, pert young divine, that feels himself qualified to startle his hearers with the brilliancy of his fancy, or pierce through his opponents with the javelins of his logic, but he will begin with an apology and confess his inadequacy to the task. Indeed, his diffidence almost compels him to take his seat and put a seal of silence upon his lips; but the interest he feels in his hearers and the importance of the themes with which he is charged, encourage him to proceed. It is not necessary frequently to wait even till the apology is delivered, to discover that it is utterly wanting in sincerity, and that vanity is seeking, like the wolf in the fable, to clothe herself in the garb of modesty, and impose thus upon the unsuspecting and credulous. The profession of an utter want of preparation is generally the exordium to the most carefully and elaborately prepared discourse; and a sudden call or unexpected topic, the apology for long meditated, well arranged, and often preached sermons.

Now we have *three* objections to this very common habit; and as we have often thought upon it with interest and regret, we are candid enough to

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confess ourselves prepared to set them forth with a length of argument and variety of illustration far too great for our present limits. Still we can enumerate and state them. In the *first* place, then—Such apologies generally weaken the force of what is said. In every discourse much depends upon the confidence the audience may have in the correctness and accuracy of the speaker's statement; and as a confession of incompetency and the want of preparation, if believed by the hearers, must tend to destroy this confidence, so much of the general effect is of course lost. Our judgments, expressed after mature deliberation and a careful comparison and arrangement of arguments and facts, are of much more weight with a people than the off-hand suggestions of the moment; and it is far better to pay both our subject and the audience the compliment of a careful previous investigation than to trust to impromptu suggestions.

In the *second* place, they are unworthy of the office and occasion. A preacher is not called to originate a gospel, or strike out from his own brain a plan of salvation; but his business is to declare what God has revealed, and to act in the subordinate capacity of a minister under instructions. He is presumed to speak at all times in the fear and hearing of God, and with an eye single to his glory; and apologies, because of the presence of particular persons, or from a desire to anticipate public opinion concerning ourselves, always indicate not only a want of the solemn motives which should be supreme, but even worse, the presence of so much vanity and vainglory, as to excite either the smile of ridicule or the frown of disgust. How often have we hung our heads for very shame, to hear a minister of the gospel, whose fear should be only of God, thus betraying it alone before men; and whose single aim, only the honor of his master and the good of his hearers, thus catering to his own frisky ambition and spreading his sails but to catch some passing and idle breath of a thoughtless adulation. "Verily, he has his reward."

In the *third* place, they are generally insincere; and, in such cases, highly immoral. We are as apt to adopt the rhetorical fashions of the day as any others, and thus it seems even preachers will sometimes stretch the truth to fit the skeleton model of an exordium which custom may have carved out as the *ton*. Still it is wrong. The minister should draw both his fashions and his morals from the precepts and examples of the scriptures, and feel his mission and his theme equally above the support of the little arts of the rhetorician. Falsehood is always the worse policy in the end, and the pleader of insincere apologies is sure to convince his hearers, before he has set down, that his modesty has been as well, or even better studied, than his subject; and the nutshell selfishness that can thus push out its little horns and feel for food whereon to batten its vanity, when professedly acting as the missionary of the self-sacrificing and lowly Redeemer, is so contemptible and small, as to destroy all the moral weight that character gives to argument. But we have only room to state our objections. We cannot enforce them further than to urge, in all sincerity, upon our preachers, the utility of abandoning the fashion and adopting a more commendable, worthy, and sincere style in their public discourses. The matter seems trivial, yet it has more influence upon the minds, especially of the better informed and more judicious portion of the community, than might at first sight be imagined—for it is a law of mind to yield only to that which it approves and admires; and when the beauty of the gospel is associated with the vanity of the preacher, even its comeliness may seem so ugly and its loveliness so unlovely as to repel rather than attract the heart of the impenitent.

May the Lord endow us with true modesty and his fear, is the prayer of your unworthy co-laborer in the kingdom of Christ,

TIMOTHY WEST.

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TRACTS FOR THE PEOPLE.—*No. XIV.*

BAPTISM—No. VII.

WHILE musing with myself, a few days ago, on the best method of presenting to the apprehension of the most common and unlearned reader, desirous of knowing for himself the action which the Author and Founder of the Christian Institution desired his friends and admirers to submit to, before entering into his church, under the name of *baptism*, I concluded that the following narrative of the conversion of my very plain but very sensible brother Evangelicus, would suit the times and the seasons better than any thing else which I could lay before my conscientious and inquisitive readers, who may happen to be undecided on this most elementary and interesting ordinance of the great Messiah. I shall, therefore, without any farther preface, introduce to my numerous readers the excellent Evangelicus, one of the most unpretending, sincere, and exemplary Christians of my acquaintance.

"You have frequently, my dear brother, inquired into the history of my early education, conversion, and manner of life, and especially how one so imperfectly instructed in Christianity and surrounded with circumstances so unfavorable as I was, brought up in the midst of a community amongst whom the forms of religion were much more fashionable than the power of it, could have been led to the adoption of so many views and practices almost peculiar to your brotherhood, not one of which was known to me in early life; I shall, in response to your inquiry on my change of views on baptism, give you a brief history of the ways and means by which I was led to be immersed.

So soon as I became awakened on the subject of my eternal destiny, which, as I before informed you, was through the kind attention of a very pious and exemplary aunt, who had the care of me from the time I lost my mother in my eighth year, I was induced to read some very good sermons preached in London about a century ago, amongst which was one on infant dedication, or infant baptism; for that was the preacher's meaning of infant dedication. My aunt having often told me that there was only one safe and infallible guide to the Christian religion, and that was the New Testament, I resolved to inquire into this subject for myself, inasmuch as the preacher had laid much stress on the value and importance of early piety, and ascribed no little of it to the efficacy of early dedication. I became much interested in the subject; but finding nothing said

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upon the custom of infant baptism in any form of it, whether of dipping infants, or of pouring or sprinkling water upon them, I inquired for some help to understand the subject. Volumes after volumes were put into my hands, which I read with avidity, but without much satisfaction. I became more and more perplexed on the whole subject of baptism. For some time I found myself of the opinion of the last author which I read. But in process of time these frequent changes of my own views led me to have no confidence in myself more than in my teachers. I found the learned on both sides citing authorities from Greeks, and Romans, and Jews—from dictionaries, and translators, and critics. I finally gave up with them all, and for a time labored under great mental difficulty and distress. I had no satisfaction. One thing I knew—that I had not of myself or from myself ever been baptized in any form, and if there was any value in any form of baptism, I had none of it. My prayer to God daily was, 'Lord, what shall I do!'

Finally, I concluded that I would read the whole New Testament once through on a new plan, and that I would note every passage that spoke of baptism, and examine the context and circumstances, that, if possible, I might learn first what baptism was. I had already concluded that it must be some one act or thing, and that there could not be any two acts or operations so different as dipping and sprinkling represented in any one language by any one word. In English, I could say with certainty, that dipping was not sprinkling, nor sprinkling dipping. I saw that Jesus Christ commanded some one action to be done, and that he used one word, and only one word, to express it; and that all his Apostles used the same word to represent the same action. But some of the learned said it meant dipping, while others affirmed that it meant sprinkling. I finally concluded that I would place all the circumstances of every case before me, and read with special consideration every passage referring to it. All my reason, reflection, and observation in similar matters confirmed me that this, and this only, was the infallible way, if, indeed, there be any infallible way of learning the meaning of any word. I will begin at Matthew, and give you my notes and remarks on the testimony of this Apostle.

I find that in Matthew, chap. iii., 1., a preacher, called "John the *Baptist*," appears in the wilderness of Judea, preaching the kingdom of heaven. He is mentioned seven times in the memoirs of Jesus Christ, written by this Apostle. He is quite successful. "All Judea and Jerusalem" go out to him, and are "baptized by him in the Jordan, confessing their sins." His baptism is again spoken of in the

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7th verse, as solicited by many Pharisees and Sadducees. "I, indeed," says he, "baptize you with water in order to repentance." He foretells that the HolySpirit would baptize the "people with the Holy Spirit and with fire;" and through his peculiar sanctity and zeal, seems for a time to occupy the attention of the whole community.

First, then, as to his name. His name was John. But there was John the Apostle, as well as John the Baptist. Now as neither *Apostle* nor *Baptist* is a family name, they must, said I to myself, be official names. But names official denote employment; therefore, John the Baptist was one employed in baptizing. This, then, must have been a peculiar employment; otherwise it could not designate one man from all other men of the same name. Now if there are three different actions called by one name, or three different employments pursued by one man, it would be evidently improper and fallacious to call him exclusively by one of them. We must, then, either have three Johns if there be three distinct employments, or a person cannot be distinguished by his employment. Now, John the *Immerser*, John the *Sprinkler*, and John the *Pourer*, would doubtless be three Johns, as John the Shoemaker, or John the Tailor, or John the Hatter. But there is only one John the Baptist; therefore, he must have exclusively immersed, sprinkled, or poured the people.

We shall, then, examine the circumstances that we may ascertain which. We are told, verse 3d, that great crowds went out of Jerusalem, and other places, to him, and were baptized by him in the Jordan. Now if John the Baptist had meant John the *Sprinkler*, why should the people go out of the cities and villages to be sprinkled by him in the country, and why repair to the river Jordan! But we are also told that he baptized them *in the Jordan*. Now, we all know that it would be impossible to sprinkle a man in a river. It is true we might sprinkle a man *with the water* of a river, whether he was in the river or out of it; but we are not told that he baptized the people *with the water* of the river Jordan, but that he baptized them *in the Jordan*. Now, inasmuch as it is quite possible to immerse a man in a river, and impossible to sprinkle him in a river, it is very evident that John the Baptist could not be John the Sprinkler, while he might be John the Immerser.

But we are told, verse 11th of the same chapter, that John the Baptist said to the Pharisees and Sadducees, "I baptize you *with* water, but he that comes after me will baptize you *with* the Holy Spirit and *with* fire." Here we have three *withs;* but I find three *ins* in some other translations; and I am told that we have here in

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the Greek, and also in the Vulgate Latin, three *ins*. But I must keep to the English common version, and I will rely on it alone. Well, now, here are three substances with which persons were to be baptized; and the question is, Could a person be sprinkled with them all; for it must be admitted that the same action was performed in every case, whether with *fire*, or *spirit*, or *water*. But who will say that spirit can be sprinkled upon a person! Now whenever there is a physical impossibility in the way, we are always compelled to reject any interpretation that implies it. But it is possible to immerse a person in fire or in water; and quite as possible, in a figurative sense, to immerse him in spirit as to immerse him in debt or in sorrow. But a word, we are told, never can be used in a figurative sense contrary to its common and proper sense.

Now that immersion is intended here in these three baptisms of fire, of spirit, and of water, is still farther evident from the simile or resemblance instituted immediately to illustrate it. It is that of casting dry and rotten wood and chaff *into a fire*. He says, 'The axe lieth at the root of the barren trees, and that they will be cut down and cast into the fire.' He does not say that he will cast the fire upon these trees, but that he will 'cast them into the fire.' To cast into the fire is, indeed, the usual way of consuming chaff and wood—not by casting it upon them. The imagery, then, is most evidently against John the Sprinkler; while it is clearly in favor of John the Immerser. 'He will gather his wheat into his garner, and cast the chaff into a consuming fire.' Here, then, is the baptism of saints and sinners. Sinners are to be immersed in fire, and the saints in the Spirit of God.

The special case of the baptism of Jesus is next reported, verse 13. He comes from Galilee to the Jordan. He certainly was led down into the Jordan; for it is said, "When he was baptized he went up immediately out of the water." Now as it is impossible that a person could come up out of the water that had not gone down into it, most assuredly Jesus was immersed in the Jordan, and not sprinkled in it.

We have now but two other passages in the writings of Matthew in which baptism occurs. The next is chap. xx. 22, 23. "Are you able to be baptized with the baptism that I am baptized with!" Again, "You shall be baptized with the baptism that I am baptized with." Here it is confessed that suffering and the undergoing of sufferings is spoken of. It is a baptism in affliction and martyrdom. Now can any one suppose that the allusion here is to sprinkling in woe rather than immersion in woe—that our Saviour and his Apos-

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tles had but a few drops of sorrow rather than an immersion in the deep waters of affliction. Since the days of David affliction and death have always been represented by wading through, or by being immersed in, deep water. Is any one only sprinkled with Jordan in passing through it as the symbol of death! Here, then, it must be confessed that sprinkling is wholly out of the question.

The next allusion to it decides nothing but the origin of John's baptism. The question is simply, chap. xxi. 25, "The baptism of John, whence was it!—from heaven or of men!" The answer respects its origin, and neither the action, the subject, nor the design.

The same may be said of the precept expressed in the commission, "Baptizing them in the name of the Father," &c. This indicates nothing of the nature of the action. True, if the word be not *in*, but *into*, as I am told, then there is an intimation of the action; for while it is impossible to sprinkle a person into a name, or to sprinkle a name upon a person, it is altogether a beautiful and impressive figure to introduce a person into a new relation, or into a new name and family of God.

Thus have we heard the first of the writers of the New Testament. Now if we had no other writers in the New Testament than the Apostle Matthew, could we for a moment doubt whether John the Baptist was John the Sprinkler, or John the Immerser; or, what is the same thing, that our Saviour and the disciples of John had water sprinkled upon them, or were immersed in water? We must conclude, then, from an examination of every passage in Matthew's testimony, that baptism is immersion, and immersion only.

But we have seven other authors of the New Testament. We must, therefore, hear them also. The next is the Evangelist John Mark. He names John the Baptist thrice. He uses the word *baptize* and *baptism* fourteen times. They are the following, chap. i. 4, 5.—"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out to him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." Ver. 8. "I, indeed, have baptized you with water, but he shall baptize you with the Holy Ghost." Verse 9. "And Jesus came from Nazareth of Galilee, and was baptized of John in Jordan, and straightway coming up out of the water he saw the heavens opened." Chap. x. 38. "Can you be baptized with the baptism that I am baptized with!" They said, We can. "With the baptism that I am baptized with

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shall you be baptized?" he replied. The same question is also recorded by Mark. "The baptism of John, whence was it?—from heaven or from men?" And finally in the commission he says, "He that believeth and is baptized shall be saved." In my English Testament so often, and no more, does Mark allude to this institution.

That John baptized in the river Jordan, and that the baptized came up out of it—that Jesus was baptized in that river, and that he came up out of it, and that the sons of Zebedee were to be baptized with Christ in sufferings, &c. are as strongly and as clearly affirmed by John Mark as by Matthew Levi. These two witnesses, then, exactly and fully agree.

We have another Evangelist. His name is Luke. We shall now hear him. He names John the Baptist four times in his testimony concerning Jesus, and speaks of baptism and baptizing thirteen times. Luke iii. 3. "John came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." It is remarkable that Luke also limits his labors to "the country about the Jordan." ver. 7. He said to the multitude that came forth to be baptized of him, "Bring forth fruits worthy of repentance." 12. Publicans also came to be baptized of him. 16. "I, indeed, baptize you with water. He shall baptize you with the Holy Ghost and with fire." 21. "When all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened." Chap. vii. 29, 30. "And all the people that heard him and the publicans justified God, being baptized with the baptism of John. But the Pharisees and the Lawyers rejected the counsel of God against themselves, being not baptized of him." xii. 50. "I have a baptism to be baptized with"—surely this was no sprinkling, but an immersion in his sufferings. xx. 4. He asks the same question concerning the baptism of John—"Was it from heaven or from men?" In the Acts of the Apostles he also uses the word *baptism* six times, always alluding to John's baptism. But the verb *baptize* he uses twenty-one times in the same treatise. Of these we shall speak particularly soon as we dismiss his testimony and that of John as an Evangelist.

In all the citations made from Luke in his memoirs of Jesus Christ, we may conclude with all certainty that he differs not in the least from Matthew or Mark. He alludes to all the same prominent incidents and places them before us in all the same adjuncts and circumstances.

John the Apostle is now to be heard. He never adds to John the Harbinger the cognomen *Baptist;* for in that case he must

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have called himself John the Apostle. The internal evidences of the genuineness of these writings and the admirable traits of modesty and all moral excellence in the authors of this volume greatly commend their testimony to us as worthy of all reception. He speaks, indeed, of John with all respect; but does not call him the Baptist.

He speaks of baptism and baptizing thirteen times, chap. 1. 25. "Why baptizest thou, then, if thou be not that Christ, nor Elias, neither that Prophet." John said, 26th, "I baptize with water." These things were done in Bethabara beyond Jordan, where John was baptizing. 38. "Therefore, am I come baptizing with water." 33. "He that sent me to baptize with water, he baptizeth with the Holy Ghost." iii. 32. "There he tarried with the disciples and baptized." "And John also was baptizing at Enon, near to Salim, because there was much water there"—"And they came and were baptized." 26. "Behold the same baptizeth, and all come to him." Chap. iv. 3. "Jesus made and baptized more disciples than John, though Jesus himself baptized not, but his disciples" x. 40. "They went away again beyond the Jordan, into the place where John at first baptized, and there abode."

John's testimony is most explicit. Three times he makes John say that he baptized *with water*, and makes Jesus baptize *with the Holy Spirit*. Now, as before observed, it is in these four places the same word in Greek as in English—that is, the word *in;* but not knowing Greek, I am constrained to take the word *with;* and, therefore, I have to say, that whatever it means before the word *water*, it must mean before the Holy Spirit. Now as it is impossible to sprinkle a man with the Holy Spirit or the Holy Spirit upon a man, evident it is that baptism is not sprinkling. With as little propriety can it be said to be pouring; for we can neither pour a man with the Spirit, nor the Spirit upon a man. Blessings, indeed, are said to be poured out; but it is baptism that is spoken of here. Now as *immerse* means to *overwhelm*, and figuratively to *imbue* or *introduce into any state*, such as debt, misfortune, or wine; a drunkard is said to be "steeped, soaked, or drenched in wine," and a debtor to be immersed in debt; a man of sorrows, overwhelmed or immersed in misfortunes and woe. Hence while John only immerses in water, Jesus immerses or imbues his followers in the graces and gifts of his Spirit.

But John alludes to the places where John immersed, and gives as a reason for one of them, that "much water" was there. Now if that was a good reason for one selection, we must suppose that

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it would be a good reason for another. Hence the administration of this institution required much water, and this shows why John's labors were so much confined along the Jordan.

Having, then, found in Matthew, Mark, Luke, and John, four of the principal writers of the New Testament, two of them Apostles and two of them Evangelists of Jesus Christ, and fellow-travellers and laborers with the Apostles, a perfect harmony and agreement in their testimony in favor of immersion, and immersion only, I proceed to the Acts of the Apostles, in which we have a history of their labors for some thirty years.

In the Acts of the Apostles, written by Luke, we find, besides *six* allusions to the baptism of John, that the verb *baptize* occurs in some of its forms *twenty-one* times. Of these there are but few allusions to any circumstance that could define or suggest the action. In the first chapter we are informed that John baptized with water, and that they should soon be baptized with the Holy Ghost. We have before shown that in all these places, where we have *with* water and *with* Spirit, we have in Greek and Latin *in* water and *in* Spirit. It has also been stated that while it is easy to understand how a person could be immersed *in* water and *in* Spirit, it is wholly incomprehensible how a person could be sprinkled *in* water or *in* a spirit! Now, as we have the same word in exactly the same construction with both water and spirit, it seems but fair that we should understand it alike in both places. The Holy Spirit, neither in person nor in influence, can be sprinkled upon a person. Its influences might, indeed, be *poured out*, but could not be *sprinkled out* upon a person. I presume the words *pour* and *pour out* are not the same in Greek or Latin, else we should not have the word *out* in our English Testament.* Now as neither a person nor his influences and favors can be sprinkled out, we must suppose that this phrase, *pour out*, is more favorable to immersion than *sprinkling*—especially as the Spirit was poured out before Christian baptism began, and its influences on Pentecost were poured out before any one was overwhelmed or immersed in them. Before any person can be immersed in a bath, water must be poured into it. Hence the pouring out of the Spirit, according to Luke, Acts ii., preceded the baptism of the Holy Spirit.

In Acts, chap. viii., we have a very detailed account of the baptism of the Eunuch, and in no other passage have we any direct

* The word *pour* and the words *pour out* are represented by two words in the original. Stephen's blood was *poured out*, and the Spirit was *poured out*—Acts xxii. 20—but neither of these could be *sprinkled out*.

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allusion to the action. The eighth chapter appears to be one of the most circumstantial narratives in the New Testament. "They came to a *certain water*, and the Eunuch said, See, here is water, what hindereth me to be baptized!" The preacher admits there was water, and only asks for faith. The officer declares his faith—and down they both go "into the water," both the preacher and the Eunuch, and he baptized him while they were both in the water. Afterwards they came up out of the water, and each went on his way. This needs no comment.

The next case reported by Luke is the baptism of Saul of Tarsus. This is reported in the ninth chapter. Ananias said, "Arise, brother Saul, and be baptized;" and "he arose and was baptized." He did not say, "Kneel down," or "stand up," to be baptized; but simply, "Arise and be baptized." This phrase is frequently found in the scriptures to indicate the commencement of any course of action. In the ninth chapter I find it no less than six times:—"Arise and go into the city," "Arise and go into the street," "He arose and was baptized," "Arise and make thy bed," "And he arose," and "Peter rose and went with them." This, then, appears to be a mere form of indicating the performance of certain actions, or the commencement of some new course of action. "He arose and went," or "he arose and was baptized;" not that he went standing, or was baptized standing; but that he immediately hasted to obey the precept, "Arise and be baptized." This is repeated again, Acts xxii. 16. If, then, arising and making a bed are two distinct actions, so are arising and being baptized.

In the tenth of the Acts Peter asks baptism for the Gentiles who believed, even after they had been baptized with the Holy Spirit. In no other case did the spiritual baptism precede the water; hence the question was not about bringing water, nor about bringing them to the water; but the question was, Can any of you Jews forbid water, or the use of water, in their case. There are two peculiarities that might seem to inhibit their baptism. They were Gentiles; and they had already received the same spiritual gifts which had been conferred on the Jews and on the Samaritans after baptism in water.

There are but two other allusions to the action of baptism in this book of Acts of Apostles;—the baptism of the Jailor and that of Paul, as reported Acts xxii. In the case of the Jailor, it would have been impossible to know how he and his family could have been baptized in a jail, and by persons whose feet were fast in the stocks. As for Lydia, she was converted by a river's side; but the Jailor

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was converted in a prison, and the preachers were in chains. It was therefore expedient that Luke should inform us in his case, first, that an earthquake shook off their chains; and, in the second place, that he took them out of the prison and washed their stripes, and was immediately baptized himself and family. Then bringing them into his house, he spread before them a table of comforts, and was transported with joy. From this case, then, all difficulty is removed.

As to Paul's case, we have only to note the precept, "Arise and be baptized, and *wash* away thy sins." Now as washing away of sins is here, in some sense, associated with baptism, evident it is that it could not have been by sprinkling. No one was ever commanded to wash away any impurity, material or moral, by sprinkling. Indeed, under the law the sprinkled were commanded afterwards to wash or bathe themselves in water in order to cleansing. Most evident, then, it is, that the entire letter and spirit of the Acts of Apostles are in support of immersion and against sprinkling. Now as the Apostles perfectly understood both the baptism of John and the Saviour's own baptism by him, and his commission to the Apostles commanding them to baptize the nations, the fact of the immersion of the Eunuch, and all other allusions to that action in this book of the Acts, place the matter before us with the utmost clearness and authority. No case of sprinkling or pouring water upon any one in the name of the Lord, has yet occurred to us under the name of *baptism*. I shall, therefore, examine the Epistles.

As in the Epistles we have not the history of the church, but the development of the precepts, promises, facts, and institutions of Christianity, in their doctrinal and practical import, we can only expect to find in them allusions to the custom or law of baptism, so far as developes or expounds the practical influences and tendencies of the gospel of Christ upon the affections and actions of its subjects.

In the Romans we have but one allusion to it. It is, indeed, a very remarkable one. Chap. vi. 3, 4, we are said to be "buried with Christ in baptism," and that, too, in reference to a resurrection with him to walk in a new life. Paul's words are, "Know you not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore, we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For since we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

In this allusion to ancient baptism there is unquestionably a refer-

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ence to immersion. There is nothing on earth liker to a burial than an immersion in water, and nothing much more unlike it than the wetting of one's finger and laying it upon the face or head of a man or woman. Of such a person, bedewed or moistened with one or two drops of water, who could say, with any semblance of truth, he was "*buried* in baptism"!—Buried in a drop!

But Paul adds in this passage that they "were baptized into his (Christ's) death." They were, then, not baptized in death, but *into* death. Evident, then, it is, a man can neither be sprinkled into nor poured into life or death. Therefore, Paul's conception of baptism was not sprinkling nor pouring, but immersion.

In his first letter to the Corinthians we have ten references to baptism. Of these but *four* have any allusion to the action. These are, chap. ii. 13, 15. "Were you baptized in the name of Paul!" "Lest any should say that I had baptized in my own name." Again, x. 2. "Our fathers were all baptized *into Moses, in the cloud*, and *in the sea*." And chap. xii. 13. "By one spirit we are all baptized *into* one body."

Now, as before stated, a person cannot be sprinkled in a name nor into a name, but they can be immersed in or into a name. The passage, chap. x. 2., is worthy of special attention. The Jews were baptized not *in*, but *into* Moses, and were baptized *in*, not *into* a cloud and *in* the sea. This would intimate that 'the cloud and the sea together covered them.' The water stood on either side of them, and the cloud covered them. Therefore it appears proper to say that they were immersed in the two, but in neither by itself. An overwhelming proof that immersion was regarded by Paul as essential to baptism. But they were immersed into faith in Moses as a leader and messenger from God. Thus are we immersed *in* water, but *into* Christ. So Paul seems to teach us in his letters to the Romans and Corinthians.

To the Galatians, (iii. 27,) Paul affirms, "As many of you as have been baptized into Christ have put on Christ." And to the Colossians he says, (chap. ii. 12.) "Buried with him in baptism, wherein also you are risen with him." And in chapter iii, he adds, verse 1, "If, then, you are risen with Christ, set your affections on things above." Some versions, I am told, read "Since, then, you are raised with Christ"—clearly alluding to what he had said chap. ii., "Buried with Christ in baptism and raised with him in baptism; therefore, set your affections on things above." This is most expressly declarative of the fact of immersion. No language to me could be plainer than that there was a resemblance in ancient baptism to a burial,

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resurrection, and ascension. Now as Paul to the Ephesians, chap. v. 4, says that there is "but one Lord, one faith, *one baptism*," the manner of the action of baptism is forever to me settled, that immersion, and immersion only, is the Lord's own baptism; consequently that sprinkling, and pouring, and moistening the face are our own.

Having thus heard all the Apostles and Evangelists in every passage in which there is any allusion to the action of baptism, (unless we so understand a reference to the doctrine of *baptisms*, Heb. vi. 2. and Peter, 1st Ep. iii. 21., affirming that "baptism does also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Christ,") I felt a perfect assurance, without the foreign aid of critics, translators, and foreign tongues, that neither sprinkling nor pouring neither wetting nor moistening the face or any part of the person, in the name of the Lord, has any countenance or evidence whatever from the Apostles and Evangelists of Jesus Christ.

If there be any passage in the English Testament in which the word *baptism*, or any of its family, is found, other than those I have noted, I know it not. In all I have enumerated a hundred and fifteen. Many of these, as before observed, make no allusion to the action. If any one thinks there is in Peter's first epistle an allusion to the action, certain it is that it cannot intimate any thing but immersion; for who puts away the filth of the flesh by sprinkling it, or will any one affirm that Peter's incarceration in the ark was a type of sprinkling! Nor would the fact that there are five places in the common version where it is said we find the terms *wash* and *washing* for the original *baptize* and *baptism*, in the least impair the evidence before us, unless it had been usual to *wash* persons or garments by sprinkling upon them water, or by simply moistening a part of them. But is there any one who thinks so!

If, then, as affirmed, the common version be an honest version, made by competent and faithful men, of which there is almost an unanimous acknowledgment, I need no interpreter, expositor, or critic, to teach me what action my Saviour intended when he commanded me to be baptized. The common English Testament gives me one hundred and fifteen instances of this word, almost the half of which intimate the action with more or less certainty; many of them, too, making sprinkling or pouring wholly impossible and inconceivable. It also uses two images that illustrate and confirm it;—these are a *burial* and a *planting*. All seeds planted are buried in the earth. Hence Paul associates the burial and the planting in one development of the institution, neither of which can be tortured by all the fires of criticism to favor sprinkling or pouring. On the whole premises I concluded that if the evidence afforded on this subject in the common New Testament be not sufficient for me, it is wholly insufficient for me on every other; for upon no other question does it speak more frequently or with fuller assurance. And so concluding, I made the good confession and was immersed."

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ACTS OF APOSTLES.

SECTION VIII.—CHAP. XI.

Peter's Apology for announcing the Gospel to the Gentiles.

1 Now the Apostles and brethren who were in Judea, heard that
2 the Gentiles also had received the word of God. And when
Peter was come up to Jerusalem, they who were of the circum-
3 cision contended with him, saying, You did go in to men who
4 were uncircumcised, and did eat with them. And Peter begin-
5 ning, opened to them the matter in order, saying, I was praying
in the city of Joppa; and, in a trance, I saw a vision, something
like a great sheet descending from heaven, let down by the four
6 corners, and it came close to me; and looking attentively upon
it, I observed, and saw four-footed creatures of the earth, and
7 wild beasts, and reptiles, and fowls of the air: and I heard a voice
8 saying to me, Arise, Peter, kill and eat: but I said, By no means,
Lord, for nothing common or unclean has ever entered into my
9 mouth. And the voice answered me a second time from heaven,
Those things which God has cleansed, do not you call common.
10 And this was done three times. And all the things were drawn
11 up again into heaven. And behold, at that instant, three men
were come to the house in which I was, sent from Cesarea to
12 me. And the Spirit commanded me to go with them, without
any scruple: and these six brethren also went along with me.
13 And we entered into the man's house: and he told us how he
had seen a messenger standing in his house, and saying to him,
Send to Joppa, and bring hither Simon, whose surname is Peter,
14 who shall speak words to you, by which you and all your family
15 shall be saved. And as I began to speak, the Holy Spirit fell

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2. "*They of the circumcision contended with him.*"---Peter had not as yet, it seems, been regarded as a pope, or the supreme head of the church and prince of the Apostles by his brethren of the Jews. They demand a reason of his conduct for eating with the uncircumcision. He deigns them a full narrative of the whole matter.

15. "*The Holy Spirit fell on them as on us at the beginning.*"---This baptism of the Holy Spirit was, like Christian baptism, never repeated on the same subject. The Lord Jesus, after his ascension, baptized by the Holy Spirit the first fruits of the Jews on Pentecost. Now he baptizes the first fruits of the Gentiles by the same Spirit. Hence the Jews and the Gentiles, in the person of both their first fruits, were made partakers of one and the same spiritual baptism. Thus argued Paul:—"We have all been baptized by one Spirit into one body, whether Jews or Gentiles." 1. Cor. xii. 13. This baptism of the Holy Spirit it appears had never occurred from the Beginning, or first Pentecost after the ascension, till that day. "*At the beginning*" indicates, in this connexion, never since the beginning. For if

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16 upon them, even as on us at the beginning. And I remembered
the word of the Lord, how he said, John immersed in water; but
17 you shall be immersed in the Holy Spirit. Since, therefore,
God gave to them the same gift as he did to us, who had believed
on the Lord Jesus Christ, what was I, that I should be able to
18 obstruct God! And when they had heard these things they ac-
quiesced, and glorified God; saying, God has, then, given to the
Gentiles also reformation to life.

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at any time afterwards amongst the Jews, why should Peter say, "*As on us* AT THE BEGINNING"?

16. "*You shall be baptized in the Holy Spirit.*"---This application of the "baptism of the Holy Spirit" to what happened on Pentecost and to the family of Cornelius, precludes the application of it to any ordinary conversion, either in ancient or modern times. The various gifts and favors vouchsafed to Jews and Gentiles at the first promulgation of the gospel among them, was an ample provision for their immersion into one body. It was the filling of a reservoir with the means of an ample spiritual baptism.

18. "*Then has God also to the Gentiles granted repentance unto life.*"---This grant of the benefit of repentance to Jews and Gentiles, is the very spirit and grace of the gospel. Without such a grant, repentance would be worth nothing. The causing any one to repent, differs very much from bestowing upon him the advantage of repentance, making it to terminate in his sanctification and salvation. The word "also" in this passage intimates that he had already bestowed this blessing on the Jews.

PRACTICAL THOUGHTS AND REFLECTIONS.

Christians, as they ascend in the rank of the Christian virtues, are more generous and condescending to the infirmities and even to the petulance of those who are greatly their inferiors in those graces and endowments, than those who are mere novices in the Christian faith. Peter condescends to respond to those zealous but very imperfectly educated brethren, as though they were his superiors. A valuable lesson to those who are proud of office and fond of the homage of their fellow-mortals.

What a rebuke to those who are churlish and selfish in their profession, is administered in the zeal and murmurrings against Peter because of his intermingling with the Gentiles, and freely communicating to them the blessings of the gospel. His condescension and kind responses are full of the good Spirit of God, and form a sublime contrast with the narrowness of mind evinced by those complainers

His history of the facts of God's grace were his defence, and this record of what God has said and done should always be our justification and defence against those who falsely or insolently arraign us

ACTS OF THE APOSTLES.

SECTION IX.—CHAPTER XI.

The Progress of the Gospel in Phenicia, Cyprus, and Antioch.

19 Now, indeed, those who had been dispersed, on account of the
distress which arose about Stephen, had travelled as far as Phe-

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19. "*Those who had been dispersed on account of the distress which arose about Stephen.*" We have an account of the first persecution against the

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nicia, and Cyprus, and Antioch, speaking the word to none but
20 Jews only. Yet some of them, being men of Cyprus, and Cy-
rene; when they came to Antioch, spoke to the Greeks, announ-
21 cing the glad tidings concerning the Lord Jesus. And the hand

disciples, chap. viii. All but the twelve Apostles were dispersed. They would not flee before the sword. It was important they would stand firm on the ground occupied, in the metropolis, at every hazard. Those who fled proclaimed the word first in Judea—then in Samaria—it was carried into Ethiopia by the arch treasurer of Queen Candace. It is carried into Damascus, the capital of Syria, 135 miles north of Jerusalem, a city more ancient than Abraham, the residence of Ananias, the disciple of Christ, and the place of Paul's baptism and first defence of the person, mission, and character of Jesus of Nazareth.

Peter also made a tour from Jerusalem to Lydda, a city on the way from Jerusalem to Cesarea Philippi. There stood the Temple of Jupiter, which gave it the name of Diospolis. From this city radiated the gospel through the neighboring towns, Saron and Joppa. Thence Peter went down to Cesarea, and preached the gospel to the Gentiles. Thence he returned to Jerusalem, where he was called to account by the brethren of the metropolis, as reported in this chapter.

The historian now resumes the narrative of the progress of the gospel through other lands, and by other instruments. We are here informed that the gospel has free course to Phenicia, Cyprus, and Antioch. Phenicia was a province of Syria, containing eleven considerable cities. Amongst these Tyre and Sidon, Ptolemais and Sarepta, were of general fame. This province gave to the Greeks letters and the arts. It was the country of Cadmus, and of the masons that built Solomon's Temple. The Phenicians were the first of sailors, merchants, and travellers. They planted colonies in all the islands and along all the coasts of the Mediterranean. Carthage was one of their most famous colonies and the mart of their commerce. This was an important field, and early cultivated by apostolic men.

Cyprus, too, a large island in the Mediterranean—the island of Venus, is explored by the Pentecostian converts in the days of the Apostles. The refugees from the fury of the Jerusalemites, carried the glad tidings even to Cyprus, and thence into Antioch, the metropolis of Syria and of all the East, a city at this time 344 years old, the third in the Roman Empire for magnitude, wealth, and population. It was just midway between Alexandria and Constantinople, 700 miles from each, and the seat of empire for the Seleucidæ or Syrian kings of the Macedonian race. Its inhabitants were mainly Greeks and Tyrians at this time—a city of twelve square miles, with a population of five hundred thousand souls, abounding in the most magnificent temples and palaces, the seat of learning, genius, taste, and the fine arts before the days of Cicero, who said in his defence of the poet Archias, that it was not only a noble city, but abounding in eminent men.

This city occupies a large space in Grecian, Roman, and Christian history. It was the birthplace of Luke and Theophilus, and here the disciples were first called *Christians*. It was luxurious, dissolute, and profligate in the days of the Apostles to a proverb; and yet the gospel took a strong hold upon its inhabitants, and held it for a long time. Chrysostom says that three hundred years after the Apostles visited it, it had a church of one hundred thousand communicants, three thousand of whom were supported by the contributions of the brethren. It is now a miserable Turkish town of ten thousand inhabitants, and is called by them Antaka.

21. "*And the hand of the Lord was with them, and a great number believed.*" "The hand of the Lord" is a phrase sometimes indicative of the miracles

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of the Lord was with them, and a great number believed, and
22 turned to the Lord. And the report concerning them came to
the ears of the congregation that was at Jerusalem; and they

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wrought by the first ministers of the word. Barnabas was sent to Antioch by the church in Jerusalem when they heard of the great conversion there, and he immediately went in pursuit of Saul to his native Tarsus. For a whole year they jointly labored in this city with great success. Prophets from Jerusalem also flocked to Antioch, amongst whom was Agabus, who predicted a famine, which occurred in the days of the Emperor Claudius.

26. "*And the disciples were first named Christians at Antioch.*"—Who gave this name? The Lord? The Disciples? The Jews, or the Gentiles? Not the Lord: for he called his followers *disciples*. Not the Disciples: for Luke says, "The disciples *were* named or called," not *named or called themselves*, "Christians." Not the Jews: for they called them "the sect of the Nazarenes"—the Romans; for this was their style. I once argued this question as a reformer, but I now speak of it as a commentator. I will, therefore, add one of the most learned notes on this term, rendered *called* or *named*, found in the English language. I had not seen it when I wrote some essays on this subject some years ago. It is from S. T. Bloomfield, of Sidney College, Cambridge, in his "Critical Digest," in six volumes, presented by Elder Taylor, of Philadelphia, to Bethany College, a "Synoptical arrangement of the most important Annotations on the New Testament, exegetical, philological, and doctrinal: London, 1828."

"*Χρηματισαι.*—It has been matter of inquiry whether the followers of Christ gave this name to themselves, or received it from others. That they first applied it to themselves, is not only devoid of authority, but may be disproved by many weighty arguments. For, in the first place, if they had appropriated the name to themselves, they would thereby have excited a *greater enmity* against themselves. Again, if the Antiochian Christians had done so, Luke, in recording this origin of the appellation, would undoubtedly, in the rest of his work, have so employed it; which he has not done. On the contrary, he calls them the believers, the disciples, the brethren, &c.; the very same name by which he had, in the former part of his book, designated them. Furthermore, if at the time when Paul was teaching at Antioch, Christ's followers had voluntarily taken this name, he would have used it in his Epistles; whereas he always employs other terms.

Finally, whenever, in the New Testament, the name *Christians* occurs, it is applied by persons *not professing the Christian religion;* as in Acts xxvi. 28, and 1 Peter iv. 15. "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified;" and xvi. "Yet if any man suffer as a Christian, let him not be ashamed," &c. The name, therefore, seems to have been then meant for a reproachful appellation. Was it, then, given them by the Jews? Certainly not. By them they were called *Nazarenes*, (Acts xxiv. 51:) and, indeed, they would have called them by any name rather than that which would seem to admit the pretensions of Jesus to the Messiahship.

Beyond all controversy, the name was given them by *Gentiles*, and, very probably, the Romans dwelling at Antioch; as, indeed, the very Latin form suggests: for by that were characterized the *partizans* of any great man; as Cæsariani, Pompeiani, &c. Now by the Antiochians, (who, as we learn from Zosimus, p. 258, and Ammian. Marc. xxii. 14, and other writers cited by Wetstein, were not a little prone to scoffs and coarse jokes) they were called *Christiani* in derision of the pretensions of Jesus to be King of the Jews. Tacitus, Annal. 15, 44, says: Nero—quæsitissimis pœnis affecit, quos, per flagitia invisos, vulgus Christianos appellabant.

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23 sent forth Barnabas, to go as far as Antioch. Who, when he
was come, and beheld the favor of God, rejoiced, and exhorted
them all to adhere to the Lord, with all determination of heart;
24 for he was a good man, and full of the Holy Spirit, and of faith:
25 and a considerable number were added to the Lord. Then Bar-
26 nabas went to Tarsus, to seek Saul; and finding him, he brought
him to Antioch. And it came to pass, that they assembled with
the congregation for a whole year, and taught considerable
numbers; and the disciples were first named Christians at Anti-
27 och. And in these days prophets came from Jerusalem to Anti-
28 och. And one of them, whose name was Agabus, stood up and
signified by the Spirit, that there should be a great famine over
29 all the land: which came to pass in the days of Claudius. And
the disciples determined that, according to the respective abilities
of each, they should send to the assistance of the brethren who
30 dwelt in Judea. And this they did, sending it to the elders by
the hands of Barnabas and Saul.

Auctor nominis ejus Christus, (i. e. *a ducis sui nomine traxerunt hoc nomen*,) Tiberio imperitante per procuratorem Pontium Pilatum supplicio affectus erat. The Christians, however, felt no aversion to the name, but rather reckoned it an honor, and therefore retained it. (Kuin. & Wets.)

In this view of the subject I must, upon the whole, acquiesce. The common opinion, however, is, that they applied the name to themselves, or had it given them by Barnabas or Saul, or Euodius, the first Bishop of Antioch. But this is destitute of *authority*. I must not omit to notice a strange mistake into which Doddridge has fallen, misled by Benson, who explains χρηματισαι "was done by divine direction;" conformably to which mode of interpretation he translates, 'Were, by *divine appointment*, first named Christians at Antioch." Into such errors do those commentators run, who, without attending to the *usus loquendi*, dwell on some fancied etymological sense."

If the Lord had given this name, why have withholden it till the year 45? Why have given it in Antioch, and not in Jerusalem? Why did not Luke adopt it in the sequel of his history? Why not adopted by the Apostles in their Epistles? Why never used but by enemies like Agrippa, or in reference to persecutions, as in the case of Peter's allusion? These, and other such dictates of reason, show how frail are the arguments of those who assume for it a divine origin, and would thence enjoin it upon us by a divine authority. We have no particular objection to be called Christians, but we object to having the name imposed upon us as of divine authority. The note of Bloomfield never can, in my opinion, be philologically refuted. Still if all the community professing faith in Jesus as the Messiah, choose that name, and refuse every other, we shou'd not only acquiesce in it, but hail it as a most auspicious event, full of happy omens to the human race.

PRACTICAL THOUGHTS AND REFLECTIONS

It is of much importance to found churches in large cities. They are great attractive and radiating centres of commerce and social intercourse. They are always looked up to by those in the country as models of civilization and refinement; and must, therefore, have, more or less, a modelling

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and formative influence upon society for good or for evil. The Christian church began in a city and spread into the country. Hence the influence of metropolitan churches in all ages since. Time was when Jerusalem, Antioch, Alexandria, Constantinople, and Rome, governed the whole Christian world with a co-ordinate jurisdiction. Two of these ultimately rose above the others, and finally Rome became the mistress of the church as she had long been the mistress of the world. The metropolitan influence of Jerusalem was for a long time only for good; while that of Rome has been evil, and only evil, and that continually, for twelve long centuries and more. From all our cities ought still to sound out the word of the Lord. The evil that has been done, and the good that has been done by them, alike conspire to prove their influence. Hence the necessity and importance of having that influence sanctified to God and the eternal interests of the world.

Private Christians, in the private walks of life, like the dispersed brethren of Jerusalem, should carry with them the gospel; and thus may, like the seeds of trees borne by the tempest, become trees of life and salvation in lands remote from the influence of the church and its institutions.

The gospel was carried to Damascus, Antioch, Rome, and England, by private individuals, before either a Paul or a Barnabas visited them. Times of famine and public distress call for large liberality on the part of those who are more favored with the bounties of earth. The rich are God's storehouses; and if they are locked up in unfeeling selfishness, God is defrauded and the poor and the afflicted suffer. Still God rewards them for their bounty, and loves a liberal and a cheerful giver. A. C.

BETHANY COLLEGE.

THE financial condition and prospects of BETHANY COLLEGE, as respects endowment and a more extended patronage, has been, for some time past, before its Faculty and some of its Trustees, as a matter of much public interest, and worthy of their special consideration. These deliberations have lately resulted in a called meeting of its Board of Trustees; to which was submitted, by its President, a report of the present condition and prospects of the Institution, with a scheme for its present and permanent endowment, and a greatly enlarged patronage.

During this meeting of the Board, the prospects of the College, with every cause operating favorably or unfavorably upon its destiny, were considered. From all the information possessed by the Trustees and the Faculty of the College, it appeared that the College never stood fairer before the whole community than it now does as deserving of public patronage, and that the things wanting to extend its usefulness to the community, or to augment the number of its Students, are the reducing of the prices of education and boarding, and also diminishing, as much as possible, incidental expenses.

To sustain and retain a Faculty competent to its moral government, and to impart, in the best style, a thorough education in all the sciences and the learning of the age, ancient and modern, so that it may always stand in the front rank of American Colleges, has always been an object never to be lost sight of—never to be abandoned by its founder and his co-operants in the great cause of intellectual and moral education. To obtain a very liberal patronage,

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or, what is the same thing, to extend its advantages to the greatest possible number of young men, and to secure a learned and efficient Faculty, are the objects now sought to be attained on a broad, and firm, and enduring basis.

To secure these ends, the following scheme was submitted to, approved, and sanctioned by, the late meeting of the Board, viz.—That there be created and established 2500 scholarships in Bethany College, to be sold at $50,00 each, on time; which will make it an object of self-evident interest to young men, and to heads of families, to purchase said rights—that the funds arising from the sale of said 2500 rights, after the expenses of obtaining them shall have been defrayed, shall be invested in our best corporation, state, or national stocks, at legal interest; and that the nett annual income, together with such sums as shall be paid by those Students who do not purchase or, have secured to them such scholarships, will, it is expected, be a reasonable support for a proper corps of Professors.

It is contemplated as practicable, by a proper number of efficient agents, to sell between now and the first of September, 1847, the whole amount of 2500 scholarships, at the value of *fifty dollars* each, to be all paid in and invested in stocks on or before the said first day of September. So that on the following September, when one year's interest shall have accrued, scholars upon the interest shall at that date be admitted. Indeed, we do not think it either impossible or altogether improbable to have said arrangement effected sooner, if the scheme can only be favorably laid before the community.

A copy of the right of scholarship, adopted and sanctioned by the Board, with a few remarks upon the operation of the system, will, we doubt not, commend the plan at once to the understanding and approbation of all the friends of learning and of the College:—

"*To all whom it may concern:*—This is to certify, That A. B., of ———, having subscribed and paid to the order of the Treasurer of Bethany College, the sum of Fifty Dollars, the receipt of which is hereby acknowledged, is entitled to one scholarship in Bethany College, during his (or her) natural life, or until his (or her) youngest son shall have attained the age of twenty-one. The scholar is to be either himself or any one of his (or her) children successively, until his (or her) youngest son shall have attained the age of majority.

And in case of having no son, he (or she) may select any one, who shall, on his (or her) commendation, be entitled to a full course of instruction in said College, during the term of fifteen years; or he (or she) may assign such right, and the assignee shall have the privilege to send successively one scholar during the remainder of said fifteen years. And if such person so entitled to a scholarship, shall afterwards have a child or children, he (or she) shall have the same rights to which they should have been entitled had they not as yet sent any one under his or her right of scholarship.

[Signed by] D. E., *Secretary of the Board of Trustees.*"

It was also enacted by the said Board of Trustees, that it shall be specified in the preamble to all such subscriptions, that the right to said scholarship shall depend on the contingency of obtaining the

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definite number of 2500 scholarships, and in the failure to secure that number, or the actual sum of one hundred thousand dollars actually paid in, clear of all expenses of agencies, the scheme proposed shall not be carried out. Every one, on subscribing, shall pay to the agent the sum of two dollars as securing said right when said number of 2500 subscribers shall have been obtained.

It was also enacted that no one shall have the privilege of purchasing said right after the number of 2500 rights are sold. And to those not having such right, the rates of education shall be continued as at present, or at such price as the Trustees shall from time to time ordain and establish.

The Board also decided, that, to remove all appearance of monopoly in any department of expenses incident to a college course, that so far as boarding-houses, stores, tailors' shops, shoemaker's shops, &c. are concerned, there should be a fair and honorable competition, that the price of boarding, washing, and general expenses should be reduced to the lowest possible rates. As these objects could only be secured by a *bona fide* sale of lots and the increase of society in the neighborhood, the proprietor of the lands adjoining the College grounds should be requested to lay off a number of lots for building, and thus increase the village to such an extent as would secure these ends and objects. To which the said proprietor having acceded, he has appointed *Tuesday, the 29th of December next*, as the day of sale of lots in the village of Bethany.

Thus have all the preliminaries been arranged necessary to the accommodation of such a number of Students as the new arrangements contemplate, and especially to make a thorough collegiate education more accessible than even a common school education to those who desire to have it. It will, on a little reflection, appear evident to all, that to those who purchase a scholarship, that in no case the education of a Student can cost more than $3,00 ¼ per annum, and in most cases it may be so continued and extended that it will seldom average $2,00 a year for one scholar. Suppose a parent, male or female, purchases in the name of a third person, a scholarship there is secured to him and to his sons a full collegiate education, which, in most instances, will amount to five scholars, or 25 years; thus making a very full collegiate course of five years —cost only ten dollars for each graduate, so far as the article of education is considered.

As to boarding, washing, and other expenses, they may, under the new arrangements, be made as cheap as home education, and in most cases for less than the usual outlay for sons at home.

It is designed to make Bethany College a public benefit—a blessing to our age and country. Already under the present system, more than half the United States have been represented in it in a single year. Under the new arrangements, we shall expect to have a collegiate congress of the whole United States. We shall expect to see the East and the West, the North and the South mutually embracing each other while acquiring learning and science, and cultivating amity, virtue, and patriotism within the same walls.

But there is another attitude in which this scheme of endowment commends itself peculiarly to our particular friends and to the re-

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ligious of all denominations. There are multitudes of young men, and also many married men, not far advanced in years, who possess both piety and talents, and a disposition to devote their talents and their lives to the illumination and salvation of the world; but they want the learning and the acquisitions necessary to great success in this most philanthropic calling. This scheme will put it in the power, not only of almost every church, but also within the power of many, very many individuals, to present to society an educated evangelist every few years. For the sum of ten dollars, or, at most fifteen, a young man can receive a collegiate education. Any church may educate five young men successively, each, three years, for fifty dollars. May we not, then, say that the plan is one of great interest to the whole country, and express the hope that within less than the time specified the whole stock shall be taken!

A. CAMPBELL, *Presdt.*

FORM AND CONDITIONS OF SUBSCRIPTION.

We, whose names are hereunto subscribed, for, and in consideration of a scholarship in Bethany College, according to the purport of an Act passed at a meeting of the Board of Trustees of said College, on the 10th day of November, 1846, and above reported in a certificate of scholarship herewith published, do, each for himself, subscribe for one scholarship, to take effect when two thousand five hundred rights shall have been taken; and do hereby bind ourselves, our heirs, executors, and assigns, each for himself, to pay on or before the day of , the sum of fifty dollars, two dollars of which, to secure said right, are now paid to , Agent for said College. In testimony whereof, we have hereunto set our names, each forhimself, this day of

The above scheme of endowment we think will commend itself to the good sense of the whole community interested in the great subject of education. Its object is distinctly avowed to be the extension of a very liberal collegiate education to as many persons as can be conveniently educated in one college by a full Faculty, on terms within the reach of almost every head of a family, or every young man who desires it. We calculate as probable that the plan of scholarships and the number proposed will give an average of some four hundred per annum. We supremely desire to be useful to our contemporaries and to posterity in the great work of education. We do not think that the sum demanded is enough for a full endowment of a great institution; but it is such a one as will guaranty the permanency of the institution, and will lay a foundation on which others can build in the form of legacies and donations, and thus augment the facilities and the means of enduring usefulness to an indefinite extent. It is all the endowment that we will ask from our brethren and the friends of the institution. When this object is secured, we shall leave it to the free and spontaneous dictates of conscience and Christian philanthropy what to superadd to secure and extend the blessings of Christian learning and education. We are glad that a scheme of endowment has occurred to us which changes our attitude to the community. We are not now standing in the attitude of asking them to confer a favor, but to accept

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one. We offer to two thousand five hundred persons a full collegiate education, larger than given in any college known to us, for less than the most common school education in the country. The books shall be closed just as soon as this number is obtained, after which no one can be allowed to subscribe. It remains, then, with the public to say whether they will pay two dollars per annum, in advance, for what, on an average, will be twenty-five years; or pay, as formerly, fifty, or forty, or twenty dollars per annum; whether, in one word, they shall pay eight dollars for a well earned diploma, or two hundred or one hundred. We cannot find room at present to say more on the subject. We hope soon to have a full corps of efficient Agents in the field. We may, at another time, add a few more "last words" on this scheme and its advantages. A. C.

NEWS FROM THE CHURCHES.

ANOTHER TROPHY OF THE LEXINGTON DEBATE.

I had the pleasure of forming a slight acquaintance with brother Jenkins, the writer of the following narrative; and, from testimonials of a private character, which I saw, he has been not only an Elder in the Methodist church, but a most exemplary, devoted, and influential member of that denomination. We trust he will prove the instrument to others that the Debate has been to him. W. K. P.

NASHVILLE, Tennessee, Nov. 9, 1846.

Dear brother Campbell—As brother Pendleton is going to leave us to-day for Bethany, I embrace the opportunity of communicating by him, to you, an item of news, which, as it concerns myself, I would much rather some other person would undertake; but as I have been particularly solicited to write *myself*, I have consented so to do. The news, it is thought, will be of interest to you, and it is the probability of this fact that operates upon me as an incentive to write. Indeed, believing this, I write most cheerfully, for I think it due yourself and the cause of truth, that all such cases as I am about to report, should be made public. The news, then, to which I have allusion is, my recent conversion from Methodism to what I conceive to be ancient Christianity, mainly through the instrumentality of the debate between yourself and the Rev. N. L. Rice. I commenced to read that debate some twelve months since, with prejudices decidedly, for the most part, in favor of the views entertained by the latter; but by the time I had finished reading it, my conviction was that Mr. Rice had utterly failed to sustain his position. But yet I was not fully satisfied that the doctrine for which you yourself contended was true. It was a clear case to my mind that your arguments, for the most part, were conclusive—that you had gained a complete triumph over Mr. Rice, but yet I was fearful that your *premises* might somewhere be defective; and, to be honest, I had a kind of secret wish that it might be so! I did not, *somehow or other*, like, after living in the Methodist Episcopal Church for some fourteen years, sustaining, as I did too, an official relation to that church, to give up my long cherished *opinions*. Still I determined, after I had made a fair test of your views, to fall upon the side of truth, should it even be what I was pleased, in common with many others, to call "Campbellism." I, therefore, with earnest inquiry after God's revealed truth, fled to the Bible, and read it with greater care and solicitude, if possible, than I had ever done before. The result of

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this was, a confirmation of my already partial conviction of the truth of your position. I found what I had supposed to be Campbellism, to be nothing less than God's own revealed truth Under this conviction, about the 24th of last May, in Franklin, Kentucky, I was immersed; after which I became a member of the Christian Church. Is not my case, with many others similar, a demonstration of the (shall I say) omnipotence of truth? When I commenced reading the Debate to which I have alluded, my prejudices were unreasonable against yourself and what I then considered exclusively *your* doctrine; but the truth—the unsophisticated truth, as contended for by yourself and confirmed by the Bible, proved sufficiently strong to conquer that monster, Prejudice. I shall add no more lest your patience should grow weary.

Accept, my dear brother, my assurances of high esteem and Christian regard.

P. O. JENKINS.

[From the Christian Journal & Union.]

Middletown, Ky., Nov. 26, 1846.

Brother Crihfield—With pleasure I communicate for your most excellent periodical, the success of the glorious gospel in the vineyard where I and others have labored. We have just closed an interesting meeting at Martinsburg, Washington co., Ind. Here we gained five accessions—four by confession, and one by letter; and at other congregations, since my last in the Christian Journal, we have gained ten noble accessions. May the great Shepherd bless the new converts, and keep them in the road that leads to Zion!———Yours in the hope of immortality,

J. NEVILLE.

Hamersville, Nov. 11, 1846.

Dear brother Crihfield—I have just returned from New Vienna, Clinton county, Ohio, in company with brother Thompson, at which place we baptized eight persons, and the prospects are very good,

Yours as ever, W. S. PATTERSON.

OMISSIONS AND IMPROVEMENTS.

There are necessarily omitted many items of intelligence and communications from churches, intended for this number. We now propose, because we have purposed, to give a summary every month of all the communications of this sort forwarded here, as well as to gather up from other periodicals such items of intelligence as form a part of the history of the reformation. Long epistles on such subjects are seldom edifying, but the simple facts are very important. We shall be obliged to condense and abbreviate, that we may be more edifying.

A. C.

TRACTS.

We have many calls for copies of our Tracts, already published. We cannot supply them. It is, I think, intended to have a number of them stereotyped for cheap and for gratuitous distribution. As we have now got through all intended on the *action* of baptism, we hope to be less learned and more intelligible in those Tracts which are to come. I intend to have stereotyped all Tracts on the *action, subject, design,* and *administration* of baptism, with an appendix embracing such matters as are not apposite to these Tracts, containing portions of a book lying in our office, partially printed, for some two or three years.

Tracts for the people should be tracts for all the people, learned and unlearned. We design those on this long litigated subject to be addressed to all the people—and to make a volume acceptable to all who need information on the subject.

A. C.

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OBITUARY.

Departed this life, on the 18th September last, at Frankfort, Ky, at an advanced age, and after a protracted illness, borne with the patience and resignation inspired by the Christian's hope, JAMES ROBERTSON, Esq., leaving a large family and a numerous and highly respectable connexions to mourn his loss. He had for some years been Register of the Land Office, and was a deacon of the church of Jesus Christ at Frankfort. He was brother of the Hon. George Robertson, formerly Chief Justice of the State, and of the lady of ex-Governor Letcher; was an early inhabitant of Kentucky; and with his family connexions was associated with the most interesting portion of its history. But he left all earthly ties in the hope of more lasting bliss, and more enduring relationships in another, better, and far nobler state than this.

PROSPECTUS

Of the Biography of Elder B. W. STONE, *written by himself; with Additions and Reflections, by Elder John Rogers, and others.*

THIS work is now in course of publication, by J. A. James, of Cincinnati, and will be ready for delivery in a few months.

It will embrace a brief but interesting history of the life of that venerable man of God, from his birth down to the year 1843, written by himself; together with the "Apology of the Springfield Presbytery," published in the year 1803 or 4. The Springfield Presbytery was composed originally of Messrs. Marshall, Thompson, Dunlary, M'Nemar, and Stone, who seceded from the Synod of Kentucky, in September, 1803. The "Apology," published shortly after their secession, contains a full statement of their reasons for withdrawing from that Synod, together with their views of the Gospel at that time—their objections to human creeds in general, and the Westminster Creed in particular. In our judgment, this is a very valuable historical as well as doctrinal document. It contains a powerful argument against all human creeds, as tests of Christian fellowship; and one of the most pointed common-sense-arguments against Calvinism we have ever read.

It will also contain a funeral discourse, delivered on the occasion of the death of that excellent Stone, at Cambridge, Ky., by the pious and talented Elder J. A. Gano.

The Biography will be carried down from '43 to the time of his death; containing an account of his last visit to Kentucky, in '43, and his last tour to Missouri, in '44, and added to this, will be a number of interesting notices of his death, from a variety of sources. It will contain an abstract of the character of B. W. Stone, private and public—his character as a Reformer—together with a particular account of the union which took place in Kentucky, in 1832, between B. W. Stone and his friends, and the friends of A. Campbell—with some thoughts upon the great principles of union pleaded for in the outset of the current reformation.

It will also contain a long chapter on the history, origin, nature, and tendency of those strange bodily agitations, which have appeared, in various periods of the church's history, in association with Christianity. Something, it is thought, that is worthy the attention and serious consideration of Christians, is presented in this chapter. The views of such men as Wesley, Whitfield, Edwards, Erskine, Watson, and various others, are presented on this subject.

The work will contain about 400 pages duodecimo, a beautiful steel engraving of B. W. Stone, will be printed on good paper, with good type, neatly bound and lettered; the binding will be either sheep or good cloth, to suit subscribers or purchasers, and will be furnished to subscribers for one dollar per copy.

JOHN ROGERS.

Carlisle, Ky., Sept. 1846.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. IV. BETHANY, *FEBRUARY*, 1847. No. II.

CAPITAL PUNISHMENT—*No. I.*

THE essay on Capital Punishment has been now about nine months before the public. Some six or seven thousand copies of it have been circulated through this country. It has been republished in England; and in that country, as well as in this, it has been presented to a number of distinguished men, constituting a portion of the government. The following notice of it appeared in the Christian Messenger and Family Magazine, for November last, published in London, Edinburg, and Nottingham:—

"The following elaborate essay on *Capital Punishment*, by Alex. Campbell, President of Bethany College, Virginia, was delivered by him to the Washington Literary Institute, Pennsylvania, some time at the commencement of the current year. The subject being one of great importance, also one that is likely soon to agitate the mind of the British public, we thought it worthy of a place in the present volume of the Messenger, and therefore present it verbatim as printed in the Millennial Harbinger, for March, 1846. By the request of a brother, this Essay, with the one on Common School Education, inserted in our last, will be forwarded to Lord John Russell, Lord Brougham, Sir Robert Peel, and several other distinguished individuals of the British Senate. J. W."

It has been approbated and reprobated by a portion of the American press. We have some two or three brethren who are so peculiarly partial to me, that they are determined to correct all my errors almost in advance. They have been doing themselves and the subject great honor. But their efforts are rather extravagant and partial; and, therefore, I cannot praise them. The strongest and most argumentative composition which we have seen against capital punishment, is from a brother who is distinguished for good sense, a strong vigorous mind, and considerable Christian knowledge, though, in our vernacular, he is without what is usually called a *scholastic* education. He has sent me some twenty folio pages, closely writ-

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ten, on the subject. I could wish that the argumentative part of this essay had been written in such a style as would justify the insertion of it entire. As it is, we shall, however, give all his strongest arguments, with a few remarks.

Near the close of an introduction quite too flattering to me, our correspondent says, "Nothing short of the most solemn conviction on my part, that the Bible doth not authorize or warrant the practice, could have induced me to have lifted my pen against such fearful odds." We fully appreciate the sincerity of his conviction. He is, therefore, desirous to show that "the practice of taking human life, under any pretence whatever, *is unauthorized in the Book of God*." But he adds that "there can be no doubt that there was a divine law once given by *Moses to the nation of Israel in their associate capacity*, affixing the penalty of death to the violation of nine of the ten commandments." But before this law was given, and since it was annulled by Christ, he affirms that capital punishment, for no cause whatever, was allowed on the part of Heaven. Neither the Patriarchal nor Christian dispensation of religion, he argues, ever gave to mankind, individually or collectively, the right to take away the life of any man for any crime whatever. The method of procedure to sustain this negative view of the subject is the following. Upon the assumption of such a right he says:—

"There are two ways by which we may arrive at the knowledge of the right. The first is, by finding the undisputed enactment of the law itself granting this right. The second is, by referring to all the cases of crime on record, believing that the punishment would be inflicted upon them as soon as the law was given to authorize it. While on the other hand, the absence of the punishment would be conceived as good presumptive evidence, at least, that no such law was yet given. Every advocate for capital punishment has recognized this principle, and has drawn upon this source for support. And, in pursuance of my design, permit me also to draw upon this source in proving that no such *right was ever given anterior to the* LAW OF MOSES."

Not finding any law on the subject, he proceeds to examine the case of Cain, indicted for the murder of his brother Abel. He shows that God did not kill Cain, nor authorize any one to do it. He thence triumphantly infers that in the case of Cain, considered in all its circumstances, there is rather an argument against capital punishment than for it.

But all this may be as he represents it, and still there may have been a law authorizing it. For example, the quarrel between Cain and Abel originated at the altar. But where was there an antecedent law enjoining, sacrifice, altar, or offering? There is not any on

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record. Yet we are constrained to infer that there certainly was a law and manner of sacrifice commanded before that time. "By faith," says Paul, "Abel offered a more acceptable sacrifice than Cain." Now without faith it is impossible to please to God; and without precept, or testimony, or law, it is impossible to have faith. My correspondent, then, cannot prove there was no law authorizing capital punishment, merely because it is not recorded: for then he might prove that sacrifice, altar, priest, and victim, were human inventions, because he can show no law commanding them.

But we do not ask him to prove there was then a law enjoining capital punishment. He volunteers to do that which he is not obliged to do. We would be obliged to prove there was an antecedent law, had we affirmed that there was. I do not so affirm, because, indeed, I do not think there was any formal statute on the subject. Yet it would appear that there had been some revelation either before or since the murder of Abel, which suggested to Cain the apprehension that he might be put to death by any one who chose to do it; for, said he, now cursed from the earth, as I am, "every one that findeth me shall kill me." To come to such a conclusion, without some light, or precept, or threatening, is scarcely admissible. But we shall now farther hear our correspondent on the case of Cain:—

"What punishment did God inflict upon Cain for killing his brother Abel? This is a mere question of fact, and one to be decided by divine testimony, and not by human reasoning. The history of this case of crime is given in the fourth chapter of Genesis, and from the eighth to the fifteenth verse. In this short space we have both the evidence of Cain's guilt and a record of the sentence which God himself pronounced upon him. His sentence reads as follows: 'And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.'— This was all the sentence ever pronounced upon Cain for this crime, and it was one that he never afterwards repealed. And when Cain had heard his sentence he exclaimed, 'My punishment is greater than I can bear.' And then in order to show that he perfectly understood the sentence of which he complained, he repeated it to the Lord, saying, 'Behold thou hast driven me out this day from the face of the earth, and from thy face shall I be hid, and I shall be a fugitive and a vagabond in the earth.' And when he had finished the quotation of the sentence, he next expressed his own distrust in the protecting power of God over him in this state of exile, saying, 'And it shall come to pass that every one that findeth me shall slay me.' It is worthy of remark here that while God appears to have approved of Cain's quotation of the sentence pronounced against him, he has promptly corrected the error into which his fears had betrayed him n regard to any one having a right to kill him, and guarantied to

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him his protection and safety under a threatened penalty of seven-fold vengeance. 'And the Lord set a mark upon Cain, lest any finding him should kill him.' Thus we see that the first murderer was not capitally punished."

Now the question is, What does all this reasoning prove! It simply proves what no one questions—it proves what no one denies—that God did not command Adam, nor Eve, nor Seth, nor any one else, to kill Cain! But was there no threatening of death to Cain in the judgment pronounced! Then why did he fear it! But we have something still more definite in this case. We have a seven-fold vengeance on any one that shall now kill Cain under the respite granted. Strange that our correspondent, or any one else, should hence infer that capital punishment is not at all intimated in this affair; seeing that seven-fold vengeance is declared against any man that should kill him. Need I prove that death, in the most excruciating form, is here solemnly declared to be the fate of the murderer of Cain! Strange that any one can read this passage and affirm that capital punishment was unknown and unheard of in the antediluvian age! Thou shalt not kill Cain; for if you kill Cain, a vengeance seven times more severe than the death you inflict upon him shall be inflicted upon you. Is there any one so obtuse as not to perceive that death for murder is threatened here, and that, too, in a most terrific form!—!

On this portion of the premises occupied by the opponents of capital punishment we have only to add, that there is nothing to be inferred from Cain's case affecting a general system or law. Many reasons might have made it expedient that Cain should have been respited from death on his appeal to God for mercy. But with this example before him of the consequences of murder, there is a clear promulgation of capital punishment against any one who should kill Cain. We have, then, found that which our correspondent did not think we should find in the first case he presents—an explicit refutation of his assumption that till the law of Moses was promulged there was no capital punishment enacted.

But our correspondent hastens to corroborate his reasoning from the case of Lamech. His comment upon this case and his argument from it are thus expressed:—

"The second case of murder mentioned upon record was committed by Lamech, who was the fifth from Cain, and one of his descendants. My object for introducing this case is to see whether any thing additional can be gathered from it in relation to the punishment which God then awarded to the murderer. We find in this case a direct reference back to the protection which God had placed

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over Cain; and no doubt but the hope which Lamech expressed of his own protection grew out of the fact that God had in Cain's case pronounced seven-fold vengeance upon any one that would kill him. There is, however, but little said about Lamech. Indeed, all that we can learn about his crime is what we have gathered from his own confession. He confessed to his two wives, Adah and Zillah, saying, 'I have slain a man to my wounding, a young man to my hurt.' This was his confession of that crime, and the first that they knew of it, as far as the Bible informs us, although you have informed us that it was 'his evil-foreboding wives, Adah and Zillah, apprehensive of the vengeance of murder falling upon their husband, that drew from him this confession.' Yet we believe that no such evil apprehension could have existed in their minds, from the fact that the only vengeance that was ever threatened from creation down to the day in which they lived, was against killing the murderer; and to this Lamech referred after he had made his confession, saying, 'If Cain shall be avenged seven-fold, truly Lamech seventy and seven fold.' This also shows Lamech's own estimate of his guilt compared with that of Cain's; and if your translation of the passage be correct, 'which intimates that Lamech killed a man in self-defence,' or 'denies that he killed any person,' then it would not appear strange that he should have considered himself as worthy of eleven fold more protection than was granted to Cain, who was guilty of deliberate murder; and it would forever preclude the idea that the penalty of death was affixed to his crime. Thus have I disposed of Lamech's case, and have clearly shown that death was not inflicted upon him for shedding blood, or upon any one for that crime, from the creation of the world down to the flood, a period of sixteen hundred and fifty-six years. This much of the Bible is, therefore, clearly against the practice of taking away the life of man on any account whatever. This ends the first period in my proposed investigation."

My very robust correspondent is a bold and fearless asserter of conclusions without a very delicate regard to their connexion with his premises. His argument here is really against himself, while his conclusion is for himself. His argument is founded upon the common version. Lamech admits that he had slain a man to his own injury; but as murderers like Cain were specially protected, he was safe. He had not slain a *brother*, as Cain had, but he had slain a man; and being less guilty than Cain, surely he would be still less exposed to death, and so much safer than he. For on the ratio of guilt between him and Cain, he argues that he that should kill him would be subjected to a death seven-fold more severe than that threatened to the murderer of Cain. Is not death, then, in the most terrific form, in the judgment of Lamech, from all the light of that age which he possessed, due to the murderer! Our correspondent certainly places himself here on the wrong side, and, without perceiving it, argues against himself.

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The version I have given of this passage is much more natural and rational than the common version. At worst Lamech says of himself, "I have killed a young man for wounding me." I did it in self-defence. If, then, God did pronounce so severe a death on him that should kill Cain, as to authorize Lamech, his descendant, to infer that should any one kill him, because he killed a person in self-defence, in an age of violence, God would subject him to a still more severe death; from such an avowal can any one rationally or scripturally say that murder in the antediluvian age was a crime not to be punished by death! Are not all the indications in favor of the assumption that the blood of Abel called for vengeance—for the blood of him that shed it.

But in the same patriarchal dispensation, immediately after the flood, God gives a positive precept on this subject. which no ingenuity or caprice can explain away but by a positive denial of the language of the text. Some have, indeed, without one shadow of proof or any sort of authority, presumed it to be an interpolation. because it stood in the way of their favorite theory. Others, not quite so infatuated with their own conceits, have retained the verse as of divine authority, but change the subject of the precept into a brute. They say, "*Whatever animal* kills a man, shall be killed." But we shall hear our correspondent. He gives an argument from the *context*, and that must suffice for the present review. The remainder will furnish a theme for another essay:—

"This single verse, the sixth verse of the ninth chapter of Genesis, is called a law or statute against murder, although it has never been so denominated by Moses or the Prophets, by Jesus Christ or his Apostles, or by any inspired man. Now as this is the only passage in the Bible, anterior to the law of Moses, which is said to contain a law on that subject, and also the only one upon which you rely to prove its perpetual obligation, I have thought proper to examine it in detail. If, however, it should be found that this half verse does not authorize man to take away the life of man, then must this time-honored practice stand before an enlightened public as one of the most daring innovations that ever has been palmed upon the nations of the earth. I will, therefore, in the first place, attempt to show, by its context, that it cannot be a law against murder. After the Lord had safely delivered Noah and his family from the ark, he in the first of this chapter blessed the old Patriarch and his sons, and then delivered unto them a promise, saying, "And the fear of you and the dread of you shall be upon every beast of the earth." Then, for the first time in the history of the world, he authorized the eating of animal flesh, but prohibited the eating of the blood in which is the sacred principle of life. In the fifth verse he specifies not only what offence is worthy of death, but also the subject upon which the penalty of death should be inflicted. The first

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part of this verse reads as follows:—"And surely your blood of your lives will I require; at the hand of every beast will I require it." This declaration clearly shows that God will require the life of the beast that would shed the blood of a man. And in support of this view I will offer the testimony of some of the strongest advocates of capital punishment, among which I will place the views offered by the able commentator Henry, in the following words:—'To show how tender God was of the life of man, though he had lately made such destruction of life, he will have the beast put to death that kills a man.' We have likewise the views of the learned commentator Scott. Upon this part of the fifth verse he says:—'To impress the great horror of destroying human life, it was enjoined that even the beast which killed a man should be put to death.' The profound and erudite Dr. Gill, in commenting upon this verse, says, that "should a beast kill a man, or be the instrument of shedding his blood, it should be slain for it, not by means of another beast, God so ordering it, but by the hands or order of the civil magistrate; which was to be done partly to show the great regard God has to the life of man." Thus we see by this passage that the beast that sheds man's blood, is, by divine appointment, to be put to death. And as God always works by means, he has informed us in the other part of the same verse whom he has appointed to inflict the punishment of death upon the beast. It was as follows:—"And at the hand of man, [namely,] at the hand of every man's brother, will I require the life of man." I will here remark that the phrase, "and at the hand of man," in this connexion, has been by some understood as including man also among the beasts as the subjects of the punishment, while the phrase "at the hand of every man's brother," is understood to refer to the avenger of blood, or executioner; but we consider that the repetition of this phrase was for the purpose of giving a more specific idea of the appointed executioner, and that both had reference only to man as the avenger of blood, at the hand of the beast. Then the sixth verse, read as translated by Robert Rantoul, of Gloucester, will perfectly harmonize with the context, and show most conclusively that the beast was the only subject of the punishment, and that man was the divinely appointed executioner. He translates it as follows;—"Whatsoever sheddeth man's blood, by man shall its blood be shed; for in the image of God made he man." In this view of the passage there is a perfect harmony with the context, and also a beauty and force in the reason given for slaying the inferior animal, that would mar God's image in the person of man—a reason, too, that rescues God from the charge of requiring a second marring of his own image, in revenge for the first. This view will also fully harmonize with a subsequent statute delivered to the Jewish nation, in which the beast that killed a man was to be put to death. Permit me now, in the conclusion of my remarks upon the context, to paraphrase the whole passage under consideration. It may be rendered thus:—'And surely your blood of your lives will I require, at the hand of every beast will I require it; and at the hand of man, (as the executioner, namely), at the hand of the brother of the slain man, will I be avenged of the beast

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that sheds man's blood. Whatsoever sheddeth man's blood, by man shall its blood be shed; for in the image of God made he man.'"

He first demurs against its being called a statute against murder. What, then, shall we call it—a statute for killing beasts? So that brute beasts become *offenders* in law, and for said offences are to be put to death. It is, then, a statute for punishing beasts!! The reader will perceive this to be the doctrine of our correspondent. His words are:—"In the fifth verse he specifies not only what OFFENCE, but also the *subject* upon which *the penalty of death* shall be inflicted." This is certainly quite an original view of the subject. Wild beasts, and sometimes tame beasts, are to be constituted by this statute *offenders;* and, as such, for their *offences* are to *suffer the penalty of death.*" If there be no apostolic authority for calling the sixth verse of the ninth of Genesis "*a statute against murder,*" certain it is there is no authority in Grecian, Roman, Christian, nor Barbarian law, for constituting mere animals *criminals*, and for inflicting upon them a "*penalty* of death." This, however, in all charity, I assign to the want not so much of good sense as good education. We kill injurious animals not as a punishment or penalty inflicted upon them, but to prevent them from doing harm. We cut down a dead tree not as a penalty inflicted upon it because one of its branches fell upon a child and killed it, but that we may prevent it from killing another person. Our correspondent, though a strong man, is peculiarly weak on this passage. The difficulty of explaining away this statute against murder is to him insuperable, and therefore his apparent perplexity and imbecility. He disdainfully calls the statute but "*half a verse;*" but it is longer than the sixth, seventh, and eighth commandment. "Thou shalt not kill" is just as good as a folio.

He proceeds to show from the context that it cannot be a law against murder. And what is the context? "God blessed Noah and gave him a right to kill and eat animals, excepting only the blood, promising to put the fear and dread of Noah and his posterity upon every beast of the field." He then adds—"Surely your blood of your lives will I require, at the hand of every beast will I require it." He then proceeds to quote authorities for the right to kill beasts, not only for food, but for injuries done to man. Henry, Scott, and Gill, are summoned. He might have quoted all the commentators in Christendom, and they would have proved the same; namely, that God allowed man to kill and eat certain animals; and that should any animal kill men, whether it might or might not be eaten, it should be killed; because not to kill it was to incur the risk of human life.

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But does any one of these three commentators say that Gen. ix., 6th verse, is a statute only against injurious beasts! No, not one of them. On the contrary, they all, with a hundred others, affirm as strongly as I do, that the precept, Gen. vi. 19, is a statute against murder. If, then, they are good authority with my correspondent on the 5th verse, they are quite as good on the 6th verse. They agree with one consent with me on the 5th and 6th verse. Why, then, take one half of their testimony, and refuse the other!

But the whole 5th and 6th verses are not absorbed by this precept against furious beasts. There is another entirely distinct precept in the 5th verse—"At the hand of every man's brother will I require the life of man." The first precept in the 5th verse is, "At the hand of every beast will I require the blood of your life;" plainly intimating that he would require the life of every beast that killed a man. The second precept is, "At the hand of every man's brother will I require the life of man." Should any man kill his brother man, I will require his life for it. Then comes the third precept in verse 6th, repeating and developing this one, with a reason annexed. "Whoso sheddeth man's blood by man shall his blood be shed; for in the image of God made he man." Every canon of sound criticism and every commentator and critic of any reputation in Christendom agree in this view of the subject.

Even the gloss of Robert Rantoul of Gloucester, though without any authority whatever, is against my correspondent and for my view of this subject. "*Whatsoever* sheddeth man's blood, by man shall its blood be shed:" for while *whosoever* contains only men, *whatsoever* includes both *man* and *beast*. But it is a mere figment of a Quaker, who would not kill a fly because the sixth commandment said, "*Thou shalt not kill.*" And, as Timothy Dwight argues, if there were no other statute on the subject of killing but the sixth commandment, man dare not to kill any living creature.

But the translation of Rantoul is presumptive in the superlative degree. I have just looked into the Hebrew, the Greek, and the Latin, as well as into several modern versions, and not one of them in any way justifies or authorizes such a rendering. *Adam* in Hebrew, *Anthropos* in Greek, *Homo* in Latin, and *Man* in English, is the subject to the verb, the antecedent to *whoso*. It is beyond a doubt, "the man that sheddeth man's blood, by *man* shall his blood be shed." No one of any pretensions to learning would presume to controvert this.

I know not, however, whether Rantoul's translation or my correspondent's paraphrase be the more preposterous. He makes the

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Lord say, "I will be *avenged of the beast* that sheds man's blood; for in the image of God made he man." When did God condescend to take *vengeance* on beasts! None but the subjects of moral law can either sin or suffer vengeance. A. C.

ETHNOGRAPHY.

ETHNOGRAHHY confirms Moses' account of the *unity* of the human race.

Infidels, in their anxiety to prove that Moses' account of creation in the book of Genesis, is in opposition to the laws of nature, and the truths of science as discovered in modern times, are not unfrequently betrayed into great recklessness, in their sweeping declarations. And this great self-confidence, oftentimes the result of too superficial examination, is well calculated not only to impose upon the world, but also to fill the timid and weak Christian with fears and apprehensions lest there should really be found some discrepancy between the Hebrew lawgiver and the laws of nature, as ascertained by researches in modern science; and, therefore, that the religion of his fathers cannot be successfully defended against infidel attacks. From the time that Galileo affirmed the motion of the earth, and because of its being supposed to be in opposition to Moses, was afterwards made to affirm, contrary to the convictions of his own judgment, every improvement in science has been regarded by many with feelings of alarm.

There is one God, the maker of the heavens and earth, who has stamped his laws upon all forms of matter. He has revealed himself in his greatness and omnipotence, in the works of his creation. It cannot be otherwise, than if God be the author of that system of things which we denominate *nature*, and the author of revelation, that these must harmonize, and must both taken together form a tower of strength—an impregnable fortress for the Christian's faith, which will bid defiance to all the attacks directed by the combined ingenuity of all the infidels of the world. "Were it given unto us to contemplate God's works in the visible and moral world, not as we now see them, in shreds and little fragments, but as woven together in the great web of universal harmony; could our minds take in each part thereof, with its general and particular connexions, relations, and appliances, there can be no doubt but religion, as established by Him, would appear to enter, and fit so completely, and so necessarily into the general plan, as that all would be unravelled and destroyed if, by any means, it should be withdrawn. And such a view of its interweaving with the whole economy and fabric of nature, would doubtless be the highest order of evidence which could be given of its truth."

In the Mosaic account we are informed that God made man, and the history of the human family is traced from the first pair, placed by their Creator in the garden of Eden. Since the lapse of so many centuries, there is much diversity in the appearance, and actual difference in structure, in important parts of the human organization,

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that it might seem almost impossible to trace the various nations of the earth to one common origin,—to assign the same great ancestor to the white Caucasian and the black Ethiopian! Voltaire observed that "none but a blind man can doubt that the whites, Negroes, Albinos, Hottentots, Laplanders, Chinese, and Americans, are entirely distinct races." Eleven independent families of the human race were once contended for in an essay read before the French Academy of Sciences, and as many as fifteen have been claimed!

But in what points does the difference consist, which is so great as to justify the reference of the human family to so many sources! Color has been from the days of Aristotle, one distinguishing feature; and, upon this principle, he spoke of four varieties, Egyptians, including Negroes, Scythians, Thracians, and Grecians. Since his time, other points of difference have been observed,—as the formation of the cranium; and various have been the methods devised to compare the crania of the different varieties. Blumenbach has shown that there is the most clearly marked difference *between the heads* of the different nations composing the human family, besides the color of the *skin*, *hair*, and *iris;* and according to the principles of examination, five distinct varieties of the human family are now admitted—the Caucasian, the most perfect variety, which occupies the middle position; the Ethiopian and Mongul, the two extremes; the Malay, between the Ethiopian or Negro; and the Caucasian, and the American variety, constituting the link between the latter and the Mongul.

By characteristics, founded in nature, the millions of human beings on earth may be so classified and arranged, that five varieties will embrace the whole race. The color of the skin, which for so many centuries constitutes the chief point of comparison, and was the essential difference in the varieties, now is thought more unimportant than the other points of difference—those relating to formation of the cranium, Camper' *facial line*,, Blumenbach's *vertical rule*

If we consider the world of matter, composed as it is of thousands—of tens of thousands of objects, of as many forms, as the three great kingdoms, the vegetable, animal, and mineral—all seemingly distinct, and then remember that modern chemistry has shown that only *fifty-four* elementary substances are required to form these numerous objects, in all their combinations and relations, and gives us good grounds to think that this small number, 54, can be reduced still more, we may see some possibility at least, if not strong probability, that these five varieties of the human family may be traced up to *one common origin*. One good analogical argument may be deduced from the vegetable kingdom. All the species of plants that have yet been named, make up about *fifty-six thousand*, and these have all been reduced to *twenty-one classes*. A careless observer of plants might conclude, on looking at two flowers placed in his hands, that there was no manner of relation between them, yet a botanist might recognize them as belonging to the same tribe and of the same family.

But a stronger argument than this may be deduced from the same source. The discoveries in this department of nature show that

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there is in *nature* a strong tendency to simplicity and unity in its origin of things; and the varieties that spring up in the vegetable world, under the influence of outward circumstances, shows that a modifying influence is in constant action. Any species of plant may be much modified by attending particularly to the seed, and the peculiar mode of cultivation for a number of years.

A closer application still, may be found in the observations and facts relative to *animals*, whose physical organization is so similar to that of man. Surrounding circumstances and natural causes are so analogous in their action, that, from the known modification of the former, we may very properly argue that of the latter. At the flood, when Noah was commanded to take into the ark with him the animals of the earth, doubtless the varieties were comparatively few. It is known that animals clearly of one *species*, under peculiar circumstances, divide into varieties much more distinct and more clearly marked than those observable in the human species—as the mastiff and the Italian greyhound, the wild boar and tame swine. The skull of the mastiff and greyhound differ much more than that of the Circasian (Caucasian) and the Ethiopian, the varieties of the human species, in which there is observed the greatest difference in the formation of the cranium. And the same may be remarked of the swine.

To say precisely to what the changes of structure in the crania of the human species is to be attributed, may be impossible; but certain it is, that external circumstances and the style of living have a powerfully modifying influence in the human figure, in the course of generations, and this in the *osseous structure* too. A late writer observes, that about two hundred years ago, a number of people were driven by a barbarous policy from Antrim and Down, in Ireland, towards the sea-coast, where they have ever since been settled, but in unusually miserable circumstances, even for Ireland; and the consequence is, that they exhibit peculiar features of the most repulsive kind, projecting jaws, with large open mouths, depressed noses, high cheek bones, and bow legs, together with an extremely diminutive stature. And Buffon remarks, that "all those people who live miserably are ugly and ill made." Now the savage life, the peculiar food, and all the external circumstances of the African in his native country, according to the testimony of all travellers, are just such as to produce these effects, and to cause the difference in the structure of the Ethiopian—causes that have been operating for centuries. In Arabia, the Bedouins, wandering Arabs, differ very much from the sedentary Arabs, in the general shape of the face and form.

If this reasoning be correct, it follows that improved circumstances will improve the form of the features and head after long operation. This, Dr. Prichard says, is actually the case; he observes, that, "in the United States, those slaves who live in houses have little left of the depressed nose, and their mouth and lips become more moderate." But slavery in the United States is of too recent origin, little over two hundred years old, to produce effects *entirely* opposite to those which many centuries have accomplished in Africa; though all persons of observation may perceive marked differences between the slaves of the United States in the nineteenth century and those

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of the seventeenth century, as described in books. Civilization is to man what domestication is to animals, which Cuvier tells us is the most powerful of all means in modifying the species. Civilize man, enlighten his mind, improve and modify and cultivate the internal man, regulate his affections, curb his appetites, restrain his passions, and surround him by proper favorable external circumstances, and in some generations, he will make great approximations to what his nature is susceptible of.

Climate has wonderful influence in modifying the human species. In the vegetable world certain plants belong to certain climates and particular latitudes, and thrive best in these; and with the animal the same law pervades. The reindeer belongs to Lapland, the elephant to Africa, and the camel to the sandy deserts of Arabia. Nature has ordained these regulations as absolutely as she has decreed that all bodies shall be influenced by attraction; and it is doubtless true, though man is rather the creature of ubiquity, so far as we consider the earth—inhabiting all climes, that there is some climate, more peculiarly suited to his nature, under the influence of which, with favorable external circumstances, he approximates much nearer the perfection of his species. If we were allowed to venture an opinion, that climate and latitude would be not very different from that pointed out by God, in his location of them, when first created, or in the settlement of the Jews.

Color might be supposed to be one consideration that would go to show that other causes operate than those already noticed, to produce the varieties in the race;—this cause is climate. Color, Dr. Prichard has shown, is of a more accidental character than was at one time supposed. "There are nations in Hindostan, one in descent to all appearance, which nevertheless contain groups of people, of almost all shades of color, and likewise discrepant in other important features." In Africa there are nations of intensely black complexion, as Jolloffs, Mawdengins, Caffres, whose features & limbs are as elegant as the best European nations. As was observed before, slavery is too modern in the United States to enable us to say, from one single case, that a Negro will become white; but there are Arab and *Jewish* families in Northern Africa, who have become as black as the other inhabitants. And these are *facts* going to show the possibility of natural transition from black to white. These facts show conclusively that the climate has the effect of producing the black color, and not merely the heat; for if it were the sun alone, the color would be external, which is not the case, the outer skin of the Negro being as clear as that of a European. The black color is seated below the outside skin, the cuticle. Whilst the facts justify our saying that the color is attributable to climate, we cannot as yet explain its action satisfactorily.

The color and structure of the hair undergoes changes too. All the fowls in Guinea, and the dogs too, are black, says Becham. The ox of the Roman Campagna is invariably grey, while in other parts of Italy it is red; swine and sheep in Italy are generally black, and white in England. In Corsica, horses, dogs, and other animals, become beautifully spotted. Every attempt to produce wool in the

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West Indies has failed, because sheep transported thither lose their wool and become covered with hair. The sheep in Guinea have so little resemblance to those in Europe, that a stranger, unless he heard them bleat, could hardly tell what animals they were, being covered only with light brown and black hair, like a dog.

Though the general laws of the animal and vegetable worlds—though the cases of known variability in one particular family of mankind, oftentimes presenting strange contrasts with the general law—though the operation and influence of external circumstances, especially when the agencies of civilization are brought into action, and all the moral influences—ALL tend to favor the supposition that all the great families of earth are of *one stock;* an argument no less strong may be deduced from the conclusions of modern *philologists*, who have prosecuted the study of languages with so much success, that it has been elevated to the rank of a science. This study has thrown much light upon the history of mankind. The earth's language has been thrown into a kind of classification,—a number bearing a *close* resemblance to each other, and generally logographically near, and styled a group or *sub-family:*—several groups again make up a *family,* considering more general features of resemblance. Six families are made out:—the Indo-European, Syro-Phenician, the African, the Polynesian, the Chinese and aboriginal American.

The features of resemblance are of two kinds—*identity of words* and *identity of grammatical forms*, the latter being thought the most important. The argument drawn from this source is very conclusive to those conversant with the nature and laws of language. Wiseman, who has contributed so much in bringing this matter of the unity of race before the world, in his most admirable lectures, reveals that Bopp, "by a minute analysis of the Sanscrit verb, compared with the congregational system of other members of this family, left no doubt of their intimate and positive affinity."—Humboldt found one hundred and seventy words in the American languages common to the languages of the Old Continent. Dr. Thomas Young has entered into a mathematical calculation to show that if *three* words coincide in two different languages, it is ten to one they must be derived in both cases from some parent language, or introduced in some other manner, *six* words would give seven hundred to one, and eight words near 100,000. Then, from these one hundred and seventy words, common to the Old and New Continents, the most overpowering proof is drawn of the original connexion between the American and other human families. Wiseman sums up the conclusions on this interesting subject in these words, "We have seen it established; first, that among animals, acknowledged to be of one species, there have arisen varieties similar to those in the human race, and not less diverse from one another. Secondly, that nature tends, in the human species, to produce varieties in our race, approaching to the characteristics of the others. Thirdly, that sporadic varieties of the most extraordinary sort may be propagated by descent. Fourthly, that we can find sufficient proofs in the languages, and in the characteristics of larger bodies, or entire nations compared, of their transition from one race to another. Fifthly, that though the origin of the black race is yet in-

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volved in mystery, yet are there sufficient facts collected to prove the possibility of its having arisen from another, particularly if, in addition to the action of heat, we admit that of moral causes, acting upon the physical organization."

Thus is it seen that all investigations on this subject go to confirm men, and strengthen Moses' history; and though upon this subject, as upon many others, the advocates and opposers of revelation have set out from the same point, in opposite directions, the one with a view of overturning; the other, of establishing: after performing their half rounds in the circle of investigation, they meet again face to face, and the little separate rivulets that have directed the course of each in their researches, in support of the great cardinal truth that God spoke unto the fathers *through the Hebrew lawgiver*.

The investigations of science have contributed much to Christianity. The spirit of the age is that of improvement; and though the nations of the earth have hitherto regarded themselves as distinct, the establishment of the UNITY of their origin, the facilities of intercourse, the extension of commerce, the principles of *free trade* and untrammelled intercommunication that prepares the way for civilization, and the diffusion of knowledge and extension of universal education, are preparing them for an admiration of, and preference for, that moral character so conspicuously and immutably displayed in the history and life of the Redeemer of mankind,—followed by the Greek, revered by the Brahmin, worshipped by the red man of America, and the purest Circassian, alike: and "we cannot but consider *Him* as destined to break down all distinction of color, and shape, and countenance, and habits, and to attract to himself all conflicting elements, as some chemical agent attracts several opposing principles, repulsive to one another, but having an affinity for the agent introduced, "and to form in himself a type of *unity* to which are referable all the sons of Adam, and give us, in the possibility of this moral conveyance, the strongest proof that the human species, however varied, *is essentially one*."

"Oh! the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For of him, and through him, and to him, are all things: to whom be glory for ever and ever."

W. SIZER.

March 2, 1846.

From the London Continental Echo.

STATISTICS OF ROMANISM IN LOWER CANADA.

THE statistics of the Church of Rome in Canada, here presented from authentic sources, show that she is thoroughly organized, and possessed of the machinery requisite for upholding the spiritual sway which she has exercised for two centuries over the French Canadians. Perhaps in no new country was her iron yoke earlier or more firmly fixed than in this country. The first settlement was formed at Quebec in 1608, and, already, in 1615, four Recollets had

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arrived, although the population of the infant city, seven years afterwards, amounted only to 50 souls. In 1624, the Jesuits first set their foot in Canada; and, in less than thirty years, they possessed, besides their property in the city, several large seigniories, which, when the order was suppressed in 1764, had increased to nine, forming a superficies of 1000 square English miles, and being about one-ninth of the lands in the colony suited for cultivation. In 1657, the Sulpiciens of Paris received possession of the island of Montreal, which, with two more seigniories, and other valuable property, yielding, in all, at least £10,000 annually, their successors still retain. In 1630, some Ursuline Nuns arrived, and were followed by others of different orders, who soon formed establishments which were richly endowed with lands: of these the liberality of the British government left them in possession at the conquest.

In addition to the revenues from landed estate, the Romish clergy were granted, and still enjoy, a legal provision of tithes, to the extent of a twenty-sixth part of the wheat, pease, and oats, raised by members of their flock. These sources of income, with dues for masses, baptisms, funerals, and other occasions occurring frequently, yield a comfortable support to the priesthood, although bearing heavy upon an impoverished people. Roman Catholic colleges and nunneries have also enjoyed a liberal share of monies granted by our legislature for educational and benevolent purposes.

The Romish priesthood in Lower Canada number upwards of six hundred.

The Jesuits, whose order became extinct here in 1800, have again made their appearance, and seem to be about to recover their ancient superiority. In 1843 their order was publicly re-established in Montreal, and efficient steps are being taken to erect for them a large college, towards which one person has contributed £1600.—During the last session of the legislature, a vigorous effort was made to procure the restoration of the Jesuits' estates, with the intention, no doubt, of again placing their resources at the disposal of the order. This attempt to place one-ninth part of the seigniories under the lordship of the Jesuits was providentially defeated. But it is certain to be renewed on every favorable opportunity. Our hope is on God alone; *for from both political parties little is to be expected in the way of honest resistance to Romanism, when priestly influence is so important, in their estimation, to political success.*

The orders of Nuns are as follows:—

1. *Ursulines*, who principally devote themselves to teaching little girls. They have convents at Quebec and Three Rivers.

2. *Nuns of the Hotel Dieu*, who take charge of sick and infirm poor. Convents at Quebec, Montreal, and St. Hiacinthe.

3. *Nuns of the General Hospital, or Grey Nuns.* The objects of their care are sick and infirm poor, orphans, and foundlings. Convents at Quebec and Montreal. From the statements submitted by these Nuns to Lord Durham, the alarming fact is shown, that of the foundlings taken in by them, at least two-thirds die. The number received at the convent in Montreal, from the 10th October, 1836, till 10th October, 1837, was 118, of whom 80 died *within the year*, without reference to deaths subsequently. It is understood that

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these unhappy objects, deposited in the night by their cruel mothers at the gate of the convent, from which an attendant takes them on the bell being rung, are given out to nurse in the country, each woman having several at a time. Of course their nourishment is that of the spoon; and it is said revolting want of care is often their portion. The cost of this mistaken and really murderous benevolence, is mostly defrayed by grants from the legislature, given with strange apathy in the face of such harrowing facts, and even without a voice being lifted up against the system.

4. *The Congregational Nuns.*—This order has hitherto devoted itself to the education of young ladies, and to elementary schools, the teachers of which they prepare. Several of these schools are established at their expense in the country parishes. They have convents in Quebec and Montreal.

Besides these nuns, who have been long established in the country, the following have arrived of late years:—

5. *Ladies of the Sacred Heart.*—This order, under the direction, it is said, of the Jesuits, have devoted themselves entirely to the education of young ladies, in a manner much superior to the Congregational Nuns. Their reputation on this score, and the low charges, have induced several Protestants to send their daughters; and, it is feared considerable injury is doing in this way to those young ladies, who in general know little from home teaching of saving truth. A boarding school under a pious French or Swiss Protestant, where our English young ladies can go to perfect themselves in French, is a great desideratum in this neighborhood.

6. Another order, with similar aim as the last, *the Nuns of the holy names of Jesus and Mary*, is established opposite Montreal, and under the direction of the Oblats.

7. *The Sisters of Charity* have also an establishment at Montreal, for aged women and orphan girls.

8. *The Nuns du Bon Pasteur* have charge of a Magdalene Asylum for unfortunate women. They also receive insane females.

The whole number of Nuns in Lower Canada, including novices, is about 600, and of convents 13, besides smaller establishments in the country parishes. All these orders have been incorporated by the legislature, with power to hold real estate to a large annual value. It is proper to mention that the scandalous stories of Maria Monk, some years since, about the Nuns in Montreal, are considered by Protestants as devoid of truth, and gross calumnies.

Educational Institutions of the Romish Church.—The colleges or educational institutions where a superior education is given is eight, and are situated at Quebec, Nicolet, and St. Anne, in the district of Quebec, and at Montreal, St. Hyacinthe, L'Assompiion, St. Therese, and Chambly in the district of Montreal. The course of education is similar to that at the superior public schools in Great Britain, with this important addition, that at nearly all the colleges above named there are professors of Romish theology, and young men are trained for the priesthood. The theological students at Quebec and Montreal are 57; so that, allowing for the other colleges, one hundred may be estimated as the number in training throughout

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the province. The other pupils must be upward of 1600, of whom over 1000 are boarders in the colleges. The price of board and instruction is very low, the former about £15 currency—the latter, a mere nominal sum.

With respect to common education, it need only here be mentioned that the policy of the Romish Church has hitherto been to discountenance every school system, except when under the control of their clergy. The result has been, that the schools which have been established were of little farther service than to teach the merest elements; in fact, the principal end assumed to be—learning the Romish Catechism. Lord Durham, in his Report, page 13, says, "It is impossible to exaggerate the want of education among the *habitans* (farmers;) no means of instruction have ever been provided for them, and they are almost universally destitute of the qualifications even of reading and writing. It came to my knowledge, that out of a great number of boys and girls assembled at the school-house door of St. Thomas, all but three admitted, on inquiry, that they could not read. Yet the children of this large parish attend school regularly, and actually make use of books. They hold the Catechism book in their hands, as if they were reading, while they only repeat the contents, which they know by rote."

This case, stated by Lord Durham, is undoubtedly of the very worst; but, unhappily, the gross ignorance of the people cannot be gainsayed. In 1845, under the the government system, about 1740 schools, in Lower Canada, received a partial support. The attendants at these amounted to nearly 60,000 scholars. A considerable portion of these are children of Protestants, who, in proportion to the population, greatly exceed in attendance those of the French Canadians.

The following items from the census of Lower Canada, taken in 1844, in connexion with the subject of this letter, will be of interest: —Natives of Canada, of French origin, 524,307; do. of British do., 85,860; do. of England, 11,895; do. of Scotland, 13,393; do. of Ireland, 43,982: do. of Continent of Europe and aliens, 2,786; do. of United States, 11,946; total, 690,782.

CHRISTIAN UNION.—*No. VII.*

EVANGELICAL ALLIANCE—*No. II.*

THE *basis* of the Evangelical Alliance is the subject of our present consideration. Some months ago we rather demurred at some of the propositions presented, not because we dissented from the views sought to be expressed in those propositions, but because of the scriptural impropriety of the style. With all due deference to the very eminent and distinguished men that composed that august assembly, some of whom have been long and favorably known to me in their literary and Christian labors, and for whom I cherish a

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very high respect and esteem, I will proceed to state and endeavor to sustain my objections to some of them.

The first proposition is—"*The divine inspiration, authority, and sufficiency of the Holy Scriptures.*"

To this proposition I cordially assent, because it expresses a biblical truth in definite, clear, and appropriate terms. Indeed it is, in fact, identical with the proposition, "*The Bible contains a revelation from God of his will concerning man:*" for it is essential to a revelation from God to man that it be adapted to man as he is; and must, therefore, be inspired, authoritative, and alone sufficient.

The second proposition is—"*The unity of the Godhead,* and the trinity of persons therein.*"

To this proposition I cannot conscientiously assent, because it is unscriptural and unintelligible. It is rather a compound than a single proposition. It contains two propositions: The first, *The Godhead is one:* The second, *The persons in it are triune.*

The first of these propositions we can assent to, although neither happily nor appositely expressed. It cannot be regarded as scriptural, at least in style. It has been propounded that the Holy Scriptures are inspired and sufficient. Why not, then, prefer the inspired to the uninspired style! Why not say that "the Lord our God is one Lord"! or, as it may be more exactly translated, "Jehovah our Elohim is one Jehovah"! or, "There is but one God"! Any of these is not only more scriptural, but more intelligible than "the Godhead is one." Still I philosophically and metaphysically assent to the proposition affirming the unity of the divinity or of the *Godhead.* I believe, too, if I may so speak, in the unity of humanity, and in the unity of each and every abstract nature in the universe. There is but one divine nature, there is but one human nature, and there is but one angelic nature, are propositions equally true and rational.

But "*the unity of the Godhead*" is asserted for the sake of adding "*and the trinity of persons therein.*" This, we presume to say, no

* The term *Godhead* is rather unintelligible and unscientific. Manhood primarily means human nature; but manhead is unintelligible, if not absurd. Now Godhood might mean Divine nature, and would be even better that Godhead. Still we have it three times in the common version. But every time we have *Godhead* in the common version, we have a different word in the original Greek. Once we have the adjective *theion*, Acts xvii. 29. We have also the noun *theiotees*, Rom. i. 20.; and we have the word *theotees*, Col. ii. 9. These, in the common version, are rendered by one and the same word, Godhead. Still we would not hypercritically repudiate the word *Godhead*, nor the proposition, on account of it. Augustine distinguished between *theotees* and *theiotees*, maintaining that the first signified *deity* or divine nature; the latter, divinity or divine majesty and glory. Modern translators sometimes translate these words by *deity* and *divinity*.

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member of the Evangelical Alliance believes according to the meaning of its terms. Had it read, "*The unity of the Godhead and a plurality of persons therein*," the language would have been correct and intelligible. Whether scriptural or not, men would have understood it, and could have said that they assented to it. This, at least, they could have done without detriment to the character of their understanding. But this is not the proposition. It is, "*The trinity of persons therein.*" These propositions, then, fully expressed, are—The Godhead is one, and the persons in it are *triune*. Trinity is, then, affirmed of the *persons* and not of the *nature* of the Godhead or Divinity! Now it is not two persons, nor three persons—neither duality nor plurality, but trinity of persons. It is a three-oneness that is predicated of the persons in the Godhead. I appeal to the laws of the English language, and will abide by their decision.—Who, I ask, believes in the affirmation that each of the persons in the Godhead is three! If each of them is not three, then I ask, What comes of "the trinity of persons!" Does not the word *trinity* imply tri-unity, or three-oneness! It is a three-oneness of persons that is affirmed, and that is equivalent in our language to *three persons in one person!!* I submit to the intelligent and candid whether I have offered any violence to the language of the *Evangelical Alliance?* If not, I ask, then, Can any one either scripturally or rationally say, We believe in "the unity of the Godhead and the trinity of persons therein"!—! I presume the Convention intended to say that they believed in the unity of the Divine Nature, and in a plurality of three persons severally and jointly partaking of it. But as they have not said this, I would neither affirm nor deny their orthodoxy in this point. For my part, I believe that the Father is a person—that the Son is a person—and that the Holy Spirit is a person; but I do not believe that these three persons are one person. But that they all partake of one divine nature, is just as evident to me as that Jesus is the Son of God, or that the Holy Spirit was sent down from heaven after the Messiah's ascension, and therefore HE is the *Advocate* of Christ's cause, and the *Sanctifier* and the *Comforter* of his people. Therefore, I baptize into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit.

The third proposition of the Evangelical Alliance is expressed in the following words;—"*The utter depravity of human nature in conquence of the Fall.*"

They have not said "the uttermost depravity of human nature;" and, therefore, the Alliance believes that sinners may grow worse and become more depraved. I presume that, although I am sorry to

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say, I cannot approve the technical and metaphysical style of these great and good men, I agree with them that man by his fall lost his pure and holy nature as well as his delightful abode and familiarity with God;—that he is now, by his ignorance and unbelief, alienated from God, impaired in all his spiritual capacities, dead in sin, and unless made alive to God and renewed in the inner man by the truth and the *Spirit* of the truth, he cannot enjoy God or his great salvation.

The fourth proposition of the Evangelical basis is thus expressed: —"*The incarnation of the Son of God, his work of atonement for sinners of mankind, and his mediatorial intercession and reign.*"

This is a large proposition and pregnant with great and sublime elementary truths. I believe with all my heart in the incarnation of "the WORD that was in the beginning with God, and that was God;" and in his work of atonement, in his blood as a sin-offering for the sins of the world, or for sinners of mankind; and also I rejoice in his mediatorial intercession and reign as the Son of God and High Priest of our religion.

But I regret again to be constrained to advert to the unscriptural style of the Evangelical Alliance. Why say that the Son of God became incarnate, when it was the WORD *made flesh* that constituted the Son of God! For, said the angel, "the Holy Spirit shall come upon thee," [Mary,] "and the power of the Highest shall overshadow thee: THEREFORE, that holy offspring shall be *called* the SON OF GOD." It was not Jesus Christ, or the SON OF GOD, that became incarnate; but the Word that became Jesus Christ, and the Son of God. The Christian faith is, that *Jesus is the Christ, the Son of God.* Now, that Jesus became flesh is not more preposterous than that the Son of God became flesh. Jesus Christ and the Son of God are, in the great proposition, *co-evals—contemporaries.* The one could not be before the other. There was no Jesus Christ till there was a Son of God, and no Son of God till there was a Jesus Christ. Hence it is never said in holy scripture that the Son of God became either flesh or Jesus Christ, nor that Jesus Christ became flesh or the Son of God.

The pre-existent relation between God and the Author of our salvation was not that of *Father and Son*, but that of God and the WORD of God. The pre-existent state of the Holy Guest, or Comforter and Advocate, was not of God and the Holy Ghost, but that of God and the Spirit of God. So I am taught by my teachers the Prophets and the Apostles. There is no speculation in this. Indeed, there are no metaphysics in the gospel—no eternal generation—no

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everlasting filiation—no unoriginated procession. In creation it was simply GOD, the WORD of God, the SPIRIT of God. In providence and moral government it is the *Lord God*, the *Word*, and the *Holy Spirit*. In the gospel it is the Father, and the Son, and the Holy Guest. No one, then, speaking by the Holy Spirit, hath said, or can say, that the Son of God became incarnate. Why, then, make the recognition of such an antiquated speculation or term, or a part of a term, of co-operation with the Evangelical Alliance!

Still we rejoice in the simple overture for an evangelical alliance, and shall in another essay take notes of the remaining five propositions constituting the *basis*. We are happy to see them aiming at the maintenance of the great truths for which we have been always zealous. We have no objection to the great principles which they have promulged in their three times three foundations of evangelical co-operation against Roman Catholic aggression. They are *not*, I presume, disposed to cry out heterodoxy against us; and, sure we are, they cannot, in a single point, show that we are one iota behind them in devotion to the great truths at which they look through a somewhat hazy atmosphere. They have not been accustomed to read the scriptures for a lifetime without spectacles; and, therefore, we can well bear with their infirmities, and hope they will kindly and with much long suffering bear with us, in presuming to suggest to them the superlative necessity of acquiring a purer speech than the dialect of that confederacy against which they are now preparing to wage a bold and decided warfare. They need not fear our orthodoxy if we do not object to theirs. No portion of Protestant Christendom is more Protestant than we are and desire to be. And as for the supreme majesty and divine grandeur of our Redeemer, and the necessity of his interposition as a Prophet, a Priest, and a King—in one word, as a Divine Mediator—no people in Christendom have said more, or are disposed to say more, than we. We speak with a confidence that will never make us ashamed on this subject. We are for union in truth and for co-operation in the work of faith, in the labor of love, and in the patience of hope. We have devoted a life to this great cause, and hope to contend earnestly to the last breath for the cause of our Divine Redeemer—his atoning sacrifice, his meritorious intercession for us—the teaching and regeneration and sanctification of his Holy Spirit, and all the righteousness and holiness of our most holy faith. We court not alliances with the great. We desire the commendation and concurrence of all our Father's children; but we will not go out of our path to sue for their favor, nor will we compromise one item of

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his holy institution for all the smiles of their favor, or for all the compliments they can bestow. We desire to lift up an independent voice wherever it can be heard; and wherever the Lord opens a door we will speak and not be silent; but we will not, for the sake of temporal or worldly respectability, force our persons nor our labors on any people who think they can confer upon us any personal favor. We seek the good of the Lord's people, the peace of Zion, the prosperity of Jerusalem, the conversion of the world; but will form no entangling alliances, nor sue for any favor but that which comes from God alone. "As many as be thus minded, peace be on them and mercy, and upon the Israel of God!" A. C.

OUR VOYAGE.

The monotony of a sea voyage, especially on board a steam ship, is nothing like equal to what one would likely anticipate. The company is so large, the variety of their character and disposition so multiplied, and the ever recurring wonders of the deep so curious, that one is furnished with incessant objects for observation and reflection. The ocean itself, whether in calm or in storm, by night or day, teeming with her wonderful life or sleeping in tenantless solitude, is a study, beautiful, mysterious, and sublime enough—for the highest occupation of either poet or philosopher. In the low, deep, and wailing moan of its sleep, but unresting bosom, we seem to hear the murmurrings of imprisoned but unsubdued spirits, borne, in the fierce shock of the tempest, to her fathomless and remorseless abyss, and complaining that she doth torment them before their time; whilst in the mountain wave of her wrath, when she lifteth her proud crest to the heavens and comes pouring along in the might of her strength, as if to sweep from her indignant bosom the presumptuous bark that but now floated so softly upon it, we stand appalled at the fierce thunder of her anger, and feel ourselves humbled into nothingness, yet cheered by our confidence in Him "who stilleth the noise of the seas, the noise of the waves, and the tumults of the people."

We were gliding silently over our way, when the sudden cry, "A whale! A whale!" called all eyes to the windward; and there, in his native element, was sporting leviathan—sometimes rolling his huge trunk more than half into sight and anon burying it again beneath the surface of the wave. Still we could track him by the torrent of water he would occasionally spout up perpendicularly for

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many feet into the heavens—and the huge, dark outline of his scaly back, just skimming the surface enough to be visible. This is the largest animal in nature, being sometimes found one hundred and sixty feet in length, and seventy or eighty in circumference. It is a valuable article of commerce, and both in the northern and southern seas hundreds of vessels are constantly braving all the inclemency of climate and dangers of the sea, in its capture. They are valuable for the train oil, spermaceti, and whalebone, which they yield in great quantities, and which contribute so much to the comforts and necessities of society. The demand for the two former, however, science is supplying by other means and from other sources; and since the good old times of our grand-mothers, when rigid stays and expanded hoops were thought to give ease and grace to the form, even whalebone is in less requisition. It is curious to see, even in the grave acts of wise legislators a few centuries ago, how ignorant the most learned were of natural history. Every body now knows that whalebone is but the thin laminæ or horny substance, adhering to the upper jaw of the animal; yet Blackstone tells us, it was an old feudal law, that the *tail* of every whale belonged, as a perquisite, to the Queen, to furnish her Majesty's wardrobe with whalebone! To what *extremes* ignorance will lead us!

We saw but few whales during our voyage, but shoals of porpoises were frequent, and served, in no small degree, to relieve the solemn sameness of the rolling deep. Sometimes they seemed to be racing with our bounding steamer, and would roll and tumble their great bodies through the water, like so many immense hogs struggling with the waves for life, and keeping by our side for miles;—again they would be seen for a few moments only, apparently crossing our path, or else avoiding our observation by diving beneath the surface and burying themselves deep in the waves. There is a beautiful evidence of design on the part of the great Creator, in the structure of this animal, as well as the whale, adapted to their habit of breathing on the surface, but of devouring their food under water. It is in the structure of the larynx, whereby a perfect communication may be kept up between the lungs and the blow-hole, while there is none between the lungs and the mouth. In land animals, the upper part of the windpipe is kept closely shut by a valve, which closes tightly over its orifice whilst food is passing from the mouth into the stomach, thus preventing it from entering the lungs, and fulfilling the intention of making the same opening of the throat and mouth serve the double purpose of a conduit both for food to the stomach and air to the lungs. But in the whale and the por-

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poise this arrangement would not answer, and accordingly we find that by a most simple and easy modification, the allwise Father has provided against the difficulty and adapted their structure to their necessities. Again, in the head of the porpoise, observes Lord Brougham, "we find its cavities capable of great distension, and such that he can fill them at pleasure with air or with water, according as he would mount, float, or sink. By closing the blow-hole, he shuts out the water; by letting in the water, he can sink; by blowing from the lungs against the cavities, he can force out the water and fill the hollows with air, in order to rise. No one can doubt that such facts afford direct evidence of an apt contrivance towards a specific object, and adopted by some power thoroughly acquainted with the laws of hydrostatics, as well as perfectly skill-in workmanship."

Night, as well as day, has its wonders. It is then that the beautiful phenomenon of phosphorescence may be seen in all its brilliancy. Sometimes the cap of every wave, as it lifts its splashing crest aloft and sinks curling back to its bed, seems like a flashing beacon light, and the whole sea looks like a mighty encampment, sleeping in the midst of its flickering watchfires. The wake of the vessel glows like a sheet of burnished gold; and in the whirling eddies that play around the wheel-house, balls of light, larger and more brilliant than stars, radiate, burn, and go out, with a lustre, intensity, and rapidity of succession, beautiful as the meteors of autumn. The explanation of this phenomenon has occupied the minds of our most acute philosophers, from Newton down; and whilst it may be true, as Geo. Isaac has suggested, that many causes concur, there can be no question now, that it is mainly produced by the presence of animalculæ in the water. They have been observed in innumerable shoals, and may be seen by the naked eye, even when removed from the water. When violently agitated they give forth their light in greater brilliancy, and hence illumine more brightly those portions of the sea that are in greatest commotion.

It was on the morning of the 30th of July that the spires of Liverpool first came into view. We had been for more than twenty-four hours wading through the British Channel, with the rugged and dangerous coast of Ireland, for the most part, in view; and now we had entered the Mersey and were bearing fast up upon the mother both of merchantmen and men-of-war. Wales had been left behind us on the right, and we were already almost in the bosom of England. The banks of the Mersey looked green and cheerful in the

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bright sun, with which we were almost miraculously favored, and the hand of cultivation and art showed itself every where in the beautiful embellishments of the coast. All our company were up on deck, arrayed in their best holiday suits, as if to be in keeping with the neatness and freshness ashore; and many, like ourselves, looking with the curiosity of a first sight upon every thing connected with this our much heard of, but never before seen, mother. Small steamers were plying hither and thither, in every direction, crowded with living masses of human beings, and dashing athwart each other's paths with a lightness and ease scarcely to be fancied; whilst all along side and before us, stretched in one dense and leafless forest, lay the vessels of every clime and nation on earth, with their sails all motionless and furled, and their colors flapping lazily in the sleepy breeze that just lifted them from their fastenings. The deep and deafening tones of welcoming cannon thundered in our ears, trembled upon the wave, and then rolling back over the merry plains of England, were lost in the more cheering shouts of the multitudes around. Salute after salute, shout after shout, from shore to vessel and vessel to shore again, rose and died upon the air, till nearer and nearer familiar hands were clasping, long separated hearts embracing, and our vessel was in port.

Many of our company had acquaintances waiting to greet them, and those who had not, soon found entertainment in the officers of custom, who hung with greedy watchfulness upon portmanteaus, trunks, and what not, that might give cloak for a smuggle. Stript of all our earthly goods, save what we bore on our persons, we procured a cab and directed to drive to the Adelphi House, one of the finest hotels in England. We passed through an extensive part of this, the second city in Great Britain, and were much disappointed in the appearance presented. The houses were neither so tall, (being generally only three low stories,) nor so elegant as I had anticipated. They are mostly of brick, and from age as well as original coarseness, have a very dark, rough, and unfinished aspect. Every thing looked *old*. Certainly the cities of England cannot compare with those of the United States, in neatness and elegance. Neither can this, in the case of Liverpool especially, be owing to its greater age. In the last half century it has quintupled its population, and of course erected a correspondent proportion of its buildings.

No city in the world, perhaps, has profited so much as Liverpool by the congenerous businesses of the slave trade and privateering.

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That most inhuman and brutal of all occupations that ever ministered to the avarice of human fiends—the slave trade, was here carried on to an extent and systematic cruelty unequalled by any other port ever polluted by the traffic. In 1723 it began, and down to 1806 when it was abolished, for nearly one full century, did she, with the eagerness of the bloodhound, prosecute the traffic; and when the hearts of England at length opened to the cry, that enslaved thousands were sending up daily to their ears, and the general voice proclaimed, it should no longer be, Liverpool had no less than one hundred and eleven vessels, with a tonnage of nearly twenty-six thousand, actually afloat upon the sea, either in pursuit or in possession of this human cargo. The fruits of this barbarism are still enjoyed by many a living descendant, and much of the wealth and magnificence of the city may yet be traced back to the lucky adventures in this nefarious traffic. The population of Liverpool is about equal to that of New York; and, like almost every other large and opulent city, she can boast of many magnificent public buildings, useful and well sustained literary establishments, some well conducted schools and charitable institutions, many commodious churches, chapels, and cemeteries,—places of amusement, etc.—with a commerce amounting in the aggregate to perhaps two hundred millions of dollars per annum. The accomplished historian, Roscoe, author of the lives of Lorenzo the Magnificent, and Leo X., was a native and citizen of Liverpool. But the greatest wonder of this city is found in her magnificent and almost limitless docks. No less than one hundred and ten acres of surface have been walled off from the river and are now occupied as docks for the safe reception of vessels, and present a quay-space of nearly seven and a fourth miles in length.

In the Adelphi House, as in every other public house in England, we found the arrangements all novel. One must bring his company with him, or else live in solitary and lonely seclusion. There is no common table or meal hour, or public parlor, in the best houses; but every party, whether of one or more, has its one suite of rooms, its own table, furnished at whatever hour and with whatever viands it may order, and keeps its own company. In this fashion, with two other friends, making a company of four, we ate our first dinner in England, cooked to our order, and served upon plate once the property of George III.—no inappropriate compliment to heirs and lineal descendants of revolutionary fathers.

W. K. P.

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ACTS OF APOSTLES.

SECTION IX.—CHAP. XII.

Analysis of chapter XII.

Persecutions of King Herod—Death of James, the brother of John—Imprisonment and release of Peter—His arrival at the house of John Mark—Peter's angel—Herod's speech—His sudden death.

1 Now, about this time, Herod the king laid hands on some of
2 the congregation to afflict them. And he slew James, the bro-
3 ther of John, with the sword. And as he saw that this was
acceptable to the Jews, he went on to seize Peter also: and it
4 was in the days of unleavened bread; and having seized him, he

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1. "*Herod the king.*"—This was Herod Agrippa, the son of Aristobulus, and grand-son of Herod the Great, who beheaded John the Baptist, and brother to Herodias. He was made king by the emperor Caligula, and was put in possession of all the territories formerly held by his uncle Philip, and by Lysanias; viz. Ituria, Trachonitis, Abilene, with Gaulonitis, Batanoea, and Penias. To these the emperor Claudius afterwards added Judea and Samaria, which were nearly all the dominions possessed by his grandfather Herod the Great."

2. "*James, the brother of John.*"—This is James the Greater, the son of Zebedee, whose baptism in sufferings or martyrdom Jesus foretold, Matt. xx. 23. There was no successor elected to fill his place. The apostolic office was without succession. James, the son of Alpheus and brother of our Lord, is called James the Less. He is the author of the epistle that bears his name.

He was killed with the sword. Among the Jews there were four violent deaths by law:—1. Stoning. 2. Burning. 3. Killing with the sword, or beheading. 4. Strangling. Romans practised the third method. "Those among the Jews that enticed people from the law were beheaded."—Adam Clark.

3. "*Days of unleavened bread.*"—Latter end of March, or beginning of April.

4. A quaternion of soldiers consisted of four persons that kept watch together during the night. Four quaternions, or sixteen soldiers, guarded, four at a time, during the four watches of the night.

"*After the Passover.*" "*Intending after Easter,*" (common version.) The following note from Adam Clark on the common version, is very just: "Perhaps there never was a more unhappy, not to say absurd translation, than that in our text. But before I come to explain the word, it is necessary to observe that our term called Easter is not exactly the same with the Jewish Passover. This festival is always held on the fourteenth day of the first vernal full moon; but the Easter of the Christians never till the *next* Sabbath after said full moon; and to avoid all conformity with the Jews in this matter, if the fourteenth day happen on a Sabbath, then the festival of Easter is deferred till the Sabbath following. The first vernal moon is that whose fourteenth day is either on the day of the vernal equinox, or the next fourteenth day after it. The vernal equinox, according to a decree of the Council of Nice, is fixed to the twenty-first day of March; and, therefore, the first vernal moon is that whose fourteenth day falls upon the twenty-first of March, or the first fourteenth day after. Hence it appears that the next Sabbath after the fourteenth day of the vernal moon, which is

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put him in prison, delivering him to four quaternions of soldiers; intending, after the Passover, to bring him out to the people.
5 In the meantime, therefore, Peter was kept in the prison; but earnest and continued prayer was made to God on his account, by the congregation.
6 And when Herod was ready to have brought him out, even that very night, Peter was sleeping between two soldiers, bound with two chains; and the guards before the door were keeping
7 the prison. And, behold, a messenger of the Lord presented himself, and a light shone in the house; and giving Peter a blow on the side, he awoke him, saying, Arise quickly: and his
8 chains fell off from his hands. And the messenger said to him, Gird yourself, and bind on your sandals; and he did so. And he
9 said to him, Throw your mantle round you, and follow me. And going out he followed him; and he did not know that what was done by the messenger was real; but supposed that he had seen

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called the *Paschal term*, is always Easter-day. And, therefore, the earliest Paschal term being the 21st of March, the 22d of March is the *earliest* Easter possible; and the 18th of April being the latest Paschal term, the seventh day after, that is the 25th of April, is the *latest* Easter possible.

"The term *Easter*, inserted here by our translators. they borrow from the ancient Anglo-Saxon service books, or from the version of the gospels, which always translates the τὸ πάσχα of the Greek by this term; e. g. Matt. xxvi. 2 "Ye know that after two days is the feast of the Passover."

5. "*Prayer without ceasing was made for Peter.*"—This is a good comment on Paul's exhortation, "Pray without ceasing." The ancient Christians acted on the suggestion of the Lord on the parable of the unjust steward.

6. The Lord waited till the night before the execution before he sent an angel in answer to their prayers.

7. "*An angel of the Lord presented himself.*"—On no occasion in the New Testament are the talents of angels so minutely and fully developed as in this incident. Peter was lying bound between two guards, the chain on his right hand was fastened to the left hand of one of the guards, and the chain on his left hand was secured to the right hand of the other guard. All were profoundly asleep in a dark room. First the angel irradiates the room with a light as bright as day, that Peter might dress himself. By a volition the chains fell from his hands, and he gave him a stroke on the side. He is awake; and yet so overpowered as not to realize the scene. The angel, well versed in the vocabulary of his wardrobe, commands him to put on his sandals, then his outward garment, then his girdle. Soon as dressed, he says to him, "Follow me." Every gate, wood or iron, opens at his volition. The angel walks before, and Peter follows after. Every gate had its quaternion of guards; but the gates open, and the angel and Peter march through unobserved. The angel accompanies him one street beyond all the gates, and leaves him without a formal "good night." Peter all the while not really awake, realizing nothing. But he recovers himself when thrown upon his own resources. "I now know," says he, "the Lord has sent his angel, and hath delivered me from the hand of Herod and from the expectation of the Jews."

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10 a vision. And passing through the first and second watch, they
came to the iron gate that leads into the city; which opened to
them of its own accord. And going out, they went through
one street, and immediately the messenger departed from him.
11 And Peter, being come to himself, said, Now I know truly that
the Lord has sent his messenger, and has delivered me from the
hand of Herod, and from all the expectations of the Jewish
12 people. And recollecting, he came to the house of Mary, the
mother of John, who was surnamed Mark; where many were
gathered together, praying.
13 And as Peter knocked at the door of the outer gate, a maiden,
14 whose name was Rose, went to inquire who was there. And
knowing Peter's voice, transported with joy, she did not open the
gate; but running in, told them that Peter was standing at the
15 gate. And they said to her, You are distracted: but she confi-
dently affirmed that it was so. Then they said, It is his angel.
16 But Peter continued knocking; and when they had opened the
17 door, they saw him, and were astonished. And he made a sign
to them with his hand to be silent; and related to them how the
Lord had conducted him out of prison. And he said, Inform
James and the brethren of these things: and departing, he went
18 to another place. And as soon as it was day, there was no
small tumult among the soldiers, what was become of Peter.
19 And Herod searching for him, and not finding him, examined the
keepers, and ordered them to be led away to execution. And
20 passing from Judea to Cesarea, he abode there. And he was
highly incensed against the Tyrians and Sidonians; but they
unanimously came before him; and gaining Blastus, the king's

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12. There was a prayer meeting in progress, it seems, at sister Mary's, and thither Peter was led. Their prayer was answered, and yet they could not believe it. The Lord often answers prayer in a way we do not expect.

15. "*It is his messenger.*"—One sent by him.

17. "*He made a sign to them to be silent*"—Peter is still cautious. He does not presume upon another visit of the angel. He believes in the use of proper means, and he uses them. "Inform James and the brethren." James is here set forth as chief among the Apostles and brethren in Jerusalem.

18. We can easily imagine what a bustle there was next morning when the soldiers found the chains on their hands, and only Peter loosed. Poor fellows, it cost them their life! Herod ordered them away to execution. If not for the escape of Peter, they no doubt deserved to die for some other cause.

20. "*Nourished by the king's bounty.*"—Tyre and Sidon, mere places of commerce, without much territory, obtained provisions from Galilee, then under Herod's jurisdiction.

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chamberlain, to their interest, they begged for peace; because their country was nourished by that of the king.

21 And upon a set day, Herod, being arrayed in a royal habit, and
22 seated upon the throne, made an oration to them. And the people cried out, It is the voice of a god, and not of a man!
23 But immediately a messenger of the Lord smote him, because he did not give glory to God: and, being eaten with worms, he
24 expired. And the word of God grew, and was multiplied. And
25 Barnabas and Saul, having fulfilled their ministry, returned from Jerusalem; bringing along with them John, whose surname was Mark.

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21. "*Upon a set day, Herod being arrayed in a royal habit.*"—Here is Josephus' account of this matter:—"Herod having reigned three years over *all* Judea, (he had reigned over the tetrarchy of his brother Philip four years before this,) went down to Cesarea, and there exhibited shows and games in honor of Claudius, and made vows for his health. On the second day of these shows, he put on a garment wholly of silver, and of a contexture most truly wonderful; and came into the theatre early in the morning, at which time the silver of his garment being illuminated by the first reflection of the sun's rays, shone out after a surprising manner, and was so resplendent as to spread a horror over those who looked intently upon him; and presently his flatterers cried out, one from one place, and another from another, '*He is a god:*' and they added, 'Be thou merciful to us; for although we have hitherto reverenced thee only as a *man*, yet shall we henceforth own thee as *superior to mortal nature.*' Nor did the king rebuke them, nor reject their impious flattery. But looking up he saw an owl on a certain rope over his head, and immediately conceived that this bird was to him a messenger of ill tidings, and he fell into the deepest sorrow; a severe pain also arose in his bowels, and he died after five days' severe illness." Ant. l b. xix. cap. viii. sect. 9.

23. "*The angel of the Lord smote him.*"—This is much more rational than the *owl* of Josephus. Still Josephus is, apart from his embellishments and artificial speeches put into the mouths of his orators, a good historian. "Eaten up of worms"—"a violent inflammation of the bowels, terminating in putrefaction; and in producing worms, which for several days devoured him," is the opinion of some commentators—Beza, Elsner, Doddridge.

24. "*But the word of the lord grew.*"—It grows though Herod dies, and will grow despite of all enemies.

PRACTICAL THOUGHTS AND REFLECTIONS.

In this portion of sacred history two valuable lessons are taught us. The first developes the character and fortunes of the enemies of God—the second, those of his friends. We have very conspicuous and famous persons selected in whom to represent their respective destinies. The family of Herod the Great is superlatively famous and infamous in history. He was great in talents, greater in good fortune, but greatest of all in the enormities and atrocities of his life. From the day that he espoused the fortunes of Cassius, and afterwards those of Mark Anthony, till the battle of Actium, he rose in fortune and in fame. His father, Antipater, the Idumean, at the age of 25 made him governor of Galilee. By joining Cassius he was made governor of Cœlo Syria. By Mark Anthony he and his brother were made

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tetrarchs of Judea. One misfortune drove him to Idumea, and thence to Egypt. He visited Rome at an important crisis; and upon a difference between the branches of the Asmodean family, he obtained the crown of Judea. In three years after the imprisonment and death of Antigonus, he obtained possession of the whole country.

After the battle of Actium he made terms with Octavius the emperor, and by killing Hyrcanius, the last of the Asmodeans, prepared the way for his own exaltation. He visits Augustus, the new master of the world, and relates all his services to his friends; and, by a mean servility and an impudent flattery, he obtained again the crown of Judea, which he had for the crisis surrendered, and by exorbitant extortion amasses an immense fortune; so that when Augustus visited Syria he was entertained by Herod with all the magnificence of an Eastern monarch.

Not long after, his family was embroiled with all manner of domestic troubles. His wife, Mariamne, was falsely and unjustly implicated and cruelly put to death by him Remorse, like a vulture, preyed upon his heart and avenged his guilt, so that at times he appeared alike bereft of reason and of peace.

But, like Cain when cursed, he set about building cities and repairing the Temple in Jerusalem. Sebaste, Cesarea, and the new fortresses around Jerusalem, together with the magnificent repairs and improvements of the Temple, attest both his wealth and prodigality. But conspiracy after conspiracy annoys him. His own sons rebel against him, and conspire against both his person and government. By his own decree they were put to death. Other relatives plot and machinate against him, so that he is a prey to perpetual alarms and terrors. His own son, Antipater, was arrested in the midst of these fears and terrors, accused of treason, and miserably put to death. This consummated his career. Mental agonies triumph over him. A mortal malady seizes him, and furies with vengeance. His last hours were occupied in plotting a scheme of horrid cruelty, which was to be executed at the moment of his death, by way of making his death a time of general mourning. He had the chief men of Judea shut up in a circus in Jericho, and enjoined upon his sister, Salome, by the solemnities of an oath, to have them massacred at the moment of his death. But she could not execute the decree. Thus died that Herod, in the 37th year of whose reign the Messiah was born, and by whom the babes of Bethlehem were massacred. He bequeathed his kingdom to his son Archelaus, with tetrarchies to two other sons.

Such was the father of Herod Antipas, the murderer of John the Baptist, who inherited with the tetrarch of Galilee and Perea, his father's detestable vices; and such was the grand-father of Herod Agrippa, who beheaded the Apostle James, and who had machinated the destruction of Peter, and, but for an angel's aid, had sacrificed that Apostle. He was the father of that Agrippa before whom Paul made his noble defence in the year 60, when he went to salute Festus, then made governor of Judea.

Such was the character of the Herodian family. In its origin it was great in talents, great in fortune, great in crime. In its end it was great in infamy and ruin. The prominent members of it were pre-eminently animal, sensual, rapacious, and full of blood, Behold, then, in their latter end the fruits of prostituted talent—the consequences of profligacy, cupidity, and ambition! Their history alone, without note or comment, is a practical lesson—a clear and irresistible demonstration of the indissoluble connexion between unrepented of and unatoned for iniquity, and the vengeance of insulted Heaven.

But their history is still more instructive when viewed in contrast with the character, the fortunes, and the destiny of John the Baptist, the Apostle James, whom they murdered; and with those of Peter, the chief of the Apostles, from whose destruction they were prevented only by an angel's

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arm. The memory of the righteous, how grateful compared with that of the wicked! Who would now exchange the posthumous fame of the Harbinger and the Apostle, to speak of nothing else, for all the royalty and grandeur, with all the infamy of any one of the Herods? How humiliating and revolting the death of the last of the Herods, the murderer of James the Just! Robed in all the splendor of a Roman king, and flattered with the idolatrous worship of a degraded population, he is stricken by the hand of the angel of the Lord, and is devoured by the most loathsome vermin.—What a contrast between the visit of the angel of the Lord that waited on Peter in the prison and released him from his chains, and that of the same angel or some other, who smote Herod Agrippa on his throne, exulting in royal grandeur and magnificence, worshipped by the flatteries and the loud huzzas of an ignoble, degraded, and idolatrous assemblage of sycophants. What a lesson to those aspirants after political eminence and fame, intent on personal and family aggrandizement, without regard to the moral propriety of the ways and means by which they are acquired!

A. C.

CHURCH ORDER.

"The Order to be observed in a Church of God. To which are added Observations on various duties, viz.—Forbearance, Prayer, Praise, Exhortation: What are the Promises to Children of Disciples: the Coming of the Lord—the First Resurrection: with other subjects connected with Obedience, deduced wholly from Scripture—By *James Buchanan*, late Her Majesty's Consul at New York: August, 1845."

This little volume, of 263 12mo. pages, printed we know not where, the proceeds of the sale of 1000 copies of which are to be applied to the circulation of the Scriptures, by our much esteemed friend and brother in the Christian faith, James Buchanan, Esq., got up rather in an imperfect way as respects typography and materials, has lain for almost a year on my table, with scores of other volumes of recent issue from the fruitful press of the 19th century, waiting for a more convenient season to be read. It was partially glanced at when received, and yet but cursorily read at even this late date.

No one that venerates the Bible and loves truth, can read it without a very favorable regard for its author, as an intelligent, honest, and conscientious Christian—as one greatly devoted to the Christian religion, and exceedingly zealous for a strict conformity to all its precepts and ordinances. If sincerity of heart, candor and zeal for truth were uniformly and universally successful in the discovery of it, we would expect a volume free from error and replete with truth, emanating from such a source. But, alas! these virtues, although indispensable to the discovery of truth, are by no means infallibly sure of ascertaining it. Much depends upon the native constitution of the mind, early associations, habits, incidents, circumstances which no one can explain or control. Hence it has come to pass, that in this volume, the offspring of a mind well disciplined in the school of experience, observation, and reflection, for three score and fourteen years, there are a few aberrations from the standard of truth and some inferences un-

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warranted by Prophets or Apostles, in things pertaining to the order of Christian assemblies and the details of Christian doctrine and practice.

But even in these few exceptions the sincerity and candor of our author are most exemplary and attractive. Touching the necessity of a bishop or elder of a church resigning his office on the death of his wife, he makes the following remarks:—

"Some of those I esteem and love have expressed their regret I should have exposed myself to the ridicule which will arise from stating 'a Bishop or Elder must, in case of the death of his wife, retire from office.' I wish objectors to settle the matter with Paul, who precludes young widows from holding office, for the reasons set forth, 1 Tim. v. 11. They know little of the sinful propensities of human nature, who exempt Bishops or Elders from being subject to sinful affections, Matt. v. 28; 1 Cor. vii. 2. the Apostle says he should be the husband of one wife; those who say Nay, I refer the controversy to the Apostle. As to having children—if it pleases God he should have none—the condemnation does not follow, it is having children not governed and ruled being in subjection. I repeat, let those who condemn produce their evidence from the word, or wait to the final coming of the Lord, when we all shall have to account how we hear, judge, and obey."

This rather singular view of the subject is founded upon the phrase "*one wife*," which, with a singular inattention in a mind so acute and discriminating, is made to read 'the husband of a wife.' Now the husband of *one* wife stands in contrast with a polygamist, like Jacob, David, or Solomon; whereas the husband of *a wife* means no more than a person of family. In the primitive church many persons had, before conversion, a plurality of wives; and as the Apostles could not compel any one on his conversion to put away Martha and retain Mary, he inhibited such persons from exercising the bishop's office for two very obvious reasons—to discountenance polygamy and to prevent the bad example of disorderly families, inasmuch as the families of polygamists, from Abraham to Solomon, had become remarkable for disorderly and ungovernable children. But to divest a bishop of his office on the death of his wife, would be, in effect, to place the right of office in her keeping rather than in his. This view of the matter reminds me of an incident which is said to have occurred in the time of a convention to make or revise a Constitution for Pennsylvania. Some were for requiring a property qualification in land or stock, to the value of fifty dollars, to enfranchise a person with the right of suffrage. The Doctor, determined to defeat this object, presented the following case:—"There was," said he, "a citizen whose whole property was vested in one horse, valued at fifty dollars. On this property he had voted several times; but the horse finally died in the interim between two elections. The owner, of course, lost his vote. In this case," said the political economist, "I wish to be informed from some of the friends of this bill, whether the right of suffrage was in fact in the man or in the horse?" So, in the present case, I should desire to know whether the right of office would be in the husband or in the wife. But I would ask our excellent author, Did not Paul, while in Ephesus, and Corinth, and Antioch, and Damascus, and Philippi, &c. &c.

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exercise functions more responsible and more elevated than did any bishop or elder in the present or any past age? And was he the husband of one wife!

Another aberration of the same character, as it seems to me, is found in page 70, on the subject of the order of worship on the Lord's day. He founds the necessity of commencing always with prayer on the following passage in 1 Tim. chap. ii.—

"We find the Apostle Paul, in his instruction to Timothy, when he appointed him to *set in order what was wanting in the churches*, exhorts, as to the order in conducting their worship, that "first of all supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all goodness and honesty; for this is good and acceptable in the sight of God our Saviour." 1 Tim. ii. And if it is good in his sight, how careful should disciples be to attend to it." What wisdom, what authority should have place for a moment with the disciples of Christ, to set this order aside in their public assemblies on the first day of the week? Therefore, upon the church coming together into one place, on the first day of the week, in obedience to the Apostle's exhortation, they should commence their public worship by kneeling; and in their prayers embrace all the subjects mentioned by the Apostles; not following irreverent declamations, random stringing together of passages, exclamations, and vain repetitions."

Now, as in the former case the argument rested on "*one wife*," here it is founded upon the words "*first of all*." But the question is, Do these words indicate *first of all* in the worship of the Lord's day, or *first of all* in the order of Paul's injunctions given to Timothy in this epistle? This is all-important to the proper application of these words. Now, as it seems to me, there can be no difficulty in deciding this question. The order of worship in public assemblies is not introduced in this epistle as a subject of arrangement; for then the Apostle would have given the second and the third items in order; for first in that connexion would require a second, and that again a third, down to the end of the whole routine.

But as the first chapter of this epistle is employed in a general introduction and history of its author, the second chapter opens the objects of the Apostle; and in the first place the Apostle calls the attention of Timothy to certain topics to be laid before the brethren in Ephesus. Next to this he exhorts men to pray every where, lifting up holy hands, without wrath and doubting, which does not well harmonize with the idea that he was writing on the order of worship in the Christian church. There is, then, nothing in the context, nor any where in the epistle, that would favor the notion of a regular routine of observances.

At various and considerable intervals in this epistle the Apostle introduces other matters to be observed in the meetings of the brethren. For example, in the fourth chapter he says, "Till I come apply thyself to reading, to exhortation, to teaching."

There is no liturgy or form of worship inculcated in any of the Epistles. Most Christians commence worship with praise. It is most suitable as a general rule. The Jews were taught to "enter his courts with praise,"

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because it was comely. Still I repeat, where there is no law enjoining, nor precedent enforcing any arrangement in the succession of acts of worship, we should not advocate any exclusive order. Were we to take any passage in the New Testament as law in this case, it would be Acts ii. 42.—"And they continued steadfastly in the Apostles' teaching, and fellowship, and in breaking of bread, and in prayers;" but this would exclude praise and some other portions of religious exercises altogether. But it is a matter of taste, of decency, and convenience, *when* we shall meet on the Lord's day, and what we shall do in the *first*, *second*, and *third* place. There is neither faith nor piety in the mere arrangement of items, and therefore it ought to be left to times and circumstances. What would be comely and acceptable at one time, would not be so at another. A. C.

[TO BE CONTINUED.]

EDITING A PAPER.

HEAR what the National Intelligencer, published by Messrs. Gales and Seaton, at Washington City, one of the most valuable and ably conducted papers in the country, says about editing a newspaper:—

[*Exchange paper.*]

"Many people estimate the ability of a newspaper and the industry and talents of its editor by the editorial matter it contains. It is comparatively an easy task for a frothy writer to put out daily columns of *words*—*words* upon any and all subjects. His ideas may flow in 'one weak, washy, everlasting flood,' and his command of language may enable him to string them together like bunches of onions; and yet his paper may be a meagre and poor concern. But what is the labor, the toil of such a man, who displays his 'leaded matter' ever so largely to that imposed on the judicious, well informed editor, who exercises his vocation with an hourly consciousness of his responsibilities and its duties, and devotes himself to the conduct of his paper—with the same care and assiduity that a sensible lawyer bestows upon a suit, the humane physician upon a patient, without regard to show or display! Indeed, the mere writing part of editing a paper, is but a small portion of the work. The care, the time employed in selecting, is far more important, and the tact of a good editor is shown by his selections more than by any thing else, and that we all know is half the battle. But, as we have said, an editor ought to be estimated, and his labors understood and appreciated, by the general conduct of his paper—its tone—its temper—its uniform, consistent course—its principles—its aims—its manliness—its dignity—its propriety. To preserve these as they should be preserved, is enough to occupy fully the time and attention of any man. If to this be added, the general supervision of the newspaper establishment, which most editors have to encounter, the wonder is how they can find time or room to *write at all*."

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TRACTS FOR THE PEOPLE.—*No. XV.*

BAPTISM—No. VIII.

SUBJECTS OF BAPTISM---No. I.

THE *action* called *baptism*, so far as is judged convenient and necessary, has been developed. A miniature view, while it is more portable and convenient, may be as true and faithful to the original as one large as life. There is sometimes as much argument in a page as in a volume—in a sheet as in an octavo. The age of folios and quartos has passed away. Men of reflection know that many words and long sentences are not always arguments. In an age of books, like the present, a tract may be read while a treatise may be neglected; and, therefore, may be made more useful than a volume.

We now propose a miniature view of the *subject* of baptism, or the person that ought to be baptized. A million of pages could not convince a certain class of men on any subject to which they are already committed. They *love* to have it so: they *will* have it so; and, therefore, it *is* so. Our hopes generally terminate upon the uncommitted—the candid and the inquisitive for truth. For their sake, and with an almost single eye to their illumination and rescue from error, we select arguments and authorities both as respects variety and number. To this class we now propound the question, *Who of mankind have a right to receive the blessing of Christian baptism?*

Before tendering an answer to the important question, *Who ought to be baptized*, it will be expedient to inquire to what dispensation or institution of religion this solemn and significant ordinance belongs. Our most reformed standards of Protestantism affirm, with the Westminster Confession, that "*baptism is an ordinance of the New Testament;*" and, consequently, belonged not to the Patriarchal or Jewish institution of religion. This is a very important decision of a very leading question bearing directly and forcibly on the great subject of investigation.

But we may be asked, What importance is attached to the fact that it is a New Testament ordinance? The fact that there is an Old and New Testament, an obsolete and an existing divine institution, is pregnant with very important results and bearings as respects both duty and privilege. A *new* Testament or a *new* Will makes a prior one of no binding influence or importance. Paul thus reasons in his letter to the Hebrews. His words are, "In that God saith, I will make a new institution, or testament, he hath made the first old;" that is, obsolete. Still the Old Testament being the

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mould or type of the New, may be of much value to us, even although it ceases to be binding. If the shell of an antediluvian fish increases our knowledge of physical nature, why may not the moulds and types of the Jews' religion, in which our Christian institution was once enveloped, increase our knowledge of that institution?

God has generally presented a picture to the eye as well as a word to the ear in revealing his purposes and designs to the human race. To look into the Patriarchal and the Jewish institutions through the developments of the Christian religion, is, therefore, of much importance, both as respects the enlargement of our knowledge and the confirmation of our faith. To myself, as to many other students of the Bible, it is demonstrably evident that God has from the beginning of time been arranging the prominent characters and incidents in human history and the leading events of his own moral government and providence in such a way as to create faith in his testimony, and to illustrate and render more intelligible the mysteries of Christ and his gospel. To glance at a few of these, with a reference to the subject on hand, may not be without some interest and advantage to the inquirer after the proper subject of baptism.

Placing, then, before us the Jewish and Christian Scriptures, or the Oracles of God committed to the Jews and those committed to the Christians, we discover in them the following singular co-incidences:—Each has its Adam, its constitution, its special community, its Mediator, its precepts, its promises, its privileges, its rewards, its punishments. Hence the frequency with which these are placed in contrast by the authors of the volume containing the Christian Scriptures.

In the apostolic writings we have two Adams contrasted—the first and the second, the earthly and the heavenly. We fell in the first, we rise in the second. There are two chief covenants—the first and the second, the old and the new; two Mediators—Moses of the first, and the Lord Messiah of the second; two communities—the Jewish and the Christian; two births—that of the flesh and that of the Spirit; two positive precepts—circumcision and baptism; two classes of promises—the one temporal, the other spiritual; two inheritances—one in Canaan and one in heaven.

But as the first existed for the sake of the second, and as the points of shadow and substance, of type and antetype, are numerous and various, the prominent characteristics, designs, and tendencies of these two divine institutions are set in order before us and pictured out in several conspicuous and remarkable persons, events

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and circumstances. To these also we shall briefly allude as preparatory to a proper development of the question before us.

There are several public persons, such as Adam, Abraham, Isaac, Jacob, with their families, made to stand in a double position to mankind—as natural progenitors of the race, and as typical or spiritual persons. Adam was the father and representative of the whole human race. From him we all have inherited both life and death. We all live because he lived; we die, because, as our representative, he sinned. His two sons, Cain and Abel, represent two seeds or races of men. Cain was a *man* and a murderer, and Abel was a saint and a martyr. Seth takes Abel's place, and his descendants remain for seventy generations till the Messiah appears. Cain's offspring perished in the flood.

Abraham, of all the sons of Seth, was the most illustrious personage down to the times of the Messiah. He was constituted "the Father of the Faithful," and his faith the model faith of the family of God. He had two sons—one by nature and one by faith. The mother of the first was a slave—of the last a free woman. The two women represent the two covenants, and their two sons the two communities under them.* One of these sons was "born after the flesh," the other "after the spirit," or by faith. Two families spring from these—the Ishmaelites and the Israelites. But Isaac was the person from whom the promised *Benefactor* and *Redeemer* of the world was to come. "In Isaac shall thy seed be called." Isaac became a father: he has two sons, and only two—Esau and Jacob. Jacob is converted into Israel, while from Esau the Edomites descend. To Ishmael Abraham gave a loaf of bread and a bottle of water; to Isaac, all his estate. To Esau God gave Mount Seir; to Israel, Canaan for an inheritance.

It is worthy of remark that of these three most remarkable persons,—Adam, Abraham, and Isaac,—the first born sons were only born after the flesh, and lived after the flesh; while their second born sons were born after the Spirit, and lived according to the Spirit. "Howbeit," said Paul, "that was not first which was spiritual, but that which is natural, and afterwards that which is spiritual." Of the first class were Cain, Ishmael, and Esau; of the second, Abel, Isaac, and Israel.

Such were the original elements, the mystic alphabet of spiritual things, as time in its evolutions afterwards developed. The typical nation is created out of the flesh of Isaac, according to what God had said to Abraham—"In Isaac shall thy seed be called." Hence

* Gal. iv.

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the fortunes of Jacob and his sons are spread out before us from that day until the Messiah is born, to the comparative obscuration and disparagement of every other nation and people.

They became "a nation, great, and mighty, and populous," and are placed under the special wing of Jehovah as their King. Their males are marked in the flesh by a special covenant entered into in the 99th of Abraham, one year before Isaac was born. Hence Isaac was born in circumcision.

While on their way from Egypt to Canaan they are constituted into a holy nation, a kingdom of priests; not spiritually holy, indeed, but holy as respected the *flesh*. Hence the free use of the term *holy* in its application to that people. Their camp, their tabernacle, with all its furniture,—their priesthood, with all its appurtenances, as well as their persons, were separated, sanctified, or made holy to the Lord.

It is at Sinai that Moses appears as a *mediator*. It is there that the natural *seed*, the *inheritance*, and a special relation to God, are engrossed in one great politico-ecclesiastic institution. These three are now embodied in one covenant and solemnly ratified.

The seed of Abraham had now multiplied into millions, but the promised seed was not yet come. While the flesh of the Messiah is in the nation, it must continue under a theocracy. It must be under the special care and direction of God. Its institutions must all be mystic, while the Messiah is *hid* in the family of Abraham.

The new birth was represented by a "baptism into Moses, in the cloud, and in the sea." The mystic manna, or "THE BREAD OF LIFE," was concealed under the covert of the manna that daily fell around their dwellings. The stricken *Rock*, whence issued a living stream, was to them *Christ*. The cloud which overshadowed them by day and illuminated them by night, which guided and protected them through the wilderness, was to them what the *Holy Spirit* is to Christians in all his influences through his word and ordinances. Their whole pilgrimage through the desert is a picturesque representation of human life under a remedial system. Death was shadowed forth in their Jordan, and heaven itself in their Canaan. "The things that happened unto them happened unto them for *types*, and they are written for our admonition upon whom the ends of the world" (the consummation of that dispensation) "has come."

The long promised and joyfully anticipated hour arrives—the "fulness of time" has come—the proper *offspring of the woman* appears. His harbinger anticipates him by a few months. In the proper time he announces his appearance. He proclaims the ac-

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ceptable year of the Lord, and prepares a people for his reign. He commences in the bosom of the Jewish church. He strikes at their cardinal errors in theory and practice. He says, "Think not to say you have Abraham for your father." He repudiates all reliance upon the *flesh*. God, said he, can raise of these inanimate stones sons to Abraham. "Reform," continues he, "for the REIGN OF HEAVEN approaches." He assures his countrymen that the day of excision and destruction was nigh to all them that trusted in the flesh. To use his own words, "the axe" then lay at the root of every barren tree. The fatal blow was about to be inflicted upon them that would convert them into fuel. He announces in very intelligible words that his immediate successor, whose way he was preparing, would immerse the people in fire and in the Holy Spirit. They should all be immersed into their respective tenets. Those who received the Messiah should be immersed into the Holy Spirit, and those who did not would be cast into fire: for so the context defines the subjects of the two baptisms—that of *the Spirit* and that of *the fire*. Hence the ministry of John, both his preaching and baptism, are indicative of a new organization upon another principle than that of the Jewish organization. Fleshly connexion with Abraham or with any antecedent covenant would not be to any one a passport into the new association. A new faith and a new repentance are now proposed as the basis of a new ecclesiastic institution. The Jews, as a nation, expected a Messiah; but, as a nation, they rejected Jesus as that Messiah. Hence, as a national community, they ceased to be God's holy nation and his peculiar people. *But they are not rejected as Jews, neither are they received to baptism as Jews.* They are rejected because they reject Jesus of Nazareth as the Messiah, and they are received because they have received Jesus as the Messiah. It is essential to our induction into the spirit and genius of primitive and pure Christianity that we keep this cardinal and all-important fact before us—viz. that the Jews were neither received nor rejected by John as Jews; nor were they received or rejected upon the indefinite belief or disbelief of a Messiah, a Saviour to come; but they were received or rejected upon the distinct and definite belief or disbelief—that *Jesus of Nazareth was that definite and special Messiah*, of whom Moses in the law and all the Prophets did speak.

In preparing a people for the Lord, John did not propose to build a church within a church—to erect an *imperium in imperio;* but simply by faith, repentance, and baptism, to have a people ready for

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the manifestation of the Messiah, to become the neucleus of a new institution.

FAITH, then, and not flesh—personal repentance, and not family lineage, are essential prerequisites to admission into John's confidence and baptism as the herald of the true Messiah. Thus he levelled the mountains and exalted the vallies; thus he made the crooked ways straight and the rough places smooth, that all flesh might now meet on one new, solid, sublime, and enduring foundation.

Neither John nor his preaching, neither his repentance nor his baptism, was intended to reform or new-modify, to improve or perfect the Jewish constitution and community. Since the Messiah was born, and had come out of the nation, its solemn rites were but an empty shell. The kernel was now extracted. Hence *spirit* and not flesh, *faith* and not blood, *baptism* and not circumcision, become the burthen of the Harbinger, the Messiah himself, and his seventy Evangelists.

Very early in the evangelical history we are told that he came to his own country—ancient Canaan, the covenanted inheritance of Abraham and his seed; but his own people—his kinsmen in Abraham, received him not in the character and mission which he had assumed. But he was well and cordially received by a few. Hence it is declared that "to as many as received him to them he gave the privilege or power to become the sons of God—even to them that *believe in his name;* who were born," not as the Jewish nation, "of blood, of flesh, and of the will of man, but of God." Here is the clear and distinct avowal of the spirituality of the new kingdom. God's ancient kingdom was of *this world* so long as the flesh of his Son was in it. But now he has come out of it, and faith unites us to him as the Founder of a new kingdom. This explains his speech to Nicodemus, a learned ruler of the Jews' church, on the necessity of being spiritually born before he could possibly be admitted into the new kingdom of God.

There is great potency in an appropriate name. Hence the Spirit of wisdom and of eloquence selected for the first annunciation of this new institution the beautiful and attractive name, "THE REIGN OF HEAVEN." This *reign of Heaven* in the heart, in a society, or organized community, is called THE KINGDOM OF HEAVEN, and *the Kingdom of God.* But as the Jews were in their fleshly and worldly character, as a nation and people, placed under the special government of God, they were, in that sense, called "*the Kingdom of God.*" It was, therefore, kindly intimated by the first of the

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Evangelists, and by the Harbinger on his first annunciation of a new institution, that, in contrast with the kingdom of God amongst the Jews, which was of this world, this should be first known as "*the Kingdom of Heaven*" because of its inducting its citizens into a state of spiritual blessedness, as far above all antecedent dispensations as the heavens are higher than the earth.

It is cheerfully and thankfully admitted that amongst myriads of men in the flesh, there always was a remnant of persons in the Jews' institution of distinguished piety and of great moral and spiritual excellence and eminence. But they were not so by the spirit and force of that institution, but by the spiritual provisions of the first covenant that God made with Abraham, which, in its prospective character, intimated the Christian institution with all its provisions of righteousness and mercy as now fully developed. But now all true citizens of the Christian kingdom, by virtue of its own provisions, and without any foreign aid from an antecedent or a subsequent institution, are made partakers of all spiritual light, liberty, and privilege, essential to the full development of a perfect character, and to the full enjoyment of all the blessings of wisdom, righteousness, holiness, and redemption.

The institution announced by John is properly called a *New Institution*. Hence its foundation is *new* as well as its privileges, rights, immunities. John, in preparing the way for its annunciation, therefore, very appropriately calls for personal reformation before baptism. He refuses all who cannot, or who will not, confess their sins and profess repentance prior to baptism. All his converts were baptized by him confessing or acknowledging their sins. Hence they were persons who had sinned, and who did believe, and could make confession of sin and declaration of repentance. No one can say that John preached two baptisms, one having no confession of sin, no repentance connected with it; and one that refused both Pharisee and Sadducee soliciting baptism because of their relations to Abraham, without faith in the Messiah and reformation of life.

Indeed, John positively declares that he preached "the baptism of repentance for the remission of sins." It is called "*the baptism of repentance*." Now it is impossible that infants or impenitent persons could have been the subjects of John's baptism. Two things were essential to entitle a person to John's baptism: the first is, that *he had been a sinner*, and was now a *penitent sinner*. Will either of these apply to tender infants? Who presumes to say that infants are sinners, or that they are penitent sinners, and that they

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can speak out and confess that they once were impenitent, but are now penitent sinners? In the absence of actual transgression, in the absence of repentance for actual transgression, and in the absence of a power to speak out and confess their sins, no one was a proper subject of John's baptism. May we not, then, fearlessly affirm that for these irrefragable reasons John baptized no infants—none, indeed, but penitent and reforming persons of mature age and reason. One important fact, of much value in this investigation, is now established, viz.—that the introductory baptism ordained by God called for knowledge, conviction of sin, repentance, and confession on the part of the subjects of it. That this conclusion is well founded may appear most obvious, we shall submit all the passages that speak of the subjects of John's baptism and the peculiarities of his mission. They are the following:—

Mark i. 1. "The beginning of the gospel of Jesus Christ, the Son of God." John i. 6, 7.

"There was a man sent from God, whose name *was* John: the same came to bear witness of the Light, that all *men* through him might believe." Matt. iii. 3. "For this is he that was spoken of by the Prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

Luke i. 16, 17. "And many of the children of Israel shall he turn to the Lord their God: and he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." iii. 1, 2. "Now—the word of God came unto John, the son of Zacharias, in the wilderness."

Mark iii. 1. "In those days came John the Baptist, preaching in the wilderness of Judea." Luke iii. 2. "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." Matt. iii. 2. "And saying, Repent ye, for the kingdom of heaven is at hand."

Acts xiii. 24. "John preached the baptism of repentance to all the people of Israel; xix. 4, saying unto the people, that they should believe on HIM which should come after him—that is, on Christ Jesus."

John i. 19 to 31. "And this is the record of John, when the Jews sent Priests and Levites to ask him, Who art thou! He confessed, I am not the Christ. I *am* the voice of one crying in the wilderness, Make straight the way of the Lord. And they asked him, Why baptizest thou, if thou be not that Christ! John answered, I baptize with water; but there standeth one among you, who, coming after me, is preferred before me. That HE should be manifest to Israel, therefore am I come baptizing with water. 33. [For God] sent me to baptize with water."

Matt. iii. 5. "Then went out to him Jerusalem and all Judea, and all the region round about Jordan; 6. And were baptized of him in Jordan, confessing their sins."

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Mark i. 4. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins; 5. And there went out unto him all the land of Judea and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins."

Luke iii. 12. "Then came also publicans to be baptized, and said unto him, Master, what shall we do? 12. And he said unto them, Exact no more than that which is appointed you."

Matt. iii. 7. "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? 8. Bring forth, therefore, fruits meet for repentance; 9. And think not to say within yourselves, We have Abraham for *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 11. I, indeed, baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and *with* fire: 12. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

Matt. iii. 13. "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. 14. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? 15. And Jesus answering, said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him. Mark i. 9. [Thus] Jesus came from Nazareth of Galilee, and was baptized of John in Jordan."

Matt. iii. 16. "And Jesus, when he was baptized, went up straightway out of the water. Mark i. 10. And—coming up out of the water, Luke iii. 21. and praying, the heaven was opened, 22, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. 23. And Jesus himself began to be about thirty years of age."

John i. 32. "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 29, 36. And looking upon Jesus as he walked, he saith, Behold the Lamb of God, which taketh away the sin of the world! 34. And I saw, and bare record that this is the Son of God. 28. These things were done in Bethabara, where John was baptizing."

John iii. 22. "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized. 26. And they came unto John, and said unto him, Behold, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. 27. John answered and said, A man can receive nothing except it be given him from heaven. 30. He must increase, but I *must* decrease."

Chap. iv. 1. "When, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, 2. (Though Jesus himself baptized not, but his disciples,) 3. He left Judea, and departed again into Galilee.—x. 40. And [he] went away again beyond Jordan, into the place where John at first baptized;—42. And many believed on him there."

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Luke vii. 24. "And when the messengers of John were departed, he began to speak unto the people concerning John. What went ye out into the wilderness for to see? 26. A Prophet? Yea, I say unto you, and more than a Prophet. Matt. xi. 10. For this is *he* of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 11. Verily I say unto you, Among them that are born of women, there hath not arisen a greater than John the Baptist. John v. 35. He was a burning and a shining light."

Mark xi. 29. "And Jesus answered and said unto them, I will also ask you one question. 30. The baptism of John, was it from heaven, or of men? Answer me. 31. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? 32. But if we shall say, Of men; (all the people will stone us: Luke xx. 6,) they feared the people; for all men counted John that he was a Prophet indeed. 33. And they answered and said unto Jesus, We cannot tell"

Luke vii. 29. "And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John. 30. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him."

From a careful examination of the whole testimony of the four Evangelists concerning John's baptism, there appears as much reason to conclude that the Messiah was an infant when John immersed him in the Jordan, as that he ever baptized an infant or any one incapable of confessing his sins and professing reformation.

His baptism is called *the baptism of repentance*. It is so called by Matthew, Mark, and Paul; of course, then, none but penitents could be the subjects of a "baptism of repentance for remission of sins." Infants have not *sins* to repent of; and, therefore, can neither morally, nor physically, nor by proxy confess them. Hundreds of candid Pedobaptists avow the conviction that John's baptism, at least, was addressed only to persons of mature age and reason. With the Episcopal commentators, T. Scott and Burkitt, "almost all learned men say John's baptism was the baptism of repentance, of which infants were incapable." Burkitt's Notes on Matth xix. 13—15. "It does not appear that any but adults were baptized by John. Adults professing repentance and a disposition to become the Messiah's subjects, were the only persons whom John admitted to baptism." T. Scott's Com. Matth. iii. 56.

It is as inexpedient as unnecessary to multiply such concessions and acknowledgments as these. Scarcely any one is so presumptuous as to contend that John baptized any one except the Messiah, who did not confess his sins; and but very few have had courage to affirm that he ever sprinkled or poured water upon any one, infant or adult.

But there are those that assume that there was a Jewish proselyte baptism in use long before the days of the Baptist, and that John derived his baptism from it. This, it must be confessed, is a very weak bulwark in defence of infant baptism. Infant proselytes!! What an easy triumph!! John could not have said to such, "Generation of vipers, who has warned you to flee from the wrath to

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come! Bring forth fruits worthy or repentance, and think not to say we have Abraham for our father."

A few great names have, indeed, been arrayed before us, affirming that such a rite was in use from very ancient times amongst the Jews. But as many great, if not greater names, can be arrayed on the negative side. Do they mention a Lightfoot, a Beza, a Maimonides! We will offset these with a Wernsdorfius, a Deylingius, an Eliezer, and a Knatchbull. Do they appeal to the Talmud, "that labyrinth of errors and foundation of Jewish fables"! We call for Josephus, who is as silent as the grave on this assumption. Do they appeal to Rabbis! We summon Philo and the Apocrypha. Neither of these so much as allude to it. Do they tell us of Dr. Owen! We tell them of Dr. Benson. Do they prove that ever the Jews baptized a proselyte! Let them name him. Then we will show that he lived after the days of John the Baptist, from whom doubtless certain Jews borrowed proselyte baptism.

But we appeal to a stronger and a clearer light. We inquire at the Oracle of God. And what saith it!—That John's baptism was a new institution. The words of those who ought to know it import this. The PRIESTS and the LEVITES ask John, 'If thou art neither the Christ, nor Elias, nor the Prophet, why baptizest thou!' For this reason, says John, "I am come baptizing in water, because" I knew that "HE should be made manifest to Israel." Does not this indicate a new commission and a new institution! To the same effect says Paul in his speech at Antioch, in Pisidia:—"When John had first preached before his coming the baptism of repentance to all the people of Israel."

But there are two passages of scripture still more expressly contradictory of this assumption. The one is taken from the Messiah himself. I ask you, says he, "Whence came the baptism of John—from heaven or from men!" They dare not say from *men*, for the people knew better and would have stoned them.

The other passage is Heb ix. 10. In this all the divinely appointed rites, washing and bathing, practised by the Jews, are said to have been ordained only *t ll the time of the reformation*, or to the Christian era. These clearly indicate that John's baptism was from God, and not from tradition or from the Jews. Indeed, all this is logically and grammatically implied in calling him *the* Baptist. *A* baptist he might have been, but *the* Baptist he could not be but by contrast or by eminence.

There is, however, one fact in the history of Jews' proselyte baptism as ancient as the existence of the usage, whether that be before or since the Baptist's time, fatal to the use that the advocates of infant baptism make of it. It is this: "IT WAS NEVER REPEATED ON the POSTERITY OF THOSE WHO HAD BEEN THUS BAPTIZED."* Dr. John Walker, of Dublin, and the Socinians, regarding Christian baptism as a proselyting institution, refuse baptism to those whose parents have been baptized. Indeed all those who regard baptism as a proselyting usage after the Jewish style, ought never to baptize their descendants, whether infants or adults.

* See the great Selden, De jure, et Gen. lib. ii. cap. ii. pp. 139, 142.

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We conclude, then, from all the premises extant, whether in the New Testament or out of it, that the baptizing of infants is without the slightest countenance, so far down as the personal ministry of John the Baptist, or of the Messiah in person, is concerned. If, then, it be a *divine* institution, it must be a *Christian* institution; and if a Christian institution, it must have been instituted by Jesus Christ. Of course, then, the proof necessarily lies upon him that affirms that Jesus Christ ordained it. We ask for such evidence. Those who have it must, then, produce it. It is not incumbent on us to prove that the Messiah did not institute or ordain infant baptism. It is incumbent on them that inculcate and practise it to show the Christian authority under which they act. A positive institution requires positive precept—a positive and express authority. No positive institution has ever been established upon mere inference. To attempt to found a positive Christian ordinance upon an inference, or upon a series of inferences, is, in spirit and in effect, to stultify and make void its pretensions. When was there in the history of the Bible a positive institution, or a divine ordinance erected, enforced and practised, upon a mere inference? We ask for a parallel case. It never has been given. It never can be given. We have called upon its advocates times without number for such a precept—for such a positive injunction; but hitherto we have asked in vain.

We can occasionally *circumstantially* prove a negative. We sometimes prove an *alibi*. We show that the accused was elsewhere at the time and the place in which the imputed deed was committed. The argument then is, The accused *did not do it*, because he *could not do it;* for he was not there.

The assumption on hand may, indeed, in this way be negatived, and the negative maintained. We show that there is no baptism of divine authority, or of divine record, that did not require a *moral* qualification on the part of the subject of it. John, for example, demanded *faith*, *repentance*, and *confession* on the part of those who demanded his baptism. Indeed he went still farther. He repudiated the plea of ancestorial worth, of ancestorial faith in the strongest imaginable terms. He supposes a case in which a son of Abraham, "the Father of the Faithful," presents himself demanding baptism on account of fleshly relationship. And what does he say to him? 'Think not to say in your heart that you are a son of Abraham'—that this renowned Patriarch is your father. Nay, verily. "Bring forth fruits worthy" of the profession of repentance. Confess your sins and forsake them. Here, then, may be found a full demonstration of the ground we have assumed. The required qualification of a subject may be such as to negative the approach of any one, of every one who is physically or otherwise disqualified. Now what *alibi* in law is more evident than if *faith*, *repentance*, and *confession* be required in any case as prerequisite to the reception of any institution, the want of those qualifications wholly disqualifies such a candidate for that institution, and negatives his advances to it. So long, then, as it is written, "If thou believest with all thy heart thou *mayest*," it is also implied that if thou dost not believe with all thy heart thou *mayest not* be baptized.

A. C

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WM. LLOYD GARRISON.

An Abolition friend in Ohio is quite surprised at the notice taken of this agitator in the December number of our periodical, and pronounces as "untrue" several assertions we made concerning his character, as exhibited in our presence during a recent voyage across the Atlantic; and, as "an offset against the most serious charge in the list"—to wit, infidelity—sends us for publication an extract from Mr. Garrison's paper, in which he asserts his innocence of the impeachment. We have not the slightest desire to do Mr. Garrison the least injustice on any subject, and therefore can give him the full benefit of his disclaimer. It is no more than his *due*, and this we would feel ourselves bound to give to a much less deserving character:—

"Having not been dismayed by the cry of 'Madman! Fanatic! Incendiary!' at the commencement of our antislavery career, we shall not allow our peace to be disturbed by the cry of 'Infidel!' Our infidelity consists in this: We do not happen to agree with the majority in regard to certain forms and observances;—we have refused to connect ourself with any religious sect, and to adopt a human creed as the standard of our faith;—we do not believe that the clergy are impeccable—nay, we have dared to affirm that, as a body, they love the fleece better than they do their flocks, as their treatment of every righteous but unpopular reform plainly indicates; —we do not believe that men can have the spirit of Christ who hold their fellow-creatures in bondage;—we do not believe it is right to support a pro-slavery priesthood, or recognize a pro-slavery church as a religious body;—we do not believe that it is right for Christians to imprison, hang, or butcher their enemies;—we do not believe that governments, of human contrivance, upheld by military power, and administered by wicked rulers, are divine. This is the head and front of our 'infidelity.' How far it is dishonorable to God, or hostile to the temporal or eternal interests of men, we leave the reader to decide. Be it observed, that, while a corrupt priesthood are circulating their charges against us as 'infidel,' not one of them has ever been able to find in our writings a single sentence in support of their assertions. We have been connected with the public press more than fourteen years, and during that time we have written no small amount, on a great variety of topics. We have delivered many public addresses, and participated in the proceedings of many public meetings. Now, why do not our accusers quote chapter and verse from our writings to sustain their charge against us of infidelity! Simply because they cannot—because they know that they are actuated by a malevolent spirit, and that the truth is not in them. They stand self-condemned as revilers and false witnesses; for while in one breath they would fain make the people believe that we do not acknowledge a divine revelation of the will of God, they, in

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the next, (as it may happen to suit their evil purpose,) denounce us as holding up perfection as the standard of Christian discipleship! We are willing that the files of the Liberator should be critically examined in regard to our religious opinions; for though, in this age of hollow profession and pharasaical cant, we have been indisposed to make any parade of them before the public eye, (because we wish our works, rather than our words, to testify of us,) yet we are confident that, in our writings, will be found the utmost reverence for God, for his law, for the scriptures of truth, and the highest appreciation of his Son as the Redeemer of the world. We are compelled to make these statements,—though they have no special connexion with our anti-slavery character,—in consequence of the manner in which we have been traduced for the purpose of hindering our usefulness in the cause of our down-trodden countrymen."

Such is the disclaimer, not written, as our good brother informs us, in reply to our notice, but on another occasion. We have much respect for the respectable source whence this document has been forwarded to us, and do not mean to say any thing, either insulting or discourteous to him. We doubt not he sincerely thinks Mr. Garrison a very immaculate Abolitionist; and whilst we may think that in some of his more favorable opinions concerning him, he is *mistaken*, we will not pronounce his assertion of them, honestly made, "untruths." The analysis of character, all admit, is sometimes a little difficult, and men of the best intentions will sometimes differ. One or both may be mistaken; yet in common courtesy I believe it is not common to pronounce their mistakes as "untruths." But Abolitionists delight in strong terms, especially of denunciation; and we let it pass. We still say, however, maugre the charge of untruth and in the face of the document just read, we sincerely believe Mr. Garrison all we pronounced him to be, and at heart and in his public career, an infidel of the most dangerous order. We formed this opinion, not from a previous acquaintance with either his history or his writings, for we knew nothing of the one and had read not a line of the other, but from what we saw and heard during the voyage, which threw us in some sense together. Nor were we without the light of his disclaimer, for he was frankly and emphatically charged with infidelity in our hearing, not as a previous development of his character, but as a legitimate conclusion from positions he took in argument. He denied it, it is true—and attempted by argument to show he was not; but in this we thought he most signally failed. We thought him *proved* an "infidel" to his teeth—and it would not be difficult to find corroboration of the conclusion even in the extract before us. A man who disregards "certain forms and observances of religion and refuses to connect him-

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self with any religious body," is, to say the least, a strange sort of a Christian!

We wish not to prosecute this matter farther. William Lloyd Garrison, we doubt not, will be, in the estimation of the best of our readers, but a poor theme for elaborate disquisition, either *pro* or *con;* still, for the sake of the good brother who has troubled himself to step forward in his defence, we must be excused for occupying a little space to show that our assertions have not been wantonly made, and that, in the opinion we have formed, we are not altogether alone. The defence, indeed, sent us, shows that others had thought as ourself; and the following extract from an anti-slavery gentleman is to the same point:—

"My good friend, Elder Grew, complains in rather severe terms of my allusion to his friend, Mr. Garrison. I am personally acquainted with Mr. Garrison and with some of his associates and followers. I acknowledge him a refined, accomplished philosopher. I presume he would not call himself an Infidel nor a Christian. But is S. S. Foster an infidel? Is Abba Kelley an infidel? Are any of the come-outers infidels? I speak of his party, who are with him. I look at their influence on society, and I sincerely think my allusion to him and his party just, and that it will bear the criticism even of my good brother Grew. I say further, he and his party are so regarded in Massachusetts by all classes. Even Mr. Parker, who has a high standing as a minister, who is one of the most refined and accomplished orators in the land, who is a man of as mild spirit as brother Grew or Mr. Garrison, is regarded as one of the most dangerous infidels in Boston. Brother Grew, the people of Boston would laugh you to scorn to tell them Garrison is not an infidel—is not opposed to the Bible—to the ministry—and to the church."

Such is the opinion of one evidently disposed to do Mr. Garrison full justice, and who, in the application of the expressions, "refined and accomplished philosopher," "mild spirit," and the like, goes farther in praise than even our good brother, his apologist, could.

If it were our design to make a systematic attack upon Mr. Garrison, we could show more than the *opinions* of others to sustain us in our assertions. His course in Great Britain, in denouncing the great and good men who formed the "Evangelical Alliance," ridiculing their prayers as "solemn mockery" and "downright blasphemy," and declaring them not only unworthy of the public confidence, but an unchristian body, speaks to him who can hear, a lesson he cannot mistake. I do most sincerely, and more firmly now than ever, believe Mr. Garrison "a reviler of good men,"—a man who "consents not to wholesome words—*even* the words of our Lord Jesus Christ,"—a contemner of God's most holy law,—an enemy to

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the church, an enemy to religion, and an unwitting enemy to the cause of human emancipation. Look at his course at the meeting of the Anti-Slavery League, held in Eaton Hall, London, for the purpose of reviewing the proceedings of the Evangelical Alliance. After reading an extract from some speech in which the Alliance was eulogized as making Popery quake in the Vatican, he wonders if the Pope cared about their alliance. Denounce Popery as they would, the late Pope had three years ago sent a bull to the faithful throughout the world, urging them at once to wash their hands of traffic in the blood and souls of men. "*I go*," said he, "*for that Popery which goes against the chains of slavery, and against that Protestantism that puts them on.*" He commented at length on the Alliance classing slavery with duelling, Sabbath-breaking, &c. *He protested against including Sabbath-breaking, as it was called, in the list of crimes furnished;* attempted to prove from Luther and others, that the Sabbath (of course the Sabbath of Christians—for it was this the Alliance was talking about) was nothing more than a Jewish institution, and *not intended for Christian observance;* and that it was wicked in the Alliance to class men who did not keep the Sabbath holy with drunkards, &c. The American delegates, he proceeds, have attempted to corrupt the moral sense of the people of England. I stand here to unmask them. I denounce them as wolves in sheep's clothing. Again, if a man tells me he finds sanction for slavery in the Bible, if you could find slavery upheld in his Bible, *I would put it in the fire.* Let him beware how he makes the Bible sanction his crime. *If your God allows men to be made beasts of, then your God is my Devil.*

Is this the language of reverence for God, for his law, for the Scriptures of truth!—Is a subversion of the holy uses of the Lord's day—the practical appreciation of the law!—Even a brother Abolitionist, the Rev. John Preston, of the Baptist Church in London, felt himself called upon to rebuke such outbreaking infidelity, and reprove his too ultra brother as "no friend to Christianity." He was prepared to hear many hard things said against the Alliance, but he did not expect to hear *Christianity in general undermined*, and prayer to God ridiculed. Now if such be the public comments, offered in Exeter Hall, before a meeting of the Anti-Slavery League, by a member of that League and in the presence of Mr. Garrison, upon the principles he there proclaimed—and if public sentiment in Boston, where Mr. Garrison's opinions are perhaps most familiarly known. "would laugh his apologist to scorn" for declaring him no infidel, verily we do feel, that our judgment, made up entirely

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from what we saw and heard for ourself, has at least the sanction of good witnesses and may not be repented of. We have, indeed, much hope that the piety of our correspondent will open his eyes to the true character of this dangerous disorganizer, and that if he love not Cesar less, he will at least love his religion more, than to countenance, much less defend its most insidious enemy.

W. K. P.

AMICABLE DISCUSSION.

AKRON, Erie County, New York,
January 15, 1847.

BROTHER CAMPBELL:

Dear Sir—I AM informed that, in the Millennial Harbinger, you have written concerning me; and, if my information be correct, you say that you have mislaid my letters on infant church membership, and that if I will write and send them again, you will publish and reply to them in the Harbinger. I will do so, 'if the Lord will,' however, as I wrote before for a correspondence that might not be published until finished, but now write for my letters to be published and replied to in piecemeal; I shall change my method, and alter and arrange my letters accordingly. And, as the one I sent you in 1840 should be a link in my chain of argument, when I come to the place for it, I shall send you the argumentative part of it again; so that your readers who have forgotten it, and those who have not seen it, may read it in connexion with the others.

Please send me the Millennial Harbinger as long as you publish any thing in it concerning me, and when I have finished my letters, I shall have paid for it with my pen; but, if I fail to send you stronger arguments in favor of infant baptism than those that you have published in your debates with Pedobaptists, I will send you the money.———Yours with high respect,

ORRIN ABBOTT.

P. S. My health has improved since I wrote you last; but, as it may sink again, and I may be deprived of finishing the discussion, please hasten its publication.

I shall number my argumentative letters for more convenience in future references.

AKRON, Erie County, New York,
January 15, 1847.

BROTHER CAMPBELL:

Dear Sir—I AM a Pedobaptist minister of good standing in my "party," as you may see, by looking at the Minutes of the Genesee Conference of the Methodist Episcopal Church; and I find myself challenged by you to discuss infant baptism. A volume that you published, containing a debate that you held on the subject, brings me the following challenge:—

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"I this day publish to all present, that I feel disposed to meet any Pedobaptist minister, of any denomination, of good standing in his, party, and I engage to prove in a debate with him, either *viva voce* or with the pen, that infant sprinkling is a human tradition, and injurious to the well being of society, religious and political. I have to add, that I must have an equal vote in determining the time and place. This is the only restriction I attach to the challenge I now publish."

This challenge I now accept, and fix the following terms:—

1st. The debate shall be with the pen.

2d. As I shall mostly occupy untrodden ground, so that you may not know where to look for me till you see me, I shall lay my arguments before you first.

3d. As a straight road is shorter than a crooked one, and easier to be described, and truth may be defended with less words than error; your replies shall not exceed the length of my letters.

4th. My replication shall be but half the length of my letters to which you reply, and your rejoinder shall be as short as my replication. And, if the argument shall be farther pursued, it shall continue to diminish in the same ratio. I love short arguments.

5th. Either may obtain a copy-right, and publish the whole in its regular order; but the other shall have the same right to publish it that he would have if he had the copy-right himself.

I accept your challenge for the purpose of taking passages and arguments which I have never seen brought into the controversy, and throwing them into your crucible, that I may obtain on them the views of one whom I deem to be *far the ablest advocate* of the Baptist doctrine that it has ever had in its *numerous and respectable ranks*. To give more force to these I must use several passages which have been often used in the dispute about baptism; but in the use of them I shall refrain from such arguments as I suspect you have met from others.———With high respect,

ORRIN ABBOTT.

A. CAMPBELL TO ORRIN ABBOTT.

BETHANY, Va, January 29, 1847.

BROTHER ABBOTT:

My dear Sir—I thankfully received your favor of the 15th inst. per last mail. I am much gratified that your health is so much improved, and hope that it will still continue to improve.

5. The challenge which you quote grew out of an original challenge given to the Baptists by the late "Rev. John Walker," of Ohio, twenty-eight years ago. The challenge was directed to me by the Baptists of Ohio, and accepted. We met in June, 1820. Out of this debate grew a challenge, or an acceptance of an invitation, found in the published discussion of that Debate, on the part of the Rev. W. L. M'Calla. On that invitation we met in Washington, Mason county, Ky., in October, 1823. Thence you quote the

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passage which you now denominate a *challenge*—and signify your desire to meet me in a sort of abbreviated or laconic discussion Of course I stand up to the invitation tendered, which you are pleased to call a *challenge*—and concerning the appositeness of the term I will not consume one breath or one period.

You have signified the conditions and rules of discussion. To these,of course,I make no objection. Regarding you as by reputation, a candid-straight-forward gentleman, I will lose no time in objecting to any thing you have stipulated. I am, indeed, pleased with the very rational, although somewhat novel plan of tapering off to nothing in the replication. I will only say that the number of topics to be introduced into our pages is so great as to make it desirable that in any case your first letter shall not occupy more than four printed pages. My response to it will occupy just as many. Your replication to that will then be reduced to two pages, and my replication to the same. If continued, your next will be one page, and my response one page; and so on to the words *Yes* and *No.*

On receipt of this, you will please send me your *No. I.;* on the receipt of which I will immediately respond to you; and so on till we get it all in writing. I will publish one communication in every number. But circumstances demand that I should have it all written, if possible, in two months from this date.

With the kindest regard, I remain yours in the love of the truth,

A. CAMPBELL.

MINUTES

Of the Bethel Conference and Union Meeting of the Disciples of Christ, held at Piney Grove, Southampton County, North Carolina, October 9th, 1846.

From the above Minutes, received here, we know not at what date, we were pleased to learn that some 2000 brethren in that section of North Carolina have espoused the cause of reformation. Thirty churches for 1845 report a membership of 1859, having received during that year, by baptism, seventy-seven persons. We should be gratified to receive from them the Minutes of their meeting for 1846. There were present at their meeting in 1845 some twenty-six Elders and Evangelists. The following Resolutions were reported in the Minutes for 1845:—

"Whereas union among the Disciples of Christ is desirable, as it is in accordance with the will of God, and tends to the advancement of Christianity among mankind; and whereas this Conference believes there is a number of the churches of Christ in this State, that, with us, take the Holy Scriptures alone as their infallible guide in religion—Therefore,

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Resolved, That this Conference propose a connexion for the purpose of effecting a union between the Churches of Christ represented in this Conference, and such other Churches of Christ as are willing to unite on 'the faith once delivered to the saints.'

Resolved, That said Convention be held at Hookerton, Greene county, N. C., and that it commence on the Friday before the first Lord's day in May, 1845.

Resolved, That the following persons be requested to attend said Convention in behalf of this Conference—viz. Elders T. J. Latham, John L. Clifton, Henry Smith, Benjamin Parrott, Robert Bond, William Magounds, and brethren Seth H. Tyson, Winsor Dixon, Reuben Barrow, David Lewis, Jacob M'Colter, Abraham Baker, Joel Joyner, jr., Laban Wilkinson, and Henry D. Lewis, and report the proceedings of said Convention to the next Conference for its ratification.

In conformity to the above resolutions, delegates met in Convention at Hookerton, Greene county, N. C., on the 2d May, 1845, from the Bethel Conference, and also from the Union Meeting of the Disciples of Christ, and took into consideration the importance of Christian union in order to the conversion of the world to pure and undefiled religion; and after a free interchange of views on both sides, agreed that the Bethel Conference and Union Meeting of the Disciples of Christ should unite and become one body, upon the following conditions—viz. that the annual meeting should hereafter be known by the name of "The Bethel Conference and Union Meeting of the Disciples of Christ;" and that the churches composing said "Bethel Conference and Union Meeting" should claim no other name than the Churches of Christ, and that they would take the Bible alone as their only rule of faith and practice, and discard as entirely useless all human creeds, traditions, or commandments of uninspired men.

On motion of Elder John L. Clifton, the following preamble and resolution were adopted by the Conference:—

Whereas the Conference deems it necessary for the advancement of Christianity, that we dispense with the Articles of Faith which have been formerly used by us, and that we take the whole volume of Scriptures as they are—viz. the Bible, to be our rule of faith and practice—Therefore,

Resolved, That we take the Bible to be our only rule and guide of faith and practice, and that hereafter we bear the appellation of Christians, or Disciples of Christ, and our churches the Churches of Christ, and that our General and Annual Conferences bear the name of Bethel Conference and Union Meeting of the Disciples of Christ, and that we recommend these resolutions to be received and adopted by all our sister churches.

JOHN L. CLIFTON, *Moderator*.

JOEL JOYNER, Jr., *Clerk*."

We cordially bid them "God speed" in their efforts to carry out the resolutions here proposed, and shall be always pleased to hear of their success and prosperity in the work of the Lord.

A. C.

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[From the Christian Journal & Union.]

PAPERS AND PERIODICALS,

Devoted to the cause of the Bible and Primitive Christianity.

1. *The Millennial Harbinger*, monthly, 60 pages 12mo. A. Campbell, Editor. $2 per annum in advance; $2,50 if not paid in advance. Bethany, Va.

2. *The Bible Advocate*, monthly, 24 pages 8vo. John R. Howard, Editor. $1 per annum. Paris, Tenn.

3. *Genius of Christianity*, twice-a month. A. G. Comings, Editor. $1 per annum. Boston, Mass.

4. *Protestant Unionist*, weekly newspaper. Walter Scott and Forrester, Editors $ 2 per annum. Pittsburg, Pa.

5. *The Christian Teacher*, monthy. Aylett Raines, Editor. Fifty cents per annum. Paris, Ky.

6. *The Christian Record*, monthly, 32 pages. Four dollars per annum. J. M. Mathes, Editor.

7. *The Reformer*, monthly, about to be enlarged to 64 pages—formerly 16—fifty cents per annum—to be $1 after the enlargement. Benjamin Franklin, Editor. Centreville, Ia.

8. *The Investigator*, twice-a-month, 16 pages 8vo. One dollar per annum. P. P. Russell, Editor. Mishawaka, Ia.

9. *The Christian Review*, monthly, 24 pages. One dollar per annum. T. Fanning, Editor Franklin College, Tenn.

10. *The Christian Union and Journal*, weekly newspaper. One dollar per annum, invariably in advance. Arthur Crihfield, Editor; B. U. Watkins, George Campbell, and others, Associate Editors. Cincinnati, Ohio, and Covington, Ky.

No 1. These are not exactly the conditions of the Millennial Harbinger. It is 2 dollars if paid either in advance or within six months—2 dollars and 50 cents if paid at any time after the first day of July. It is said that the Millennial Harbinger annually gives a larger amount of original and editorial essays and communications than any other religious monthly in the Union. Of this we cannot positively affirm; but this, we think, we may safely say, that the literary labor of preparing one good essay is more than equivalent to the toil of selecting a whole sheetful of intelligence of essays from the pens and labors of others.

No. 2. The Bible Advocate is about to be translated from Paris, Tenn., to St. Louis or some other city in Missouri. It has always been a well conducted, temperate, and judicious ally in the cause of reformation. Its Editor is not fitful, impulsive, and spasmodic; but gives a sure, steadfast, and increasing light. He has always kept a good table for his readers; and if he have not pandered to the factitious taste of innovation and served up rare morsels of wit and genius and new discovery, he never fails to edify, comfort, and refresh his guests with the real comforts of a healthful and happy life.

No. 3. The "*Genius*," as brother Comings intimates, has been treated so much like a step-child at the North and East, and has been so stunted through the poverty or dishonesty of its patrons in withholding their dues, that he henceforth proposes to visit them only once-a-month instead of twice.

No. 4. The Protestant Unionist is a well conducted and ably edited journal, devoted to true Protestantism and somewhat to ancient and apostolic Christianity. It contains many good editorials, well written, and on interesting subjects. It bids fair, while conducted as it generally has been, to be extensively patronized by Protestants and by the real friends of the Bible and its religion.

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No. 5. Brother Raines, in the modest and unassuming garb of the "Christian Teacher," makes his regular visits, presenting to his readers great truths, fine conceptions, and strong arguments. He is always an edifying teacher—a well balanced and judicious, as well as a luminous writer and speaker.

No. 6. The "Christian Record" is a faithful witness, a useful chronicler of things worthy to be remembered—conducted with much prudence and discretion.

No. 7. The "Western Reformer" would make a good Eastern Reformer. He would have power in any place where reformation is needed, and where well written, well selected, and well matured essays are needed. He holds a strong pen, and speaks like a man not of a fitful or mercurial temperament; but of a grave, discreet, and well informed judgment. Brother George Campbell, and other contributors of vigorous and enlarged minds, occasionally enrich his pages. The last number contains 64 pages 12mo.

No. 8. The "Investigator" seldom arrives here. We should like to have more steady visits from that quarter.

No. 9. The "Christian Review" arrives here regularly, and contains much that is valuable and edifying. The versatile genius of its learned and gifted Editor, although not much addicted to discussing profound and abstruse subjects, nor to the labors of a systematic essayist, is nevertheless active, prolific, and rich in various resources of agreeable entertainment, and happily relieves the too speculative and laborious student by giving him a gentle and agreeable excursion into the beautiful fields and gardens of an amateur of whatever is either useful or agreeable in the animal and vegetable domains of our delightful country.

No. 10. The "Christian Union and Journal," by Arthur Crihfield, Editor; B. U. Wiliams, George Campbell, and other Assistant Editors; has recently made its appearance as a substitute for the Christian Family Library, the Heretic Detector, and the Orthodox Preacher. The prolific genius of its principal Editor is now engaged in giving us a cheap weekly, *at one dollar per annum, uniformly in advance* It is almost as cheap as the Dollar Newspaper of Philadelphia, containing probably two-thirds of the matter of the Eastern Journal, at that price. This can only be continued by a large subscription, and that can be obtained only by accommodating it to the newspaper passion—a little of every thing, and a good deal of one thing. This is a very ingenious contrivance; for thus the *earth* is made to help the mystic *woman*, and to drink up the flood by which the serpent would destroy her.

This is a very prudent arrangement, and will, no doubt, secure it against a premature disaster. We have, however, in our too fastidious taste, been always and uniformly squeamish on the subject of making periodical minced pies, and seasoning them with a sprinkling of religion. But the majority differ from us; and, therefore, I expect always to be on this subject in a fearful minority.

The following circular indicates the character of this paper better than we can express it:—

Unfortunately while supposing we had the whole of it cut out of the Journal, we just here find our mistake. He goes on to state that "the affairs of the Mexican war will be amongst the selections, so long as it continues; and that there shall be a Price Current—and a table of exchanges—and a counterfeit detector, &c. &c., together with a certain class of advertisements. All of which, if neither properly religious, nor moral, nor literary, are neverless useful. If not paid in advance, two dollars at the end of the year."

No. 11. "Christian Intelligencer, by Elder R. L. Coleman, of Scott's Ferry, published at Scottsville, Va. This two-weekly journal is devoted to the reformation of the church and to the dissemination of Christian intelli-

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gence. It abounds in excellent original essays, and in the most judicious and valuable selections from all sources, literary, moral, and religious. The Intelligencer has been a very efficient and useful auxiliary in the cause of reformation. The Baptist Press in Virginia has, since the era of the Dover Decrees, been invariably characterized by a peculiar acidity of disposition and a highly aggravated atrabilious temper and deportment towards our brethren and their profession. This is in accordance, we presume, with an ancient proverb—

"While justice to the injured doth belong,
He ne'er forgives who does the wrong."

Brethren Goss and Coleman have very efficiently watched over the fortunes of the cause in Eastern Virginia, and held in abeyance that evil spirit of detraction and falsification by which the discontented amongst the Baptists and the uncommitted public were deterred from giving that candid hearing which they owed infinitely more to themselves than to us. But that spirit, if not yet fully exorcised, is nevertheless restrained and more tamed than it was a few years ago. The Christian Intelligencer, because of its limited circulation in the East and the mass of editorial labor, costs two dollars per annum.

Such is the present editorial corps so far as known to me. I have copied them all, with the exception of the last, just in the order in which they are placed in the columns of the Journal and Union. Other remarks upon our United States journals and periodicals are reserved to another time.

"The Christian" has again re-appeared, St. Johns, New Brunswick, under the editorship of our much esteemed and beloved brother W. W. Eaton. It is of a practical as well as a didactic character. It breathes a Christian spirit, and bids fair to be useful.

"The Witness," too, of Canada West, under the auspices of the brethren in the Canadas,—edited with very respectable ability and judgment by our brother Oliphant, is a valuable auxiliary in the great cause of truth and righteousness. Both the "Christian" and the "Witness" are monthly messengers, and are of the usual size, at one dollar per annum.

"Christian Messenger," in Old England, the mother country. We have the Christian Messenger, a large monthly, containing much valuable information, very efficiently and judiciously edited by brother Wallis, of Nottingham—a brother whose enlightened zeal, public spirit, and great devotion to the cause of primitive Christianity, are well known to many of our brethren in the New World as well as in the Old. This great auxiliary in the advocacy of truth, holiness, and righteousness, is published in London, Nottingham, and Edinburg, every month. Its terms are about the same as those of the Harbinger.

A. C.

BOLLE'S DICTIONARY.

Bethany, June 2d, 1846.

I have just glanced at the design, plan, and execution of Bolle's Explanatory and Phonographic Pronouncing Dictionary of the English Language; and for the simplicity of the phonographic orthography, and the number, variety, and extent of the vocabularies, it seems to me to excell any other Dictionary of our language yet published. Not being so voluminous, so learned, or so recondite as that of Richardson or that of Webster, yet more comprehensive and available, and freer from provincialisms, it is better adapted to the wants of society—to all orders and classes of men, learned and unlearned, than any of those elaborate works, for all the ordinary purposes of a book of reference and instruction, both in the orthography, orthoepy, and classification of the words of our vernacular. We, therefore, wish it a general introduction and an extensive patronage.

A. CAMPBELL.

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NEW PUBLICATION.

I have recently examined a work by *Alexander Hall*, of Ohio, entitled "UNIVERSALISM AGAINST ITSELF;" and I take great pleasure in recommending it to all lovers of Bible truth, as entirely worthy of their serious attention. The author has discussed the subject with great ability, and very clearly proved that the system of Universalism is opposed to the Bible, as well as to reason and common sense. I trust that all who love and desire to know the truth upon this subject, will obtain a copy of this book, and give it a candid perusal in connexion with the word of God. This being done, we have no fears with regard to the triumph of truth. John Burnett and Wm. Hall are the authorized general agents for the sale of this work in the state of Missouri. I hope that a generous community will receive and extend to them a liberal patronage, so that a valuable book may obtain a large circulation, which will greatly facilitate the acquisition of Bible knowledge upon this subject. T. M. ALLEN.

I have hastily perused a portion of this treatise, and concur with brother Allen in opinion, that it is a very clear, ample, and satisfactory refutation of that species of scepticism usually called Universalism.

A. CAMPBELL.

APOLOGIES—EXPLANATIONS—RESOLUTIONS.

MANY communications, letters, notices of meetings, church news, progress of the gospel, passing events, obituaries, &c., have been first deferred, then out of date—finally filed amongst the things that were, during the last two years. This is more or less incident to almost all periodicals of long standing and of extensive circulation. But it has mainly occurred with us because of rather extraordinary circumstances. My long tours in 1845 laid the foundation of it. Piles of communications received that year have not yet been satisfactorily disposed of. In 1846 we obtained the aid of brother Pendleton as Assistant Editor; but his domestic afflictions and tour to Europe prevented him from devoting that time to the *editorial labor* necessary to bring up the arrears. The writing of a few essays for a periodical, and the labors of an *Editor*, are very different matters. The labor spent upon what is unseen and unread by our subscribers, is, and of right ought to be, much greater than upon that which appears in print. This none but a well taught Editor can understand.

We have not room to explain this matter, but only to say—that, the Lord willing, our plan of noticing every thing of public interest in our editorial system shall go into a more systematic operation, and that many old matters that may always be in season shall yet appear. A long deferred communication from a meeting of the churches in Mason and Bracken counties, Ky., shall appear in our next. From correspondents we desire concentrated reports. The Annual Report of the churches in Missouri is not upon our files. Will brother Allen please forward it? We have shelves full of communications not of public interest. We consider ourselves better judges than some of our readers and correspondents on what is likely to be useful and interesting.

A. C.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. IV. BETHANY, *MARCH*, 1847. No. III.

TRACTS FOR THE PEOPLE.—*No. XVI.*

BAPTISM—No. IX.

SUBJECTS OF BAPTISM---No. II.

JOHN'S baptism was not Christ's baptism. It was a preparatory institution. John was not sent by the Lord Jesus Christ, but by his Father. "Behold," said God the Father, "I send my messenger to prepare the way before thee."* John fulfilled his mission. He prepared a people for the Lord. Those whom he prepared had been, as we have seen, instructed before they were baptized. It is, then, just as evident that John's disciples were not *infants*, as that they were not sprinkled.

But Christian baptism is our theme. It was instituted by Jesus Christ, and neither by Moses the law-giver, nor by John the reformer. When, then, did *he* institute it? Not at the beginning, nor at the end of his life. During his public ministry, and until he was crucified and buried, John's baptism had neither rival nor substitute. "Jesus," indeed, says John, "baptized not, but his disciples baptized." The preparatory school continued during the whole personal ministry of the harbinger and the Messiah. But when John was beheaded, and Jesus crucified, there was a people prepared for the Lord!! These were they that rallied around the Messiah during the last scenes of his life, and after his resurrection. These were they to whom he showed himself alive after his passion, and to whom he communicated freely during the period of forty days, the things concerning the kingdom of God.

How many hundreds composed the preparatory school of the risen Lord we are not informed. We learn from Paul that in one of their meetings, more than *five hundred* disciples were present.

But as God did not deliver his law to the people at the foot of the

*Matthew, xi. 10.

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mount, but to Moses in the mount, so the Messiah did not deliver his new institution and law to these hundreds, but to the select band of Apostles, to whom he had already imparted his gracious purposes. To them he gave the *commission*, and the *law of baptism*, upon a mountain in Galilee. It was given immediately before his visible and personal ascension into heaven. It was his last act, the consummation of his work as a law-giver and king. It is most fully reported by Matthew, and is in the following words:—"*All power is given to me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.*"

This is the *law* of Christian baptism, the institution and origin of it; and certainly it is a clear and express precept. Though quite intelligible in the common version of it, as now quoted, it is, nevertheless, imperfectly and, indeed, in a comparative point of view, rather obscurely translated. It should, in strict accordance with the original Greek, be translated—"All *authority* in heaven and in earth is given to me; go you, therefore, and *make disciples of all nations*, baptizing them *into* the name of the Father, and of the Son, and of the Holy Spirit, *teaching* them to observe all the things that I have commanded you; and behold! I am always with you to the conclusion of this state."

According to the common version of this law of baptism, Jesus taught the Apostles first to *teach all nations*, then to baptize them; and again to *teach them all his observances*. The common reader would regard this as simply requiring that the nations be *taught* before and after baptism! But in the original language we have not this difficulty to contend with. We have two words of very different meaning occurring in the same verse, translated by one and the same word, *teach*. These words are *matheteuoo*, and *didascoo*. They are visibly and audibly different words. They are not composed of the same characters nor of the same sounds. They are just as different in sense. They both, indeed, mean to impart instruction, but it is a different kind of instruction. The first indicates that instruction necessary to make a *disciple*, the second imparts that species of instruction afterwards given to one who has become a disciple with regard to his duties. The first represents the person, character, and claims of the teacher, and the necessity of becoming his pupil, the second represents the duties and obligations of the pupil to his teacher. The first intimates the simple preaching of the gospel as Mark the evangelist interprets it, chap. xvi. 16. His version of the whole

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commission is—"Go ye into all the world, preach the gospel to every creature; he that believeth and is baptized shall be saved; he that believeth not shall be damned."

Now that three things, very different from each other in some essential attribute, are prescribed by the Lord Messiah in this commission or law of apostolic and ministerial duty in his service, cannot admit of a rational doubt. What these three distinct things were, need scarcely be enumerated. Every reader must observe that they were first to preach the gospel, or make disciples—produce faith.—Then they were to baptize them, so instructed, into the name of the Father, and of the Son, and of the Holy Spirit. In the third place they were then didactically to propound to them or to teach them to observe and practise the Christian ordinances and duties.

But as every one will not admit, with entire freedom from prejudice, our interpretation of the law of baptism, I have concluded to collate the views and interpretations of this passage entertained and taught by distinguished scholars and critics on the pedobaptist side of this question. They will be heard by many of my readers with more authority and candor than I could claim for myself. Here, then, are a few samples of pedobaptist interpretations of the law of Christian baptism. They are, for the most part, copied from "Booth's Pedobaptism Baptism Examined," a work of very great labor and of distinguished merit:—

Grotius.—"Seeing there are two kinds of teaching, one by way of introduction to the first principles, the other by way of more perfect instruction; the former seems to be intended by the word *matheteuin*, for that is, as it were, to initiate into discipline, and is to go before baptism; the latter is intended by the word *didaskein*, which is here placed after baptism." In loc.

Calvin.—"Because Christ requires teaching before baptizing, and will have believers only admitted to baptism, baptism does not seem to be rightly administered, except faith precede. Under this pretence, the Anabaptists have loudly clamored against Pædobaptism." In Harm. Evang. Comment. ad. loc.

Dr. Barrow.—"What the action itself enjoined is, what the manner and form thereof, is apparent by the words of our Lord's institution: *Going forth*, saith he, *teach*, or disciple, *all nations, baptizing them*. The action is baptizing or immersing in water; the object thereof, those persons of any nation, whom his ministers can by their instruction and persuasion render disciples; that is, such as do sincerely believe the truth of his doctrine, and seriously resolve to obey his commandments."—Works, vol. i. p. 518, edit. 1722.

Saurin.—"In the primitive church, instruction preceded baptism, agreeably to the order of Jesus Christ; 'Go, teach all nations, baptizing them' . . . . Thus likewise we understand St. Peter, when he says, that the baptism which saves us, is 'not the putting away the

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filth of the flesh, but the answer of a good conscience.' *The answer of a good conscience*, is that account which the catechumen gives of his faith and knowedge. Whence it came to pass, that the ancients usually called a baptized person, one that was *illuminated*. Serm. tom. i. p. 301, 302. Le Haye, edit. 3d.

Vossius.—"Respecting adults, it is required that they be taught the Christian religion and profess it, before they be baptized; for this the very institution of baptism teaches, (Matt. xxviii. 19; Mark xvi. 15, 16.) We are taught the same thing by the practice of John the Baptist, and of the Apostles, (Matt. iii. 1, 2; Luke iii. 3; Acts ii. 38, 41.")—Disput. de Bap. disput. xii. § 3.

Dr. Doddridge.—"I render the word *matheeteusate, proselyte*, that it may be duly distinguished from *didaskontes, teaching*, (in the next verse," with which our version confounds it. The former seems to import instruction in the essentials of religion, which it was necessary adult persons should know and submit to, before they could regularly be admitted to baptism; the latter may relate to those more particular admonitions in regard to Christian faith and practice, which were to be built on that foundation."—Note on the place.

Limborch.—"They could not make disciples, unless by teaching. By that instruction, disciples were brought to the faith before they were baptized, (Mark xvi. 15, 16.")—Instit. l. v. c. lxvii. § 7.

Dr. Whitby—"*Matheteuin* here, is 'to preach the gospel to all nations,' and to engage them to believe it, in order to their profession of that faith by baptism: as seems apparent, (1) from the parallel commission, Mark xvi. 15, 'Go preach the gospel to every creature. He that believeth, and is baptized, shall be saved.' (2) From the scripture notion of a *disciple*, that being still the same as a believer . . . . If here it should be said that I yield too much to the Antipædobaptists, by saying, that to be made disciples here is to be taught to believe in Christ; I desire any one to tell me how the Apostles could *matheteuin, make a disciple* of a heathen or an unbelieving Jew, without being *mathetai*, or *teachers* of them; whether they were not sent to preach to those that could hear, and to teach them to whom they preached, that 'Jesus was the Christ,' and only to baptize them when they did believe this."—Annotat. on the place.

Venema.—"'Go,' says our Lord to the Apostles, 'teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.' This is an excellent passage, and explains the whole nature of baptism. Before persons were baptized, it was necessary for them to believe the preaching of the Apostles, which faith they were to profess in baptism. For the word *matheteuin*, in the style of the New Testament, does not signify barely to admit into a school and instruction, but to admit after the doctrine is believed, and after a previous subjection to the school."—Dissertat. Sac. l. ii. c. xiv. § 6.

Mr. Baxter.—"*Go, disciple me all nations, baptizing them.* As for those that say they are discipled by baptizing, and not before baptizing, they speak not the sense of that text; nor that which is true or

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rational, if they mean it absolutely as so spoken: else why should one be baptized more than another! . . . . This is not like some occasional historical mention of baptism, but it is the very commission of Christ to his Apostles for preaching and baptizing, and purposely expresseth their several works, in their several places and order. Their first task is by teaching to make disciples, who are by Mark called believers. The second work is to baptize them, whereto is annexed the promise of their salvation. The third work is to teach them all other things, which are afterwards to be learned in the school of Christ. To contemn this order, is to renounce all rules of order; for where can we expect to find it, if not here! I profess my conscience is fully satisfied from this text, that it is one sort of faith, even saving, that must go before baptism, and the profession whereof the minister must expect."—Disputat. of Right to Sac. page 91, 149, 150.

It would appear superfluous to add any thing farther, either in development or in proof of the fact, that the Lawgiver and King of Zion did command his Apostles to first *preach* the gospel to every nation in order to the conversion of the people; then to *baptize* those who believed; and, in the last place, to *teach* them to observe and do all things whatsoever he commanded them. In the judgment of those learned and candid Pedobaptists just now quoted, with whose judgment we fully concur, the Evangelist Mark gives the full substance and meaning of Matthew's version of the law of baptism in quoting the sense rather than the words spoken. "Go ye into all the world; preach the gospel to every creature: he that believeth it, and is baptized, shall be saved; and he that believeth it not shall be damned." The word, indeed, must be spoken before it can be heard; it must be heard and understood before it can be believed; it must be believed before it can be obeyed; and it must be obeyed before it can be enjoyed. It is not in the power of angels or of men to change this order of things. Hence no one can enjoy the benefits of Christian baptism that receives it any other way than that suggested in his divine law. On the authority of the Apostle Matthew and the Evangelist Mark, we conclude that the express will and command of the Lord Jesus Christ is, that none but an intelligent professing believer of the apostolic gospel is a fit and lawful subject of Christian baptism.

Our *second* argument is drawn from the divinely recorded practice of the Apostles, to whom this commission was given while they were employed in executing it. There is one historical book in the sacred writings of the Christian Institution that records the acts and deeds of the Apostles under this commission. Luke the Evangelist is the author of that book of the ACTS OF THE APOSTLES. To

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it, then, we shall look for a matter of fact exposition of the sense in which the Apostles understood the commission.

In the first chapter of this *book of apostolic acts* we are informed that the Messiah himself in person, immediately before his ascension, gave them specific directions where to commence and whither to proceed, into all the world, in preaching the gospel to the whole human family. He commands them to begin at Jerusalem; thence to proceed through Judea; thence to Samaria, and thence to the uttermost parts of the earth. Now a few examples of this mode of procedure in discharging these duties, will fully demonstrate how they understood the divine precept under which they acted. We shall, then, examine a few cases.

On Pentecost Peter first preached the Christian gospel as developed and consummated by the resurrection, ascension, and glorification of the Lord Messiah. Thousands heard him, were convicted of guilt, and sued for mercy. They asked him *what they should do.* His response is most appropos to the question propounded—"*Repent and be baptized every one of you,*" said he. He does not say, 'Be baptized and repent;' but, "Repent and be baptized every one of you." Here there appears to be a strict conformity to the Baptist John in his "baptism of repentance for the remission of sins."

But still more definite and precise the historian in narrating who were that day baptized. "*Then,*" says Luke, "*they that gladly received his word were baptized.*" None else—not one; for so the words imply. He could not have said that they who gladly received his word were baptized, if infants and persons not professing to have received it had been baptized. He ought in that case to have said that they who gladly received his word, with all their families, were baptized. Then we should have had no objections to baptizing those who neither gladly receive the word, nor profess to have received it.

Passing from Jerusalem to Samaria, at which place we have the second report of *Christian* baptism, we find Philip acting the evangelist, preaching the gospel to the people of Samaria. They hear him with candor, and multitudes believe. "When," says Luke, "they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women."* "Then Simon himself believed also, and when he was baptized he continued with Philip," &c. This is the whole report of preaching the gospel and of baptizing in Samaria. It is, then, indisputably evident from the narrative that Philip interpreted

* Acts viii. 12.

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the commission as we have done; or, what is the same thing, he followed the example of Peter in Jerusalem, on Pentecost, who doubtless infallibly so understood it. None but "*believing men and women*" were baptized by Philip. Had there been children or babes baptized he would certainly have specified them when going into the details of "men and women." But they are excluded not only by the omission of adding to the men and women the word *children*, but by giving to them the reputation of believing men and women. Had the historian only said, 'When they heard Philip preaching the gospel they were baptized, men, women, and children,' there would have been at least some plausibility in pleading for the baptism of babes. Even then, however, it would have been incumbent on any one pleading for infant baptism, from such language, to prove that these children who are classed among them that *heard* the gospel were speechless babes. But as it is, there is not the slightest ground to plead for infant subjects of baptism, from any precept, precedent, hint, or allusion, that could warrant such a practice, from any thing which as yet occurred in Jerusalem, Judea, or Samaria. We shall, then, proceed with the Evangelist Philip to another field of labor.

We next find him preaching in the desert to a political grandee, the treasurer of an Ethiopian queen—a gentleman, no doubt, of distinguished moral character. We have the narrative of this baptism in the same chapter with that of the Samaritan people. He solicited baptism after hearing Philip preach the gospel from the Prophet Isaiah. Being a Jew by nation, he was well read in the Prophets; and, so soon as his doubts and difficulties were removed, he desired to submit to the Lord. We hold the report of his baptism peculiarly important in this discussion, not because that he was a well educated adult believer of the gospel, but because of the answer given to him from the Evangelist Philip on his demanding baptism—What hinders, or what should hinder, my being baptized, Philip? Nothing, virtually responds the preacher, but the want of faith. "I believe," sir, said he, "that Jesus is the Son of God." Then he baptized him. This is a very striking proof that a profession of faith is, in all cases, essential to the reception of Christian baptism. Had not the question been thus formally propounded and responded to, there might have been some suspicion concerning the proper qualification of the subject of baptism. Now as there is one baptism that makes faith an essential prerequisite, it lies upon those who assume a baptism without faith, to prove that there are *two* baptisms—one requiring faith, and one requiring flesh only in the subject.

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The next case of baptism reported in the history of the labors of the Apostles, is that of Saul of Tarsus. We need not prove that he was a believing subject. The case is circumstantially narrated in the ninth chapter of this book. "Arise, brother Paul, and be baptized and wash away thy sins, calling upon the name of the Lord."* "And he arose and was baptized." This is a baptism that indicates faith, repentance, and a desire to honor the Lord on the part of him who solicits it.

A case that comes nearer to us than any other, is reported in the tenth chapter of this book. It is the conversion of the Gentiles. Cornelius and his family, his kindred and friends, were assembled at Cesarea, and the Apostle Peter is specially sent to open to them the kingdom of God. A more attentive and more deeply interested audience never, we presume, assembled, than the first Gentile auditory. Peter opened to them the door of faith. While he spoke the word to them all, the Holy Spirit fell upon them all. They all spoke in foreign tongues. They all, of course, believed and were all baptized by the authority of Peter.

Some seven years are now passed away since the commission was given to the Apostles. In the meantime great multitudes have been converted. Myriads had been immersed in Jerusalem, Judea, and Samaria. The Gentiles, too, are visited, and many of them believed and are baptized. But as yet not one word, allusion, or reference that could lead any one to imagine that an infant had been ever thought of as a subject of Christian baptism.

The next cases of baptism reported are that of a lady of Thyatira, called Lydia, and her family; and that of the Philippian Jailor, and his family. In these families our Pedobaptist friends are peculiarly interested. Having borrowed several Papal traditions from the Roman church, amongst which is that of infant christening, sometimes called infant baptism, and being from family associations desirous to retain them, they sieze these two cases with great earnestness, and from them endeavor to extract some authority for this consecrated custom.

On any subject of importance pertaining to this life we would not impose upon ourselves so inconsiderately by gratuitous assumptions and fallacious reasonings as in this most important of all subjects—the salvation of our souls—the will of the Lord concerning our duty and happiness. From the beginning of Matthew, down to the *sixteenth* of the Acts of Apostles, we have neither precept nor precedent, neither hint nor allusion on the subject of infant baptism. Notwith-

* Acts ix. 16, 18, 22.

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standing this, there are some of our Pedobaptist brethren who seek to find a warrant for this tradition at so late a period, and in cases and details that have not a single allusion to it.

We must, then, candidly examine these two cases. Lydia, it is assumed, was a married lady. It is assumed she had children. It is assumed that some of her children were infant children. It is also assumed that she had these infant children with her, although three hundred miles from home; for she was now at Philippi on business, her home being at Thyatira. On these four assumptions is the first argument for infant baptism drawn from the four gospels and Acts of Apostles. Now it being much more probable that Lydia was an unmarried rather than a married lady, being a dealer in purple and in ladies's apparel, having with her other females and servants on a journey from home, the chances are all against these four assumptions. What a hypothetical basis for a divine institution! Was there ever a positive ordinance founded upon such assumptions! But the internal evidences are still more fatal to the hypothesis. For she represents herself as a householder and the head of a family. 'If,' said she to the Apostle and his suite, 'you have judged me faithful to the Lord, come into my house and continue there.' It was a delicate thing for a Christian lady, most probably a maid, to invite the Apostle and his fellow-travellers to sojourn with her. Hence she places this matter upon Christian grounds. If you have confidence in my devotion to the Lord, make my house your home. They did so, and the sequel shows that her household was composed rather of adults than of infants: for, says Luke, before the Apostle left Philippi, on coming out of jail he visited Lydia's house, and seeing the brethren there he comforted them and departed. There is not, then, by any incident or allusion in this whole affair, the slightest ground for the hypothesis that there was an infant in the household of Lydia.

The Jailor's family is as barren of encouragement and of favor to the patrons of infant baptism, as that of Lydia. His family were all baptized, it is true. But who are they? Infants! That would be worse than a gratuitous assumption: for we are told that before they were baptized he "spake the word of the Lord to him and to all that were in his house;" and we are again informed that after his baptism and that of his family, the jailor "rejoiced, believing in God with all his family." These declarations negative, in very intelligible terms, the assumption that infants were baptized in the household of the jailor by the authority of the Apostle to the Gentiles. Paul did not preach the gospel to babes, nor did they rejoice, believing in God, because of blessings which they then neither could understand nor receive.

There yet remain two other cases of baptism reported in the book of the Acts. These are the cases of the baptism of the Corinthians and certain Ephesians. The cases are very obvious. That of the Corinthians is very beautifully told in the following words, when Paul preached in Corinth:—"Crispus, the ruler of the synagogue, believed in the Lord, with all his family; and many of the Corinthians, hearing, believed, and were baptized." What a beautiful comment on the saying, "Faith comes by hearing—by hearing

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the word of the Lord." The Corinthians first heard, then believed, and then were baptized. Without hearing there is no faith, and without faith there is no fitness for baptism, and without the profession of that faith no one can be a fit subject of Christian baptism.

It is, indeed, unquestionably true, that faith in the heart is essential to the enjoyment of every Christian precept, promise, and covenanted blessing; but faith in the heart unprofessed, or Christ in the heart unconfessed, would not, according to the practical decisions of the Christian Apostles, authorize any pastor, evangelist, or professor to baptize any man or women. "With the heart man believeth for righteousness, and with the mouth confession is made for salvation." Hence the call upon the candidates—"*Dost thou believe?*" or "If thou believest with all thy heart thou mayest." The confession elicited by such a formal way of putting the question is—"I believe that Jesus is the Messiah the Son of God." Many of the Corinthians, we are informed, heard, believed, and confessed. Now had they not confessed their faith, could either Paul, or Luke, or any one else say that they believed!

The case of the twelve Ephesians, reported in the 19th chapter of the Acts of the Apostles, is very remarkable and worthy of special consideration. These twelve men when asked "whether they had received the Holy Spirit since they believed," declared that, so far from having received the Holy Spirit, they had not so much as heard that there was any Holy Spirit." Paul responds—"*Into what*, then, were you baptized!" "Into John's baptism," they immediately replied. The mystery was then resolved. In the formula of John's baptism there was no Holy Spirit named. But in Christian baptism there was, for so the commission prescribed. This is a full answer to all that class of speculators who affirm that because Luke does not state that the formula commanded was always pronounced by the Apostles—the Apostles did not baptize into the name of the Father, and of the Son, and of the Holy Spirit. They cannot appreciate the difference between baptizing *in* the name or by the authority of the Lord, and *into* the name of the Lord or into the name of the Holy Spirit.

The fact here stated, that these Ephesians had not heard of the name of the Holy Spirit, intimates that they had lived remote from the fields cultivated by the Apostles. They had not heard of the affairs of Pentecost, and consequently of Christian baptism. But that does not teach us that they had been baptized during John's ministry but rather since it had ceased. Hence the necessity of confessing the Lord Jesus, and of being baptized into the new revelation of God, or "into the name of the Father, and of the Son, and of the Holy Spirit."* That these twelve Ephesians were now immersed into the name of the Lord Jesus, is unequivocally affirmed. After this, on the imposition of the hands of the Apostles, they received the peculiar gift of that age—they immediately "spake with tongues and prophesied." As rationally and as credibly might any

* The childish efforts of Dr. John Gill, and almost all the old Baptist expositors, to make it appear that these twelve men were not baptized into the Christian faith on this occasion, are so perfectly futile that it would be a waste of time to expose the fallacy of their expositions.

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one affirm that these twelve Ephesians were twelve infants, as affirm that there is "in the four gospels or in the Acts of the Apostles" one word or syllable in favor of this Papal assumption. Tradition, and tradition only, and that from no reputable fountain, is the only protection and authority for infant baptism.

But this is not strong enough. Positive laws imply their negative. If the negative commandment, "Thou shalt *not* steal," imply *thou shalt be honest;* or if the positive precept, "Honor thy father and thy mother," is equivalent to *thou shalt not dishonor thy father or thy mother*, then, to say the least, the law, "If thou believest thou mayest," is equivalent to another law, 'If thou believest not thou mayest not be baptized.' Hence the Lord promised salvation not to him who is only baptized, but to him who believeth and is baptized.

The divinely inspired history of the Christian church, down to the 64th year of the Christian era, has now been fully examined, and every case of baptism on record considered. The commission enacted *preaching*, *baptizing*, and *teaching*. The Apostles did accordingly first preach the gospel to every individual whom they baptized. Then they immersed just so many as said they believed the gospel. And, in the last place, taught them what they must do to please the Lord, to comfort their brethren, to convert the world, and to make their own calling and election sure. When the baptized are spoken of they are represented as hearing the gospel first, then as believing it, and then as being baptized. This is the uniform and immutable practice during the apostolic age.

In the two households reported in the *Acts of Apostles*, to which not a few look for countenance and encouragement in their infant baptism, we find not a hint or circumstance looking in that direction. Indeed, so unequivocal is the testimony of these households in favor of believing subjects, and believing subjects only, that all sensible and candid Pedobaptists give them up. A few citations from some eminent critics and commentators on the case of Lydia and that of the Jailor may serve as an exponent of the views of the most learned and candid Pedobaptist commentators:—

Dr. Whitby, Acts xvi. 15. Paraphrase.—"And when she, and those of her household, *were instructed* in the Christian faith, in the nature of baptism required by it, she was baptized and her household."

Limborch.—"An undoubted argument, therefore, cannot be drawn from this instance, by which it may be demonstrated that infants were baptized by the Apostles. It might be that all in her house were of a mature age; who, as in the exercise of a right understanding they believed, so they were able to make a public profession of that faith when they received baptism."

T. Lawson, referring to this argument, says, "Families may be without children; they may be grown up, &c. So it is a wild inference to ground infant baptism upon."

Assembly of Divines.—"Of the city of Thyatira—a city of Asia—here dwelt Lydia, that devout servant of God."—"And entered into the house of Lydia: doubtless to confirm them in the faith which they had preached to them—Lydia and *hers* hearing of their miraculous deliverance, could not but be comforted and confirmed in the truth." Annot. on Acts xvi. 14, 40.

From the same source we quote Doddridge, Matthew Henry, and Calvin, who stand side by side in my library:—

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Doddridge.—"*Thou shalt be saved and thine house.* The meaning cannot be that the eternal salvation of his family could be secured by his faith; but that if they also themselves believed, they should be entitled to the same spiritual and everlasting blessings with himself; which Paul might the rather add, as it is probable that many of them, under this terrible alarm, might have attended the master of the family into the dungeon."

Matthew Henry.—"The voice of rejoicing, with that of salvation, was heard in the Jailor's house. He rejoiced, believing in God, with all his house: there was *none* in his house that refused to be baptized, and so made a jar in the ceremony; but they were unanimous in embracing the gospel, which added much to the joy."

Calvin.—"Luke commends the pious zeal of the Jailor, because he dedicated his whole house to the Lord; in which also the grace of God illustriously appeared, because it brought the *whole family* to a pious consent."

But I know not whether the candor and justice of these Pedobaptists that make such admissions as those of Doddridge. Henry, Calvin, &c., or the disingenuousness and violence of those commentators, such as Burkett, D'Oyly, and Mant, and who say with Burkett, "Having been so many ages in possession of this privilege, [infant baptism,] we may more reasonably require of the *Anabaptists* to prove by express scripture that children [infants he means] were not baptized by the Apostles when they baptized whole families, whole nations according to their commission, than they can require of us to prove that they were." Notes on Acts xvi. 15. This from an Episcopalian commentator—'the Vicar and Lecturer of Dedham'—is no weak proof of the childish imbecility which the advocates of infant baptism are obliged to assume in defence of their tradition. What logician, or lawyer, or common sense reasoner ever requires his opponent to prove a negative! Instead of proving that there were infants in those houses, he asks those whom he nicknames Anabaptists to prove that there were not infants in them!! Although we have shown from the descriptions given of those families or households, from their hearing the word of the Lord, from their rejoicing in God; and in the case of the household of Stephanas, "the first fruits" or first converts mentioned in the church of Corinth, from their having addicted *themselves* to "the ministry of the saints," that there could not have been infants in those families, or any one baptized but believers; still it is not in logic, or law, or reason, to ask or compel any one to prove a negative. It is passed into a universal law that the burthen of proof always lies upon him who affirms that there were infants in those families. Should any one place himself upon the estate of a Burkett or a Clark, and occupy his premises for as many years as the centuries of infant baptism or infant communion, and when asked to prove his right or show his title to occupy the estate claimed by his reverence, should say, 'Prove, sir, that I have no such right, and then, sir, but not till then, will I give up my possession.' I would be pleased to hear with what attitude and tone his Grace would reply. *Show me* your *right, sir; but ask* me *not to show what you have not got.*

The plea of ancient tradition is the strength of Popery and the weakness of Protestantism. We advocate not *ancient*, but *original* Christianity. The plea of high antiquity or tradition has long been the bulwark of error. It cleaves to its beloved mother, TRADITION, *hoary Tradition*, with an affection that increases as she becomes old and feeble. Errorists of all schools are exceedingly devout and dutiful so far as the precept "Honor thy father and thy mother" is concerned." A. C.

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*** The following communication from our old, well known, and very acceptable correspondent, "R. R.," will, no doubt, notwithstanding its great length, be highly acceptable to our more intelligent and sentimental readers. Laboring for a long time under an organic weakness of the optic nerve, from which he has been suffering much inconvenience both in reading and writing, we have not had much from his pen for some two or three years past. It is hoped that his convalescence will continue to be such as to enable him to contribute as much to enrich our pages for the future as he has done in the past.

The value of the following essay does not consist in, nor depend upon, the *two comings of the Lord*, of which it treats. This view of his coming upon the mount of transfiguration has long been entertained by my father and some other brethren, but has not yet gained my full assent. That of his coming to John in the Apocalyse is quite original; and although because novel, it is nevertheless worthy of the profound consideration of our readers. But I have said the value of this essay consists not in the determinations of either of these *comings*, but in its very judicious and excellent views of the peculiar character and style of the Messiah as a teacher, and in the light which it throws upon many portions of scripture.

There are not a few who seem to think that if an author or an essayist does not, in every single point, acquiesce in their views of every particular text or question, that there is no excellency, no value or utility in them. We flatter ourselves that we have not many readers of that class amongst our subscribers. I know no man of any note in the world, with whom I agree in every thing; and certainly there is not one in the world that agrees with me in every thing. I neither ask nor expect it. We, therefore, contend not only for the *right*, but for the *duty* of private judgment; and with a Roman poet we will affirm, "It is right," and we will add often expedient, "to learn from an enemy;" and certainly from a friend and brother with whom we may not agree in every thing. A. C.

COMING OF CHRIST.

Fear not, from the above caption, gentle reader, that I am about to afflict you with an essay of either six or sixty pages upon "The Second Advent." For such presumption, I could scarcely hope to be excused by the intelligent, though I write this near the anniversary of *Christmas*, and for a periodical with so significant a title as "*The Millennial Harbinger*"—concurring circumstances which might well render such a theme appropriate, had not the world become wearied with the numberless disquisitions upon the subject. During the few past years, indeed, it would really seem as if most of our religious Editors felt themselves obliged, on pain of religious condem-

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nation, to furnish a constant succession of articles upon this topic; which, too, have been of so vain and visionary a character, that I have imagined their patrons, embodied in the shadowy form of Dinarzade, to have been in the habit of drawing regularly aside the curtains of their editorial couch, to whisper softly: 'My dear Editor, if you be not asleep, I beseech you to tell me one of those amusing stories you relate so well.' But I greatly fear they have far exceeded the reasonable number of one thousand and one, to which the story-telling Arabians have been restricted, and that the effect of the whole has been to lead away the minds of men from the simple, yet great and precious promises of the divine word.

My object at present is to invite attention to certain declarations of Christ, which, as it appears to me, have been incorrectly applied to his final coming to judge the world, or to the destruction of the Jewish institution. These declarations are found in Matth. xvi. 28; Mark ix. 1; Luke ix. 27; John xxi. 22. We quote the passage from Matthew: "Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom." With this, the passages in Mark and Luke correspond.

Various interpretations have been given to these passages. Some have supposed the coming of the Son of Man, here spoken of, to be the destruction of Jerusalem, and consequent end of the Jewish state. They imagine that Christ here promises that some of his disciples shall live to see these events, and hastily connecting this with what is said of John in Christ's address to Peter, "If I will that he tarry till I come, what is that to thee," they draw the conclusion that the promise was fully accomplished in the case of John, who is known to have lived until after these events had occurred. Respecting this view we need only remark that the promise is to more than *one*. "There are *some* standing here who shall not taste of death until *they* see," &c. And further, that it is here taken for granted that the destruction of Jerusalem was the commencement of the reign of Christ, a proposition of which there is no proof.

Others suppose that the period of fulfilment was that of the coronation of Christ upon his ascension to heaven; when he might truly be said to enter upon his public reign, and when, as evidence of the fact, he sent down the Holy Spirit to reveal the power and glory of his name. In this case, however, there is no personal appearance of Christ, any more than in the former. Here, too, *all* the Apostles, except Judas Iscariot, lived to experience the immediate effects of Christ's exaltation to the throne, and the language of the promise

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in question seems to imply that a few only of the Apostles should enjoy the favor of which it speaks.

It seems to me that the direct and obvious fulfilment of this promise is found in the TRANSFIGURATION of Christ, an account of which, in every instance, directly follows in the narrative, a circumstance which of itself suggests and confirms this view. It was natural to expect, for various reasons, that Christ, in the presence of a select few, would take occasion to throw off his disguise, to anticipate the future and reveal himself as clothed with the insignia of royalty in the glory of his kingdom. This would be at once to confirm and reward the faith of the most devoted of his followers; to enlarge their views of his character and to enable them to bear a fuller testimony to the world. It would serve to exemplify also that special interest taken by the Saviour in those who truly loved and honored him.

With this view the narrative agrees, for Peter, James and John were with Jesus when he said, "There be some standing here who shall not taste of death till they see Son of Man enter upon his reign," and these three individuals were, eight days after, selected by him to be present at his transfiguration. In the next place, the event itself which they witnessed, fully justified the language of the promise They were to see "the Son of Man entering upon his reign," or, *as* entering upon his reign; that is, clothed in his robes of royalty. They were to see "the kingdom of God come with power"—to view for a moment the power and glory of the spiritual kingdom in the state and majesty of the King. Can any thing indeed be imagined more glorious than the transfiguration? So overwhelming was this display of splendid magnificence, that these three sensible men of mature minds and undoubted courage, and already familiar with the most stupendous miracles, were completely overpowered, and lost for a time their consciousness and their reason. They "saw his glory and them that were with him." They "feared as they entered into the cloud that overshadowed them, and heard that awful voice of God, This is my beloved Son, hear him." And that they themselves justly appreciated the importance of this remarkable incident, and understood it to be the fulfilment of the preceding promise, is further evinced by the reference which Peter makes to it when he says: "We have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father, honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I delight. And

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this voice, which came from heaven, we heard, when we were with him in the holy mount." Here he speaks of the "power and *coming* of Christ," of his "*majesty*," his "honor and glory," as displayed before them in the transfiguration.

It is acknowledged, however, that to this view of the subject, there is an objection derived from the language of the promise itself, which deserves to be considered. It is this: that the language of Christ on the occasion conveys the impression that a considerable period would elapse before the fulfilment of his words. He says: "There are some standing here who shall not taste of death until," &c. intimating that some, that is, only a few of them, should live long enough to reach the period of his coming. In this view, it seems inconsistent that the event should so soon have followed, or that Christ should have used such emphatic language to announce what of itself was reasonably and naturally to be expected—to wit, that they should continue to live until after eight days. The language in fact would then amount to this: 'Assuredly I say to you, there are some standing here who shall not die for eight days,' which would be absurd.

It seems to me that this objection will be removed when the context is duly considered, and the emphaiss placed upon the proper words in the sentence under consideration. The main purport of the sentence is to promise, not life, but a view of the glory of Christ in his kingdom; and upon this, therefore, the emphasis should rest. The clause, "Shall not taste of death," is incidental merely, and evidently introduced by way of association with the previous discourse, a method of transition remarkably characteristic of our Lord as a teacher. The main object is attained without that clause: 'There are some standing here who shall see the Son of Man enter upon his reign.' But our Lord had just been speaking of the renunciation of life for his sake, and had most emphatically declared that no one could be his disciple unless he would renounce his life. "If any man will come after me," says he, "let him deny himself and take up his cross and follow me; for whoever will save his life, shall lose it; and whoever will lose his life for my sake, shall find it." He had also just informed the disciples of his own future sufferings and death at Jerusalem, so that their minds were doubtless discouraged, and it was perfectly natural, and consistent with the practice of the Great Teacher, that he should, under these circumstances, comfort and sustain them by the promise that even before death, some of them should be honored with a view of the glory

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which, as he had just declared, would attend him when he should come to judge the world.

As I understand, however, that this view of these passages has been sustained at some length by D. S. Burnet in the Christian Preacher, though I have not seen the article, it will be unnecessary to say more upon them. Indeed I should not have been thus particular in regard to them, unless by way of introduction to a just view of the singular declaration in John xxi. 22., and in order to fix attention upon that striking feature in our Lord's intercourse with his followers,—the special interest which he took in particular individuals.

Of this special regard, the selection of Peter, James, and John, to witness his regal splendor, is a notable instance. Previous to this, indeed, he had distinguished the first as his "Rock," and the two latter as his "Sons of Thunder." Subsequently, they were all "pillars" in the Christian edifice. And it may be observed here, that nothing so well prepares us to understand the meaning of any action, as a knowledge of the peculiar character of the individual who performs it; just as we are, in like manner, fitted to comprehend the true sense of a writer by a familiar acquaintance with his modes of thought, and style of expression. In the present case, this rule of judgment will apply in each respect, for Christ is the teacher who announces the fact, and it is of him the transaction in question is related. That Christ should thus reveal to a chosen few, the glory of his personal appearance in his kingdom, comported well with his circumstances and with theirs. His disguise of humble humanity might well be removed for a moment, to enlarge their conceptions of celestial glory, and unfold more fully the nature of his mission. To Paul also was granted, at a later period, the privilege of gazing upon the unveiled splendors of the Redeemer, so that his chief Apostles all equally enjoyed those superior advantages of a personal experience, to which they themselves justly appeal in corroboration of the facts and doctrines which they deliver. Yet the congruity of such manifestations with the objects of Christ's mission, detracts not from the favor specially vouchsafed to those who were selected to witness them. Nor, if we consider the circumstances of the case, and the mode of expression peculiar to the Great Teacher, would we expect such an event to be foretold in any other language than that adopted.

We may further remark, that in order to form a correct estimate of the actions and characters of those whose histories are handed down to us, nothing is so necessary as an ability to enter into the

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spirit of the scenes described to us. This power belongs to a just and lively *fancy*. Many persons, however, have earnestly discountenanced all exercise of imagination in regard to sacred history, and would closely confine the attention to the simple words of the record. But that there may be a most injurious ultraism upon this side of the question, is sufficiently obvious from the consequences to which this view has led. It has introduced a narrow-minded and sectarian bigotry wholly at variance with truth, and has substituted a superstitious regard for words, for the enjoyment of realities. I would not be understood to say that a strict attention should not be paid to the language of the sacred writings, but only that this should not be exclusive. We may bring the page so near the eye that we cannot read a sentence of it aright, for there is a proper distance at which every thing is best regarded. And it is absurd to reject the aid offered by a knowledge of ancient customs, and of the circumstances of the times and the individuals connected with the events we desire fully to understand. Nor would I be supposed to mean that a critical examination of the language is useless, or even unnecessary. Much is doubtless elicited by judicious investigations of this kind, particularly in regard to accuracy of expression. But this is carried to such an extreme, that men will work out of the text almost any meaning that suits them. They pore over its words and letters; its various readings and acceptations; its meanings, literal, metaphorical and etymological; they consult lexicons and concordances; dig out the *tap*-root of every word, analyse every compound and, elaborate what they are pleased to call an *exegesis*, profound as an Artesian well, in which they imagine they have secured the truth. But this is no place for truth, and no one has a right to put truth into a well, especially when they are unable to draw it forth again. The words of a historian are but the body which his soul informs, and of which they are often an imperfect expression. As well might the anatomist attempt a minute dissection of the living human frame in order to discover life, as a theological hyper-critic endeavor to elicit truth by his remote investigations of the roots and elements of language. Life and truth equally depart under the hands of such operators. Would we know life, we must study it in the effects which it produces when surrounded with all the circumstances and conditions essential to its exercise. In a *post mortem* examination, it is not life, but *death* that is our subject. Would we fully understand the meaning of an author, or the interpretation of a fact, we must enter into the spirit of the writer. We must fancy ourselves amidst the scenes, the persons, the transactions he describes. A

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correct imagination must supply the deficiencies of language; must invest the narrative with all the differences of ancient men and manners, and with all the circumstances of time and place, and tone and gesture, and all the peculiarities of person and of diction, appropriate to the occasion.

It is indeed from attendant circumstances that events usually derive their *character*, and to appreciate the former justly, is essential to a proper estimate of the latter. When any one considers a passage of ancient history according to the letter, without any effort of mind to compass the peculiarities of the case, he takes for granted that the men; the times; the thoughts and pursuits; the climate and productions, the heaven and the earth were just such as are around him, or such as he himself experienced; and in so far as he thus judges, he errs, and in the essential points misconceives his author. It is the man of lively fancy, who can imagine things, persons, and circumstances different from those around him, who is most likely to conceive the case aright, and this often in proportion as he is susceptible of vivid impressions of these differences. It is this freedom of mind, permitting us to look not only *upon* the scenes presented, but *behind* them, which makes profane history often better understood than the Bible, and brings to pass the well known fact that a free version of the scriptures, or what might at first be regarded as a paraphrase, proves frequently to be the most full and correct expression of the meaning.

We should adopt the same method of judging the sayings and actions handed down to us by history, as we employ in respect to the words and deeds of those with whom we are personally acquainted. The impressions we at first receive from these, are corrected and deepened by a thousand minute circumstances which we can scarcely particularize, but which, like the delicate touches of the skilful painter, give the real expression of truth and life to the features of the character we study, and distinguish it in our own minds from a rude sketch or caricature. It is upon the life-like image thus formed in our minds that we rely, and it is by its means that we are enabled so to judge and estimate the individual, that we can accurately foresee what will be his conduct or his language in any given case. It is only when we can do this, that we can be said to have truly understood the character of any one. And it is by this previous knowledge of character that the mind is so well prepared to judge correctly of the subsequent actions of the individual; just as, by becoming familiarized with the style of an author in the first chapters of his book, we learn to anticipate the form in which his thoughts will be ex-

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pressed, and are prepared to interpret correctly, passages, which otherwise we might not be able to master. So it is in respect to the works of the Creator. If familiar with some of these, we are better prepared to know the rest. As our knowledge of his works increases, we are better fitted to anticipate his method of working, and such anticipations are unfailing *prophecies*. Thus Leverrier *conjectured* that there ought to be a planet of a certain size and at a certain distance beyond Uranus, and subsequent observation by the telescope verified the remarkable hypothesis.

It is true, indeed, that with respect to the character of men, we are occasionally deceived, because men may assume characters which they do not possess, and in expecting from them a certain course of conduct in any given case, we may be disappointed. Here our acquaintance with their character is as yet imperfect, because they have in a good degree concealed it from our view, and additional experience is required. But the case is far otherwise in respect to the character of God and of Christ. Here we have no concealment, no inconsistency; but, on the contrary, the most perfect openness and unity of character, without variableness or shadow of change.—Every advance we make, therefore, in the study of the divine character, prepares us to acquire a more certain insight into its further relations. We may learn from the order of the moral universe, to calculate its movements, and perhaps even to predict future discoveries of its extent and grandeur.

But, to apply the views above presented to the case in hand, we have only briefly to consider the character of Christ, as portrayed by the Evangelists, to perceive that one of his most striking traits was his love for his disciples, and that in harmony with this feeling, no expression of regard was too marked, no special mark of favor too great to be vouchsafed to them. With all their sorrows he sympathizes, and participates in all their joys. With the most intense interest he enters into all their feelings; considers all their wants, and sustains them in all their trials. That he had a greater love for some of his disciples than for others, is also not only affirmed, but clearly evinced by the history.

To consider the conduct and teaching of Christ in the light which this trait of character throws upon them, is truly interesting. A thousand minute circumstances, before involved in shadow and unnoticed, now start into bold relief. Many things, previously unexplained, are now easily comprehended, and the whole character itself derives new lustre from the reflex influence they exert upon it. Of this I might adduce examples from almost every page of the

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Evangelists; but I shall content myself with one, not altogether unconnected with our subject, found in the account of Stephen's martyrdom, Acts vii. 55. The characteristic incident here is, that Christ, though surrounded with the joys of heaven, was so deeply moved when the proto-martyr was about to suffer, that *he rose up from the throne of God.* The command of the Father was, "*Sit* thou on my right hand, until I make thy foes thy footstool." And Paul says, Heb. x. 12., that Christ "*forever sat down* on the right hand of God. waiting till his enemies be made his footstool." But Stephen cried, "I see the heavens open, and Jesus *standing* at the right hand of God." He appears to have arisen to express, as it were, to Stephen, his deep interest and sympathy in his sufferings, and so to sustain and strengthen him with the view of his glorious power, that he might triumphantly endure them. Stephen, therefore, as though he still gazed upon his Lord's countenance, beaming with love and pity, exclaims, in his last moments, "Lord Jesus, receive my spirit." Had Jesus remained *sitting* upon the throne, this striking evidence of feeling would have been wanting, and Christ in heaven would have appeared less sensitive in respect to his disciples, than when, upon Gennesareth, he stretched forth his hand to Peter; or when, at the last Passover, John leaned upon his bosom.

If we come now to the consideration of his remark to Peter in reference to John: "If I will that he tarry till I come, what is that to thee," it will appear obvious that this saying, otherwise singular, may be readily understood in harmony with these views. It will appear perfectly natural that Christ should bestow some special mark of favor on John, who is emphatically called the disciple "whom he loved." From his special kindness to him, a kindness so marked as even to excite envy on the part of other disciples, as shown by the question propounded by Peter on this occasion, we are led to expect some signal evidence of regard in that distribution of offices and privileges, consequent upon the termination of our Lord's ministry. That he should honor Peter with the keys of the kingdom, and yet not signalize his love for John by some suitable token, would appear incongruous, and contrary to expectation. It is accordingly agreed upon by all, that he did intend in this saying to intimate that John should receive a special mark of favor.

A variety of opinions, however, have existed with regard to the nature of the favor granted. Some, at the time, supposed the remark to mean that John should not die, but he himself with charming simplicity and love of truth corrects this error. Others suppose the saying accomplished in the fact that John lived till after the

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destruction of Jerusalem, which they regard as a "coming of the Lord." They feel authorized to put this figurative construction upon this phrase, because in the Old Testament they find the infliction of punishment occasionally spoken of as a "*coming*" of the Lord. This has always seemed to me a very general, and consequently a vague and superficial view of the subject. That all judgments are "*visitations* of God," is doubtless true; and that each one, in a certain sense, may be termed a "coming of the Lord," is a proposition, general enough and indefinite enough, in all conscience, to mean—just any thing at all, and, consequently nothing to the purpose.

There is one thought which seems to have been overlooked in the application of such expressions, used in reference to the God revealed in the Old Testament, to the Son of God presented in the New. It is this: that the latter is presented to us as a visible and tangible *person*, as an *incarnate* being—God in the *flesh*, possessed of a determinate corporeal form, and that the "coming" of a being thus constituted may and doubtless must be a very different matter, from any of those special providential acts, in which there is a simple manifestation of the power or justice of the invisible Deity, through any of the various natural agencies through which he works. Hence it seems to me certainly incorrect to regard expressions used in reference to Deity, either in the Old Testament or the New, as equivalent to such as are employed in relation to the Son himself in his own proper character and nature. The "coming of Christ," when the subject of a special promise, can be nothing less than the personal appearance of Christ. We have, indeed, a few promises of a general and conditional character, as when Christ says, "Wherever two or three are gathered together in my name, there am I in the midst of them." "If a man love me, he will keep my commandments, and my Father will love him, and we will *come* unto him," &c. Again, "If any man will open to me, I will come in and sup with him," &c. But there is no difficulty here, when it is remembered that Christians are the "habitation of God, through the Spirit;" that Christ "dwells" in his people "by his Spirit," and that John shared these promises in common with all the disciples, so that nothing of this nature could be intended by the declaration of Christ in question which related exclusively to him.

If the supporters of the hypothesis that the "coming of Christ" referred to in this, and some other passages, is the destruction of Jerusalem, could show that this phrase is, any where in the New Testament, directly and distinctly applied to this event, the doubtful and far-fetched argument above noticed, would be quite unnecessary.

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And it would be very singular, indeed, if to such a marked judgment of God, the New Testament writers would fail to make such an application, provided it was at all appropriate under the circumstances. The destruction of Jerusalem was, however, certainly a notable event. It was the subject of particular prophecy, and most important as the breaking up of the Jewish polity, but, in some respects, it has been greatly misunderstood. It is wonderful, indeed, to see how many opinions and systems of opinions, from Universalism *upwards*, (for we may well place this at the bottom,) have been built up with *rubbish* taken from the destruction of Jerusalem. But it is a thousand pities that its venerable remains should be disturbed for such purposes. *Requiescat in pace.*

But there are other difficulties in the way, upon this view of John xxi. 22. If we may credit the history and chronology of the period, other Apostles, as Simon the Canaanite and Jude the brother of James, lived, as well as John, until after the destruction of Jerusalem. Indeed, many of the disciples doubtless lived till afterwards, and Christ does not intimate any thing else, in addressing them upon the subject, and forewarning them that, when they should see Jerusalem compassed with armies, its desolation was nigh. In this respect, then, there was no special or peculiar favor bestowed upon John. But the passage under consideration certainly leads us to expect in his case some peculiar mark of favor, not to be enjoyed by the other disciples.

Again, if any thing special was to be vouchsafed to John, it was certainly something which would be really a mark of favor—something which would be regarded as a high privilege and honor. But could we regard the simple fact of his living till after the destruction of Jerusalem in this light? It does not appear that a long life upon earth was at all an object of desire with the Apostles. The reverse indeed is the fact, for they 'counted not their lives dear to them.' And could we suppose, for a moment, that to witness, or to hear of the destruction of Jerusalem, would be regarded as an honor or a privilege? If Jesus himself wept, when speaking beforehand of this calamity, are we to suppose John, who was also of the Jews, so destitute of those natural and national feelings, that the desolation of his country could become to him a subject of glory rather than of grief?

But I have doubtless said enough of this hypothesis. It now only remains for me to state a view of this passage which seems to me the true one. We have first to remark, that Jesus certainly intimates that John would live until he came. For though there is no

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absolute promise, but a conditional expression, "If I will," we cannot suppose that our Lord would use language to excite an expectation which was, in no sense, to be gratified. The language, and perhaps more the manner, adopted upon the occasion, certainly made the impression that John would live until the coming of Christ, which was connected, in the Apostles' minds, with the end of the world Hence the rumor that "that disciple should not die." Now the question is: Did Jesus come again to earth before John's death? or, Did Jesus make a special visit to John which he did not make to any other? The sacred Record answers in the affirmative. Jesus did pay such a visit to John in the isle of Patmos—a special and remarkable visit, minutely detailed in the first chapter of the Apocalypse, and I am surprised that a view so obvious and simple should not sooner have been taken of this passage.

John did not in this case, like Paul and Stephen, see Jesus *in heaven*. He was not himself caught up to heaven, like Paul, either in vision or in reality. But he was on earth, in the island of Patmos, as he seems to take particular pains to inform us (ver. 9) at the time of the visit, and he heard behind him a great voice, which announced the immediate presence of the Alpha and the Omega. He turned to see the speaker, and saw in the midst of symbols, appropriate to the special occasion of the visit, one whom he at once recognized as "the Son of Man." ver. 13. Overcome with the majesty of his presence, and the intensity of his emotions at seeing again his beloved Lord, he falls at his feet as dead. But Jesus laid his hand upon him, saying, "Fear not: I am the First and the Last: I am he that liveth and was dead, and behold, I am alive forevermore."

I am aware that, from the highly figurative character of much of the Apocalypse, some may be disposed to regard this appearance of Christ as unreal; and that, confounding it with the symbols of subsequent portions of the book, they may consider it as merely a splendid emblematic vision. If this were even so, it might not be any the less the fulfilment of the intimation given by the Saviour in respect to John. But we must recollect that this visit of Christ is a matter wholly distinct from the subsequent revelations to John; and for a very different purpose. Christ appeared to John to dictate those remarkable letters to the Asiatic churches recorded in the 2d and 3d chapters, and here his personal interview with John terminates. This interview took place *on earth*, but the subsequent revelations were made to John when in spirit he was taken up *to heaven*. For it was after the visit of Christ had terminated, that he,

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still on earth, saw a door opened in heaven, and heard a voice saying, "*Come up hither.*" Previous to this, therefore, the revelation was made to him on earth, in Patmos. Subsequently, the symbolic visions were presented to him in heaven. Previously, the communication was with Christ in person. Subsequently, the revelations were made to him by elders and angels, and not by Christ. The first was Christ's visit to John in Patmos; the second was John's visit to heaven, where he saw Jesus as the slain Lamb in the midst of the regal splendor around the throne of God. The first was a visit upon the special business committed to the Apostles by the Saviour, the care and instruction of the churches; but the second was a presentation of prophetic visions relating to distant periods of the world's history, and to the world at large. We cannot, therefore, too carefully separate matters, which are thus so evidently different, as it respects the time, the place, the agent and the object.

As certainly, then, as Stephen saw Jesus standing on the right hand of God, or as Paul, on the way to Damascus, saw Jesus in heaven when he said, "I am Jesus," so certainly did John see Jesus in Patmos when he said, "I am he that liveth and was dead, and behold I am alive forevermore." And can we imagine a more apt or suitable fulfilment of the implied promise in John xxi. 22., "If I will that he tarry till I come, what is that to thee?" Peter had already received his promise of distinction—a distinction consonant with his ambitious and enterprising disposition. What was it to him, if Christ should be pleased to distinguish John by a mark of special regard, in gratifying, by a personal visit, that personal attachment so conspicuous in this amiable Apostle? Here, indeed, is a high privilege granted to John; a peculiar favor every way comporting with the fitness of things, and the affection borne by the Saviour to "the beloved disciple." He did survive until the condition of the churches required a special interposition. He did tarry, till for this purpose, Christ came to him in Patmos.

Here, then, we leave the subject to the meditation of the reader, with the additional remark, that this special visit to John is no more incompatible with the declarations concerning the *second* coming of Christ, than his personal appearance to Paul, or his spiritual communion with every faithful disciple in every age. For these manifestations, however varied and diverse in character and circumstances, are to particular individuals and for special purposes. But the "coming" called "*second*," is, like the one from which it is thus

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numerically distinguished, a public manifestation—a coming to the world at large. In this point of view, he has not yet come, and will not so come until the period of the final consummation.

R. R.

Bethphage, Decr. 28th, 1846.

THE NESTORIANS.

THESE are a body of people, holding an imperfect form of Christianity, inhabiting a small section of North Western Persia and the adjacent mountainous region of Turkey. Their origin is not distinctly known even to themselves; but amidst Pagan idolatry and Mahomedan persecutions, they have for centuries preserved portions of the Sacred Volume, and a distinctive Christianity.

Some have supposed them of Pagan origin; others, that they are descendants of the lost tribes of the Jews; and that the gospel was conveyed to them by Christians from Scotland, by the early persecutions in Jerusalem, or by the missionaries sent out during the first ages of the church. Be that as it may, they are a remarkable and interesting people, who were long shut out from all knowledge or connexion with the Christian world, except its misrepresentations in the shape of Popery. The sleepless eye of Rome long ago discovered their existence and endeavored to fasten upon them her power and corruptions, but they had light and truth enough to save them from the dangerous snare—a small proportion only having been led astray.

Within the last few years the Christian church, under the guidance of the spirit of missions, has visited them, been cordially received, and has been pouring increased light into their imperfectly instructed minds. The American Board of Missions sent among them, about the year 1833, several missionaries, and have since sustained a successful system of operations, though at several periods of their labors have been seriously affected by the barbarous persecutions of the Mahometan powers. A few years since, several thousand Nestorians were put to the sword; and recent accounts, as will be seen by the annexed statements, are of a most melancholy nature. O! for a universal burst of earnest prayer in their behalf from the hearts of all God's people!

"The news from Turkey is of the most distressing character as to the Nestorians. The butchery of this inoffensive people has been continued during the period intervening since the steamer previous to the Hibernia left Liverpool.

Mar Yoyannan, the venerable Bishop and Patriarch of the Nestorians, who visited the United States a few years since, was captured by the butcher Bedohan Bui, and impaled alive. This event creates a universal sensation of horror in New York, Boston, and other eastern cities, where the Bishop is well remembered by the religious community.

The Pastors, who were taken by their inveterate enemies, had oil

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poured over their bodies, and were then roasted alive before slow fires, amid the jeers, yells, and other hellish demonstrations of delight on the part of their Mahometan persecutors.

Sixty-seven villages had been laid waste by them, and no less than eight hundred persons put to death by the worst tortures that inhumanity could devise. Neither men, women, children, nor helpless infants were spared by the demons in human form. Some were burnt, others impaled, cut to pieces, stabbed, and put to death in every variety of form." *Presbyterian of the West.*

ACTS OF APOSTLES.

SECT. X.—CH. XIII. & XIV.

Analysis of chapters XIII. & XIV.

The church at Antioch in Syria. The solemn separation of Paul and Barnabas as Apostles to the Gentiles. Their voyage to the island of Cyprus. Incidents in their tour through the island. Conversion of the proconsul Sergius Paulus. Their return to the continent, and travels through Pamphylia to Antioch in Pisidia. Paul's great speech in the Jewish synagogue at Antioch, on the Sabbath day. Success and persecutions of Paul and Barnabas. They fly to Iconium. Great success in Iconium amongst Jews and Greeks. They are compelled to leave, and go to Lystra and Derbe, cities of Lycaonia. The miraculous cure of a lame man at Lystra, and the consequent success of the gospel. Paul is at Lystra stoned by the Jews who followed him from Antioch and Iconium. He retires to Derbe, and labors there with much success. Thence they return to Lystra, Iconium, and Antioch in Pisidia The ordination of elders in every congregation. Passing through the province of Pisidia, they pass through Pamphylia to Perga and Attalia. Thence they sail to Antioch in Syria, whence they commenced their tour. There they remained for a considerable time.

Travels and success of Paul and Barnabas in publishing the glad tidings in sundry places.

XIII.—Now, there were in the congregation that was at Antioch, certain prophets and teachers, particularly Barnabas, and Simeon, who was called Niger, and Lucius the Cyrenian: and Manaen, who was educated with Herod the tetrarch, and

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"*Prophets and Teachers.*"—Prophet originally meant 'one who speaks before God,' Genesis xx. 7—an intercessor; afterwards, one who foretells future events, Acts xi. 27; also, one who speaks by inspiration—an interpreter of ancient scripture, 1 Cor. xiv. 3. In the order of inspired gifts to the church Paul places Apostles first; Prophets, second; Pastors, Teachers, Evangelists, third. Eph. iv. 11; 1 Cor. xii. 28, 29.

Prophets, Pastors, and Evangelists, are, indeed, all teachers. When, then, Prophets stand next to Apostles, they must be regarded as inspired teachers, and not mere predictors of future events; for this was not inseparably connected with any office.

"*Teachers.*"—Persons of great wisdom and eloquence. Amongst these were Barnabas, Simeon the Black, Lucius the Cyrenean, and Manaen the classmate and foster brother of Herod Antipas. "Manaen was the son of

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2 Saul. And as they were ministering to the Lord, and fasting, the Holy Spirit said, Separate to me Barnabas and Saul, for the
3 work to which I have called them. And having fasted and
4 prayed, and laid hands on them, they dismissed them. They, therefore, having been sent by the Holy Spirit, departed to Se-
5 leucia; and from thence they sailed to Cyprus; and being arrived at Salamis, they proclaimed the word of God in the synagogues
6 of the Jews; and they had also John for their attendant. And having traversed the island so far as Paphos, they found a certain Jew, a magician and false prophet, whose name was Barjesus;
7 who was with the proconsul Sergius Paulus, a prudent man; who, calling for Barnabas and Saul, desired to hear the word of
8 God. But Elymas, the magician, (for that was his name, when translated,) withstood them, endeavoring to turn away the pro-
9 consul from the faith. Then Saul, (who is also called Paul,)

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the woman who nursed Herod Antipas, and consequently his foster brother." Adam Clark

"*As they minister to the Lord.*"*—The Holy Spirit suggested the designation or consecration of Paul and Barnabas as *Apostles* sent to the Gentiles. This consecration was consummated by fasting, prayer, and the imposition of the hands of three persons—Simeon, Lucius, and Manaen

4. They were sent out by the Holy Spirit because, through the inspiration or suggestion of the Holy Spirit, these prophets and teachers laid their hands upon them.

5. "*Seleucia*"—A city near the mouth of the Orontes, and opposite to the island of Cyprus in the Mediterranean.

5. Salamis and Paphos were maritime cities on the island, almost opposite to each other, on the eastern and western sides of it. Paphos is celebrated for an infamous temple dedicated to Venus.

"*And they had John for their attendant.*"—This was John Mark, the nephew of Barnabas, who was the minister or servant of these Apostles during their first mission to the Gentiles.

6. "*Barjesus.*"—A magician. Bar-jesus is equivalent to the *son of Joshua.* He was a *magian* or *magician*—a *sorcerer.*†

7. "*Sergius Paulus, a prudent man*"—Rather an *intelligent* man, for so imports *aneer sunetos.* He was at this time proconsul. "Those who presided over the Roman provinces by the appointment of the Senate (and Cyprus was of that number) were called *proconsuls.*"

8. "*Elymas.*"—Elymas is the interpretation of the Asiatic *Magos.*—"Alymon means a doctor or learned man *aluma,* he was wise, skilled, &c." Adam Clark.

9. "*Then Saul who is also called Paul.*"—Jerome maintained that our Apostle took the name Paul out of compliment to the proconsul Sergius

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* Λειτουργουντων.—From this Greek word we have our word "liturgy." Λειτουργια is, indeed, transferred into our language. Hence liturgy means especially the service of prayer. As they prayed and fasted—thus they ministered or waited upon the Lord.

† "*Sorcerer.*"—From the French, *sorcier*---from the Latin, *sors*—presaging by lots---a very prevalent practice in old times. The Greek μαγευων, *mageuoon,* is equivalent to practising the science of the Magi, the worshippers of fire among the Persians. "By the *Magi* were denoted persons versed in the knowledge of Natural Philosophy, but who sometimes abused it to deceive the vulgar." Bloomfield.

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being filled with the Holy Spirit, and looking steadfastly upon
10 him, said, O! full of all deceit, and of all wickedness! child of
the devil! enemy of all righteousness! will you not cease to
11 pervert the right ways of the Lord! And, behold, now the hand
of the Lord is upon you, and you shall be blind, and not see the
sun for a time. And immediately a mist and darkness fell upon
him; and going about, he sought some to lead him by the hand.
12 Then the proconsul, seeing what was done, believed; being
struck with the doctrine of the Lord.
13 And loosing from Paphos, they who were with Paul, came to
Perga, in Pamphylia; but John withdrew himself from them,
14 and returned to Jerusalem. Nevertheless, they, going on from
Perga, came to Antioch, in Pisidia; and entering into the syna-
15 gogue on the Sabbath day, they sat down. And after the read-
ing of the law and the prophets, the rulers of the synagogue
sent to them, saying, Brethren, if you have any word of exhort-
16 ation to the people, speak it. Then Paul stood up, and waving
his hand, said, Men of Israel, and you that fear God, hearken.
17 The God of this people chose our fathers; and raised the people
while sojourning in the land of Egypt; and led them out of it

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Paulus, whom he had recently converted. Others have assumed that he had at his circumcision received from his parents the name of Paul. But, with Beza and Grotius, I agree that "having hitherto conversed with Jews and Syrians, to whom the name of Saul was familiar, and now coming among Romans and Greeks, they would naturally pronounce his name Paul—as one whose Hebrew name was *Jochanan* would be called by the Greeks and Romans, *Johannes;* by the French, *Jean;* by the Dutch, *Hans;* and by the English, *John.*" To this Bloomfield adds the conjecture that on this his first mission the Apostle would himself prefer Paulus to Saulus, not because *Paulus* means *desirable*, and *Paulus* signifies *little*—as a mark of his humility; but because it was a name more suitable to a Roman citizen. I have thought there would have been more pride than humility in calling himself Paul, because he had converted a distinguished man, a proconsul of that name. I, therefore, concur in opinion with Beza and other distinguished critics.

13. Perga was the capital of Pamphylia, celebrated for a very "ancient and holy temple of Diana."

14. "*Antioch in Pisidia.*"—It was strictly in Phrygia, but on the borders of Pisidia; so called to distinguish it from Antioch of Syria.

15. "According to Maimonides and the Talmud, after public worship was over any one might make a speech to the people in the synagogue on any subject which he apprehended might be for their advantage." Dod.

16. "*Waving his hand*"—To call their attention to him as about to address them.

"*You that fear God.*"—The Apostle addresses Israelites and proselytes. Those who joined in the synagogue worship from amongst the Greeks were generally induced to do so from their faith in the God of Abraham, and through reverence for him.

17. "*Exalted the people*"—Gave them favor with the Egyptians, raised them from that contempt to which they had been reduced by the tyranny and cupidity of the Egyptians.

"*With a high arm*"—Great power.—Miracles are the hand of the Lord.

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18 with an uplifted arm. And for the space of about forty years,
19 he endured their behaviour in the wilderness. And having cast
out seven nations in the land of Canaan, he distributed their
20 country to them for an inheritance. And after that he gave
to them judges, which lasted about four hundred and fifty years,
21 till Samuel the prophet. And, from that time, they desired
a king: and God gave them Saul, the son of Kish, a man of
22 the tribe of Benjamin, for the term of forty years. And, having
removed him, he raised up to them David, for a king; whom also
he extolled, and said, "I have found David, the son of Jesse, a
23 man according to my own heart, who shall do all my will." Of
this man's seed, according to the promise, God raised up to Israel
24 Jesus, the Saviour; John having to introduce his appearance,
before preached the immersion of reformation to all the people
25 of Israel. And when John was fulfilling his course, he said,
Whom do you imagine me to be? I am not He; but behold,
there comes one after me, the shoes of whose feet I am not
26 worthy to loose. Brethren, children of the family of Abraham,
and those among you that fear God; to you is the word of this
27 salvation sent: for the inhabitants of Jerusalem; and their

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18. "*Endure their behaviour.*"—The long suffering and patience of God were pre-eminently displayed in enduring the manners of the Israelites for about forty years.

19. "*Destroyed seven nations.*"—"Because of the idolatry and infamous behaviour of the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites, God in his vengeance destroyed them and gave their land to the Israelites. Rich lands and delicious climates have never been remarkable for a pious and moral population.

20. "*About the space of four hundred and fifty years.*"—Adopting the received chronology of the Old Testament, we cannot find these *four hundred and fifty years*, or the government of the Judges, unless we date their commencement from the birth of Isaac, in the year of the world 2108. The Temple was founded, according to 1 Kings vi. 1., about 480 years after they came out of Egypt; and this happened in the fifth year of king Solomon. Doddridge concurs with Lampe in his compendium of ecclesiastical history, in dating them from the birth of Isaac; and in that view of the matter inserts the words "*which lasted*"—"After these transactions, *which lasted* about four hundred and fifty years." Dr. Whitby, with many other distinguished writers, as he admits, does, with much show of evidence, concur with Josephus in placing the foundation of the Temple in the year *five hundred and ninety-two* after Israel's going out of Egypt. This distribution of time would give to the Judges three hundred and thirty-nine years, and for the tyrannical reign of their oppressors one hundred and eleven—in all, just *four hundred and fifty years*, reserving forty for Samuel and Saul together, forty for David, and four for Solomon before the foundation of the Temple' "It must be admitted," says Doddridge, "that these coincidences of the numbers in the book of Judges, as illustrated by Dr. Lightfoot—Mr. Biscoe, (Boyle's Lecture, ch. xx. pp. 666, 667,) is very remarkable. But I was cautious in paraphrasing these words in such a way as to conflict with our Hebrew copies, and affect the whole system of the sacred chronology." Upon the whole, we incline to the received sacred chronology —both here, and in the following forty years assigned to the reign of Saul, in opposition to those who make Samuel reign eighteen years, and Saul only twenty-two.

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rulers, not knowing him, nor the sayings of the prophets, which are read every Sabbath day; have fulfilled them in condemning
28 him. And though they could find no cause of death in him;
29 yet they requested Pilate that he might be executed. And when they had accomplished all things that were written concerning him; taking him down from the cross, they laid him in a tomb.
30 But God raised him up from the dead: and he appeared for
31 several days to those that came up with him from Galilee to
32 Jerusalem, who are his witnesses to the people. And we bring you good tidings, that the promise which was made to the fathers,
33 God has accomplished to us, their children, in raising up Jesus; as it is also written in the second Psalm, "Thou art my Son,
34 this day have I begotten thee." And because he has raised him from the dead, no more to reurn to corruption, he has spoken
35 thus, "I will give you the sure mercies of David." Wherefore, also, in another place he says, "Thou wilt not permit thy Holy
36 One to see corruption." Now David, having served his own generation according to the will of God; fell asleep, and was gathered
37 to his fathers, and saw corruption. But he whom God raised up,
38 did not see corruption. Be it known, therefore, to you, brethren,

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33. "*In the second Psalm.*"—It seems, from this extract from the second Psalm, that the Psalms were then arranged as they now are.

"*To-day I have begotten thee.*"—"There is much beauty and propriety in representing the day of the resurrection of Christ from the dead, as the time in which he was begotten; for he then seemed to have been born anew from the earth." Pearson on the Creed.

34. "*The sure mercies of David.*"—*David* and *beloved* are the same. Beloved is, indeed, the English of the word David. God is once called Jacob in the Old Testament, and the Messiah is once at least called David. By Jacob is meant, Psalm xxiv. 6., the God of Jacob; and by David, Jer. xxx. 9, Ezek. xxxiv. 23, xxxvi. 24, 25, is meant the Son of David—THE BELOVED. Isaiah calls them "sure mercies," chap. lv. 3, probably referring to the last words of David, 2 Sam. xxxiii. 5. They are spiritual blessings which God has covenanted to bestow on all that believe and obey the Messiah. Paul quotes these words, "*The sure mercies of David,**" as they are read in the Septuagint version. To understand these "sure mercies of David," we must compare 2 Sam. vii. 11, 12, with Psalm lxxxix. 3, 4, 28, 29, 36—"The Lord telleth thee, O David, that he will make thee an house"—"And when thy days be fulfilled I will set up thy seed after thee which shall proceed out of thy bowels, and I will establish the throne of his kingdom forever"—"And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever"—"I have made a covenant with my chosen, I have sworn to David my servant—thy seed will I establish forever, and build up thy throne to all generations—My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed will I make to endure forever, and his throne as the days of heaven. Once have I sworn by my holiness that I will not lie unto David—his seed shall endure forever. and his throne as the sun before me." This certainly refers to THE BELOVED, who is called *David*, and who was the son of David. Paul sees this covenant fulfilled in the resurrection of the Lord Jesus and in his exaltation to the throne of heaven. Thus was the Lord Jesus "declared to be the son of God with power, by his resurrection from the dead."

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* Τα οσια Δαυιδ.

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39 that by him remission of sins is proclaimed to you; and by Him,
every one that believes is justified from all things; from which
40 you could not be justified by the law of Moses. See to it, there-
fore, that what is spoken in the prophets may not come upon
41 you: "Behold, you despisers, and wonder, and perish; for I per-
form a work in your days, a work which you will not believe
though one should distinctly declare it to you."
42 Now, when going out, they requested that these words might
43 be spoken to them on the following Sabbath. And when the
synagogue was broken up, many of the Jews and of the devout pro-
selytes followed Paul and Barnabas, who, speaking to them, per-
suaded them to persevere in the favor of God.
44 And, on the following Sabbath, almost the whole city was
45 gathered together to hear the word of God. But the Jews, see-
ing the multitudes, were filled with zeal; and opposed the things
46 which were spoken by Paul, contradicting and reviling. Then
Paul and Barnabas, with great freedom of speech, said, It was
necessary that the word of God should first be spoken to you;
but since you thrust it away from you, and judge yourselves
47 unworthy of eternal life, behold, we turn to the Gentiles. For
so the Lord has charged us, saying, "I have set you for a light
of the Gentiles, that you should be for salvation to the ends of
48 the earth." And the Gentiles hearing this, rejoiced, and glori-
fied the word of the Lord: and as many as were determined for
49 eternal life, believed. And the word of the Lord was published
50 throughout all that region. But the Jews stirred up some devout
women of considerable rank, and the magistrates of the city;
and raised a persecution against Paul and Barnabas, and drove
51 them out of their territories. And they shook off the dust of
52 their feet against them, and came to Iconium. But the disciples
were filled with joy, and with the Holy Spirit.

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42. "*Wonder and perish*," com. ver.—"Wonder and disappear," or *be astonished*, is unquestionably the most consistent and proper rendering of this sentence.

48. "*As many as were ordained to eternal life believed*."—It is not foreordained nor predisposed, but simply ordained or disposed to eternal life. Our note on this phrase in the Family Testament, App. p. 51, is as follows:—"And as many as were determined for eternal life, believed." Doddridge. "And as many as were fitly disposed for eternal life, believed." Thomson, and many others. "As many as were disposed for eternal life, believed" Whitby. "And all they who had been before ordained to eternal life, believed." Simon's translation of the Vulgate. There is no "before" in the Greek. Mede contends that the phrase "*tetagmenoi eis zoen aionion*" was a periphrasis for a proselyte of the Gate. By changing the pointing of the verse, Sir Norton Knatchbull has it, "As many as were met together, (that is all the Gentiles,) believed to eternal life." This word is used in the New Testament to denote one's own disposition, as well as that of another; chap. xiv. 4. Here it would seem that it cannot refer to any secret determination of God, as Luke professed not to be advised on that subject. In other places the word is used, and at least once by the same historian, to represent one's own disposition or determination.

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PRACTICAL THOUGHTS AND REFLECTIONS.

We have, in the preceding chapters of this book, the premises laid from which to deduce the most important conclusions as respects what the developed gospel of Christ, as dispensed and preached by the Apostles, is—what the practical meaning of the commission given to the Apostles immediately before the ascension of the Lord, is—how the Christian church was at first reared—and in what manner Jews, Samaritans, and Gentiles were introduced into it.

We have now come to the first missionary tour among the Gentiles, from which we may learn in what manner missions were got up under the immediate direction of the Lord, and by the inspiration of the Holy Spirit how the first missionaries proceeded in the conversion of the nations, and in the erection of churches. There is also given to us in these details the finest models of preaching the gospel the church ever enjoyed, or the world ever heard; from which we may learn how far we have apostatized from apostolic simplicity, earnestness, and zeal in presenting the gospel to the world; and the comparative impotency of our dry, formal, philosophical, and speculative sermonizing, falsely called preaching the gospel.

On these subjects we must be more ample in our practical remarks than in the preceding part of this book. We have just arrived at the proper place to justify such an analysis and development of the mannerism of the inspired preachers, and of the matter of their discourses, as will form a proper contrast with our present popular manners and customs in what is called *the pulpit* eloquence of the present day.

First, then, as to the solemn ordination and mission of the first preachers, we have a full example given; and one example of this sort, fully detailed, is enough for all nations and for all time. The persons selected by the Holy Spirit for the first mission communicated through the prophets of the church of Antioch, in Syria, are Paul and Barnabas. Barnabas being thus sent out by the Holy Spirit, is called an Apostle, as we understand, 1 Cor. ix. 5, 6. Though not in the sense of Paul and the original Twelve, it would seem that Barnabas was entitled to this honor—at least in a subordinate sense. But high and divine as their call to this work may be regarded, the persons employed to impose hands upon them were in rank and station inferior to them. While, then, their authority came not from Simeon, Lucius, and Manaen, but from the special call and appointment of the Holy Spirit, they were by these brethren formally set apart to this work by fasting, prayer, and imposition of hands.—This, then, is clearly a divinely authorized custom, and, doubtless, should be practised in all cases of special appointment to office in the kingdom of Christ, by those persons in authority in every church. We have seen that in Jerusalem the mother and the model church, there was a similar ordination in the case of the seven.

It is worthy of remark that Paul and Barnabas had faithfully fulfilled one special mission in which they had been employed by the church at Antioch, before the Holy Spirit suggested their appointment to an apostleship to the Gentiles. The three grand canons of

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the Christian politics are, "that all things be done *decently*, in *charity*, and to *edification*." These three constitute good order.

Satan, in the person of Elymas, withstood the Apostles. Our being sent out by the Holy Spirit, or by the Lord and his servants, does not prevent us from the assaults of the Devil. Although we have not power to expose and dispossess him, as had Paul, still we may overcome him by prayer and fasting,

The reading of the Scriptures in public assemblies for worship, is a custom of the highest antiquity and of the greatest authority. It is as old as the synagogue or public assemblies amongst the Jews, and was patronized by Ezra the Scribe and by the commandment of the Apostles, and commended to us by the example of the Lord himself in the synagogue of Nazareth. The practice is still of necessity and importance, for although they are daily read in some Christian families, and occasionally in others; still, for the benefit of all, they ought to be read on every Lord's day in every Christian assembly, and read, too, by the best reader in every community—who, I am sorry to add, is not always one of the Elders.

Paul certainly is a model preacher of the gospel. Let us, then, place his example before us. Here is a very full miniature of his address in Antioch in Pisidia. It has sometimes been analysed in the following manner by Dr. A Clark and others:—

1. His *prologue* or introduction, verse 16, addressed to those "who feared God."

2. His *narrative* of God's goodness to Israel in various specifications. 1st. In their deliverance from Egypt. 2d. In their support and guidance in the wilderness. 3d. In his giving them Canaan for their inheritance. 4th. In their judges and kings which he had from time to time set over them: vs. 17, 22.

3. The *proposition*, and that is the central proposition of Christianity—that "*Jesus is the Christ*, the Saviour of the world:" v. 23.

4. He illustrates and proves this proposition. 1st. From Christ's stock and family: v. 23. 2d. From the testimony of the Harbinger: v. 24. 3d. From the resurrection of Christ, (v. 30,) corroborated by the testimony of many Galileans, and by the Prophets, David and Isaiah: 33–36.

5. He anticipates objections relative to the unjust condemnation, death, and burial of the Messiah: v. 27-29.

6. His *epilogue*, or conclusion, in which he exhorts his audience to accept the gospel on two grand considerations:—1st. The benefits to be received from embracing it. 2d. The dangers awaiting those who rejected it; vs. 40, 41.

There is neither declamation nor metaphysics in this discourse. There is no pomp nor pageantry of language—no fine flights of fancy—no embellishments of the rhetorical character. There are the plainness, the clearness, the force, and the earnestness worthy of an Apostle pleading with dying men on their eternal interests. I would to God all our preachers would place this example before them and practise according to it!

To a person of much spiritual discernment there is nothing more disgusting than a labored effort at fine style, fine words, fine figures, fine illustrations. I have heard some gifted preachers who have

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been so fastidious in their taste and so enamored with the charms or the reputation of eloquence, as not only to decline an opportunity of announcing the gospel because they could not, through want of preparation, do *themselves* justice; but, when proclaiming the message of the Lord, were evidently going out of their path to bring into their service a fine flower or two from the gardens of rhetoric, merely to secure to themselves the reputation of good parts, fine taste, or handsome attainments. From such vanity and profanity may the Lord save all his preachers!

The effect produced by this speech was a high commendation of its excellency and of the wisdom and real eloquence of the preacher. Many Jews, religious proselytes, associated themselves with Paul and Barnabas, who "persuaded them to *continue* in the grace of God." They had made the good confession, and it was now expedient that they should be exhorted to hold on their way.

The immense crowds drawn together on the next Sabbath attest the power of the preacher. Almost the whole city of Pisidia are in attendance, and much good is done in the name of the Lord. Success always provokes envy. Hence the triumphs of the gospel provoked the envy of the Jews and drew upon the Apostles much persecution. A strong proof of the weight of their arguments and exhortations. How happy they who obey, from the heart, the Apostles' doctrine! The new converts were filled with joy and the Holy Spirit. Truly the path of obedience is the path of safety and the path of peace and joy. A. C.

ADDRESS

Of the American Christian Bible Society.

Brethren and Fellow-Citizens—In the year 1845 there was instituted in Cincinnati a society with the above style. At different times its claims have been laid before you by the President and its friends, and in the summer of '46 the first annual report was issued and sent abroad. But, up to this time, the claims of the society, even among our brethren, are not appreciated, if, indeed, its objects are understood. In order, then, to define our position, we present this address to our fellow-citizens in general, and our brethren in particular, who are supposed to be devoted to the universal diffusion of the word of life.

To our brethren, then, we would say—

1st. That it is no part of our design to form a consolidated or any other ecclesiastic government; nor to interfere with any of the rights, privileges, or duties of any of the churches or their officers.

2d. We, as a society, disclaim all affirmative or negative action upon, or interference with, any of the sectional and state questions, which have deranged the operations of other large and popular associations of similar kind; believing as we do, that our field is the world, and while we would seek to co-operate with kindred associations, such as the American and Foreign Bible Society; we oppose any formal consolidation with them, inasmuch as it would involve us in

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similar difficulties, and make us a party to the unhappy and unprofitable controversies which have divided their benevolent institutions into North and South.

1st. The Society has been formed with a view of multiplying and diffusing the Scriptures, at the most reduced prices.

2d. Our plan includes the circulation of the Scriptures in foreign languages, by existing faithful translations, and by those which may hereafter be made. To facilitate this object, to save expense, as well as to cultivate fraternal feelings with those who labor in a common field, we desire to co-operate extensively with the Baptist brethren, through the American and Foreign Bible Society, in the work of foreign distribution, and to avail ourselves of the invaluable services of Carey and Marshman, Yates and others, in giving the mind of the Spirit in the words of the Spirit—believing that the greatest honor conferred on man, next to the original communication of the inspired Word itself, is the translation of it into foreign tongues, and thus open the way for the word of God to grow and prevail.

As God's providence in raising up the 'Press' was never intended to muffle the human voice, which was called into requisition by the Saviour of the world, when he said, "Go preach the gospel to every creature," it fully comports with our design "to commit the words" of true and faithful versions to true and faithful men. The experience of the past shows how vain and prodigal it is to send the Word of Life by the hands of those who preach that it is dead, and who make void its laws by their traditions. It is as much our duty to see to it, "that the word is not handled deceitfully," as to afford suitable translations for distribution; and therefore we would rejoice to be able to send out the "Living Word" by those who proclaim it as it was proclaimed at the beginning by the Apostles. We would rejoice to see our preachers crossing every sea, visiting every island, and traversing every desert, in search of the ignorant, the miserable, the ruined, and the lost, bearing along with them the True Gospel, preaching it to every man in his own tongue.

The Asiatic missions, now in operation in Burmah, India, and China, demand our special attention; and the providential openings in France and Germany, in Hayti, in British America, United States, Central and South America, for the distribution of the Holy Scriptures, call loudly for our aid. We wish to have some part in the great work of sending the preachers of the gospel with the true and faithful word in their hand, to those who sit in darkness and the shadow of death, and to raise up and send out colporteurs, and sustain them in this good work.

These, brethren and friends, are our objects, in furtherance of which much may be said—much at any time—but very much at this most interesting juncture.

The time for action has come—the time for decided, large, and continued action. The memories of our fathers who have fallen on the field, the strength and enlightened zeal of our contemporaries, the warm hearts and honest expectations of our children, and the obvious providence of God, demand this action, and demand it now.

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Nor is this all: this demand is not final; it looks to the future for yet greater enterprizes, and yet more vigorous activity—"Redoubling strokes on strokes"—we must fight or die, and perhaps die fighting.

By consulting our Annual Report, issued last summer, it will be perceived that our Agency has been almost universally successful in its personal appeals. We have issued to auxiliaries and others, for the time, quite a number of Bibles and Testaments, and are prepared to meet any demand that may be created, at such prices as place Family and small Bibles and Testaments within the reach of all who have any money, and such as will enable the benevolent to widely distribute to the needy. But we need funds to enlarge the variety, and, if possible, to reduce the price of some of our publications, and especially to furnish an expedition freighted with the word of life to the benighted heathen.

To further our objects, thus briefly stated, the following measures are proposed:—

1st. Let each reader of this address get as many others to read it as he or she can.

2d. Take time to think the matter over, and pray to God for direction.

3d. Seeing that the great work of preaching the gospel to every creature, is the Last Will and Testament of our absent Lord, reader, commence to do in earnest; send forthwith, by mail or otherwise, to the officers of the Bible Society, what you can spare for these noble objects. The donation will be acknowledged in its financial report.

4th. Become solicitor without any further ceremony, and get as many as possible to contribute to this object, and send on the contributions with your own.

5th. Stir up your brethren and friends, that the importance of this subject may be duly considered, and do not shrink from the task because you may be a woman. There have been Esthers, Dorcases, Marys, Priscillas, and Phebes in the world before you. If it be possible, after having done what you can in this way, organize, or get some one to organize, an auxiliary, and report the fact to the parent society in Cincinnati, and remit the funds. And when any or all this is done, let us hear freely upon the subject.

6th. If you be a preacher or elder, think of the responsibilities of your office, and call upon all the brethren to come up to the help of the Lord. Rouse your churches to commiserate those millions who are dying for lack of knowledge. If cupidity or the spirit of lawful commerce can circumnavigate the globe in search of adventure, surely, guided by the example of so many Christian parties, we may be incited to some effort in a cause which enlists the sympathies of angels, and which cannot fail to secure the favor of God.

D. S. BURNET,
President.

JAMES CHALLEN, Corresponding Secretary.

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CAPITAL PUNISHMENT—*No. II.*

OUR correspondent, in his argument against capital punishment, so far as published in our last article, makes his most vigorous attack on the argument alleged from Genesis ix. 6.—"Whoso sheddeth man's blood by man shall his blood be shed: for in the image of God made he man."

He and the minority of the last Legislature of Pennsylvania, in their report about capital punishment, make their great effort to nullify this clear, express, and authoritative statute of the Creator and Lawgiver of man. Every word in this precept has been put to torture, and, on peril of excommunication, made to give some other meaning than its most natural and obvious import.

We shall not now further expose the cruelty and sophistry of such criticism. We have a more plain, obvious, common sense refutation of every such futile and fallacious effort. We have facts, antecedent and consequent, throwing their concentrated light upon this institution, which, like a bench of infallible Judges, give an authoritative interpretation of this offensive statute.

Before the Deluge, and as the great cause of it, we are informed that the Lord said, "The earth is *filled with violence;* therefore, behold I will destroy man with the earth." Need I prove that the earth could not be filled with violence unless it had been filled with murder? Need I say that the earth was cursed because it drank the blood of a murdered man? This would be to suppose the reader ignorant of the fact that Cain "was cursed from the earth that drunk his brother's blood," and that the reason given to Noah why the earth should be destroyed, was, that it was filled with rapine and blood.

If, then, murder was the great cause of the deluge, of which no man can reasonably doubt, who knows either the sacred or the common use of the word *violence*—what could have been more reasonable, or more just, than that God, in addressing the settlers of the lately deluged earth, should, at the very commencement of a new society, enact a statute against it? What more necessary, from the retrospect of the past, than to ordain and enforce the duty of putting a murderer to death? The antecedent enactment against murder, in the case of Cain—the drowning of the old world, because of violence, in one common flood—furnish an infallible index to the true meaning of the first statute of the new government divinely established in the second family of man.

To set this in a clearer light, we shall now inquire how this

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statute was explained and understood by the Patriarchs themselves who succeeded Noah. Our correspondent has very correctly affirmed that this is the only verse, or "half verse," found upon the subject from the Deluge to the Law of Moses, a period of eight hundred and fifty-seven years. We shall, therefore, select an authority in this case against whom there is no rising up. I presume it will be admitted that Abraham was a well informed Patriarch—a man of good sense, as well as of the most illustrious faith and piety. This man, strange to tell, in a very important crisis assumed the sword of justice and placed himself at the head of an army. The case was a strong one. His nephew Lot was taken prisoner and pillaged of his property by Chedorlaomer and his confederate kings. Abraham, informed of this fact, immediately forms a confederacy with his friend Mamre the Amorite, and his two brothers Eshcol and Aner, and prepares for battle. He had a well disciplined or "trained band" of his own servants, three hundred and eighteen in number. Here, then, is a confederacy against a confederacy.

General Chedorlaomer and General Abraham are the two commanders in chief of their allied armies. The battle is engaged, and Abraham and his army gain the day. He killed four kings, as well as smote and destroyed their armies. Such are the indisputable facts of this case as reported in Genesis, 14th chapter, which occurred some three or four years after God Almighty had appeared to Abraham and blessed him.

But lest it should be said that Abraham had acted wrongfully in this case, and would not have been blessed after this deed, we are informed that immediately after the slaughter of the kings he was saluted by Melchisedec, priest of the most high God, and received from him not only bread and wine, but also a sacerdotal, and consequently in this case, a divine benediction, in the words following, to wit:—"Blessed be Abraham of the MOST HIGH GOD, possessor of heaven and earth; and blessed be the MOST HIGH GOD who has delivered thine enemies into thine hand!" And to make this case still more striking, as Abraham had imperilled his life to rescue his friend Lot, and as he fought not for booty, for territory, or the spoils of war, but for the life of his nephew, the Lord himself very remarkably said to him, "Fear not, Abraham, I am thy shield and thy exceeding great reward." These words, being dislocated by a new chapter, are not always understood. They need the preceding battle to explain them. They are to this effect:—Abraham, you have made yourself enemies in avenging your nephew Lot; but fear not: I AM THY SHIELD. You have taken no booty; but "I AM THY GREAT

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REWARD." Who now, so enamored with his theory of morbid philanthropy, asks for a refutation of the unwarrantable assumption that there was no patriarchal ordinance authorizing any man to take away the life of man before the law of Moses! Could men be induced rather to read their Bibles more, than to speculate in an "empty and deceitful philosophy," they would not thus expose themselves to such aberations from sober reason and irrefragable fact.

Dare any one assume that a man may, with the divine approbation and with the divine benediction, engage in war, have trained and disciplined armies, like those of Abraham, at his command, without any license to take away the life of man in any case whatever! If there be any one so infatuated with a false theory, we have to ask a full statement and clear development of his reasons.

We may, indeed, rationally and safely argue that a community may have the right to take away the life of a murderer, when they may not have the right to wage a general war and inflict indiscriminate slaughter upon whomsoever may fall in their way; but unquestionably evident it is, that if, as in the case of Prince Abraham, any people of God can, with his approbation, wage such a war as that between Abraham and his allies against Chederlaomer and his allies, that community can lawfully take away the life of a murderer. Now that the Patriarch Abraham did wage such a war, with the approbation and according to the existing law of God declared to Noah, is demonstrably evident; therefore, there was a law then existing, that, in the judgment of Abraham and God, did authorize Abraham to kill the four confederate kings. Now until some one show another law so ordaining and authorizing him, we must use that which God himself promulged to Noah.

Now, as admitted by my correspondent and others,—I may say all others,—that capital punishment was allowed under the Jewish institution, and having shown that it was commanded and practised with divine approbation under the patriarchal, I shall next inquire whether it is authorized or allowed the civil magistrate under the Christian institution. In doing this, I will finish the review of my esteemed correspondent.

A. C.

CO-OPERATION OF CHURCHES IN KENTUCKY.

At the semi-annual meeting of the churches of Mason and Bracken counties, Ky., held at Beasly's creek, in Mason county, a committee of seven brethren, viz.—Daniel Runyon, of Minerva; Charles Osborne, W. C. Holton, and L. A. Walton, of Beasly's creek; James

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W. Holton, and John T. Brooks, of Germantown; and Baldwin Hearl,* of Dover, was appointed; to whom was referred the subject of general church organization and co-operation; with instructions to report at the next semi-annual meeting for the churches aforesaid, to be held at Minerva, commencing on Friday before the first Lord's day in November, 1845. Accordingly, on Saturday, the second day of said meeting, John T. Brooks, from the committee appointed as above, made the following report, which was unanimously adopted:—

The undersigned, a committee to whom was referred the subject of general church organization and co-operation, having had the same under careful and prayerful examination, would respectfully submit to the consideration of the brotherhood the following REPORT:—

Your committee has felt, and still feels, a profound sense of the responsibility incurred in the task undertaken and performed, pursuant to your request. We feel that a subject so deeply involving the welfare of the whole church, and upon which the ablest minds have been exercised with more or less diffidence and distrust, is more than we can manage with entire satisfaction to *ourselves*, and therefore we may not hope that our humble labors will meet the approbation of the whole Christian community. But we believe, as you do, that a wide, extended, deep, and abiding conviction is taking hold on the minds of the brotherhood; that the wants of humanity and of Christianity alike demand a more general system of organization and co-operation than any that has hitherto obtained amongst us; and, therefore, we the more cheerfully submit the result of our humble efforts in reference to this great subject, with a sincere desire that we may be succeeded by those whose superior learning and intelligence, under the influence of "that wisdom which cometh down from above," may enable them to elaborate from the Book of Books a divinely authorized system, under the administration of which the truth, as it is in Jesus Christ, may universally triumph. Your committee is aware of the fact, that one of the most formidable difficulties, hitherto in the way of a full, free, and liberal discussion of the subject of general organization, has been the fear that no such organization could obtain without the exercise of unwarrantable legislative authority on the part of the church; and that the exercise of such authority would result in the ordination of a creed, after the manner of the various reformations that have supervened since the days of Martin Luther. And, indeed, if this were necessarily and essentially true, it would be an insurmountable difficulty. But this is rather begging than arguing the question. The real question demanding our attention, as it seems to us, is this: Does the word of the Lord teach or sanction a general system of organization and co-operation! And if it does, what is the system so taught or sanctioned! Now if it can be shown that the sacred canon teaches or sanctions that which the wants of the church eminently require, we may not refuse to do what we ought to do, from the fear of doing something that is divinely prohibited. We

* Brother Hearl failed to labor with the brethren.

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believe it is generally conceded that, so far as mere matters of expediency are concerned, a congregation may declare and execute its will. But whilst this position is admitted to be true, it is equally a settled point amongst us, with the Bible before us, that the Lord of life is head over all things to his church, the lawgiver to the Christian community; and that, therefore, the congregation has no legislative authority in relation to matters of faith or morals.

Assuming the truth of these premises, it necessarily follows that any organization contravening the principles therein involved, would be unauthorized by the word of the Lord. But whilst it is true that the congregation may not, constitutionally, infringe upon the legislative prerogative of the great head, it is, at the same time, true that there are very important and responsible duties imposed upon her by the great lawgiver, the proper performance of which depends absolutely upon a constitutional organization. The duties or powers imposed upon and vested in the church, may be properly denominated judicial and executive.

The New Testament is the constitution of the Messiah's kingdom; and is a book of truths and facts to be believed, and statutes to be obeyed; and it is peculiarly the office of the congregation to adjudge and execute the constitution and laws of the kingdom, in so far as it is intended they shall be adjudged or executed in the present order of things.

If, then, the administration of the judicial and executive powers of the Messiah's government or kingdom on earth, are constitutionally imposed upon the church itself, it would seem that it ought to follow that the same constitution that invested such authority would also indicate the organization necessary to its legitimate exercise.

That the congregation or church is the body of Christ, and that that body is a unit, are matters of divine truth, were attested by the inspired volume. The following scriptures are sufficient for our present purpose.—Eph. i. 22. "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body." Eph. iv. 4. "There is one body," &c.

Your committee would, then, fix attention upon this grand truth, viz.—that the church is the *one body* of our Lord Messiah. We would claim special attention to this great truth, because it is the grand basis of inevitable organization. It contains within it the vital germinating principle, that as naturally and necessarily produces a system of general organization and co-operation, as does the acorn, under favorable circumstances, produce the oak. It is impossible to conceive of such a body without organization; and if the body is a unit, its organization must be adapted to the unity of its nature; and, therefore, it conclusively follows, that the organization adapted to the one body, must be something other than the organization of individual and independent churches or congregations; for such organizations, in the absence of a general system, tend rather to destroy the grand principle of unity; and Messiah's kingdom, instead of being a well regulated and organized government upon earth, must become and continue to be a mere chapter of accidents to the end of the volume.

It is, therefore, manifest that the doctrine of the absolute inde-

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pendence of individual congregations, is not the doctrine of the Bible, and that it is necessarily schismatical in its very nature and tendency.

Having seen from the scriptures that the church is a unit, we now proceed, with this great truth full in our eye, to further developments upon the subject; and, for the sake of illustration, we will pay some attention to individual organization. Christianity is eminently a social system; and hence all who are properly influenced by its holy and benign principles, delight to come together according to its requirements, to attend to those religious duties and ordinances which are intended to be observed in the congregation.

But the whole body cannot convene on the first day of the week at *Jerusalem:* and therefore, under the new and better covenant, founded upon better promises, and in the liberty of the gospel, it is competent for the disciples of Jesus Christ, according to their respective locations, to meet and form themselves into a congregation, with their proper scriptural officers; and, when thus organized, they constitute the church of God, or of Christ, at the particular place of their location; as, for instance, "the church of God at Corinth."

But when they are thus organized, do they therefore cease to be of the one body? Certainly not; for it manifestly requires all the congregations in all places, and in all time, to constitute the one body, of the which the Lord of life and glory is the one great head.

A congregation, under its separate scriptural organization, being part of the one body, bears to that one body the same relation that a part of any one thing bears to the whole of that thing: and therefore, in the very nature of the case, it cannot be wholly independent of the body to which it stands related. It is true, as we conceive, that under its separate organization, an individual congregation is in many respects independent of all other congregations. And perhaps it may be safely affirmed of such a congregation, that so long as she continues practically sound in Bible faith and Bible morals, she is ecclesiastically above the reach of all earthly authority. But in case a question arises in relation to the faith or morality of a given congregation, by whom is such question to be decided? And if, in order to the protection of the body, it becomes necessary to correct certain evils attaching to a congregation, by whom is such correction to be made? Shall we be told by such a congregation, that she is independent of the body!—that she has a right to sit in judgment upon her own case!—canonize any error in faith or morals however monstrous!—and she continues to fraternize with the one body! By no means. But on the contrary, the moment she departs, as a congregation, from the laws of the great King, and will not retrace her steps, she makes herself a rebel against his government, forfeits her sovereignty, and becomes amenable to the body; and the family of which she has made herself an unworthy member, have the right, and it is their imperative duty, to arraign said congregation and try her by the family law, and if she cannot be reclaimed, they owe it to the family reputation and the purity of the church to place her in a position where she cannot bring a reproach upon the family name.

In view of the foregoing premises, we think it clear that an indi-

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vidual congregation bears to the one body the same relation that an individual member of a separate congregation bears to the congregation of which he is a member; and that this doctrine necessarily grows out of the great primary truth, that the body of Christ is a unit.

And so we think the Apostle Paul reasons in the twelfth chapter of his first letter to the Corinthian church. We know that it is thought by some that inasmuch as that Epistle is addressed to a special congregation, it ought to have a special application. But waiving for the present, any expression of opinion in relation to that view, we say that the great principles of relationship and mutual dependence are admirably labored, defined, and settled in that scripture, and that is enough for our present purpose. But to return, we say of an individual member of a single congregation, that whilst he continues to fill up the measure of his religious obligations, and remains sound in faith and morals according to the sacred word, he is beyond the reach of any legitimate exercise of the authority or discipline of his church. His *church*, however, and not *himself*, must judge of the soundness of his Christian character. If an offending member must of necessity be tried, and condemned or acquitted, as the case may be, by the congregation of individuals of which he is a member, so an offending church must be tried, and condemned or acquitted by the congregation of churches of which she is a member.

In our brief examination of this subject, it will be seen that we have had an eye specially to the preservation of the purity of the church through what we suppose to be a wholesome administration of the discipline of the gospel, or rather of the laws of Jesus Christ, against an offending church or churches. But as the duty assigned us embraces the subject of general co-operation, and as in our judgment no efficient general co-operation can obtain that is not founded upon general organization, we shall now proceed to take a more extended view of the subject.

If it be true that there is but one body, and but one spirit animating thal one body—if there is but one hope of our Christian calling, one Lord, one faith, and one baptism—and if there is but one God and Father of all, over, in, and through all, follows it not that the church has a unity and community of interest and aim, fortune and destiny, and that therefore, whatever affects the fame or fortune of a single congregation for weal or woe, necessarily affects the whole body directly or remotely, more or less, according to the geographical relevancy of that single congregation!

We answer affirmatively to these premises, and further say, that wherever this unity of interest and aim, fortune and destiny obtains, there must of necessity be a unity of obligation; and that, therefore, whatever one church is obliged to do by the laws of our King, all the churches are obliged to do by the same laws—all things being equal. If separate congregations were living squarely up to their religious principles and obligations as such, they would, as we have already seen, be in some sense independent. But the history of Christianity, as well as our own personal observation, bears melancholy testimony to the fact, that multitudes of congregations are extremely de-

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linquent in relation to some of the primary duties of their organization, while none, perhaps, live fully up to the measure of ther obligations. We argue, therefore, that there is a special system of religious policy or government, inseparably appertaining to individual congregations, and that there is another general system, as inseparably connected with the whole body, which respective systems must, of necessity, be administered respectively by the several apartments to which they are constitutionally and inseparably related. But the particular mode of such administration is the question claiming our attention at this point. And here, again, we shall, for the present, appeal to analogy for illustration.

We have seen in passing, that in order to the administration of the affairs of a single church or congregation, that congregation must be organized. That organization is based upon an association or assembly of individual members. The precise geography of their constitution, the size and architecture of their house of worship, together with all other co-relative incidents, are questions solely for the congregation to settle; and that in the settlement of all such questions, they must necessarily be governed by circumstances, or if you please, by the laws of expediency. And we here remark, that so imperious is the law in this case, that Christianity cannot exist without this organization. It is the great conservative life-giving and life perpetuating principle. But the healthful exercise of all its functionaries or organs, as we humbly conceive, depends absolutely upon a well administered kindred system of general organization. And if, in order to a wholesome and scriptural administration of the affairs of an individual church, there must, of necessity, be a congregation, assembly, or association of individuals, does not analogy plainly teach, that in order to a wholesome and scriptural administration of the affairs of the whole church, there must be a congregation, assembly, or association of churches? And again, if circumstances of convenience—such as geographical relation for instance—indicate and regulate the boundary of a separate congregation, would not the same circumstances indicate and regulate the boundary of such general association or organization? We are aware that the terms, Assembly and Association, are not very favorably regarded by some, nor do we avow any very special attachment for them, but they are terms which very fitly describe the thing under consideration, and we do not at present see any sufficient reason why we should be deprived of their use. The abuses to which they may have been subjected, should not, as we think, bar their proper use. We are fully persuaded that there is good reason to fear that from our just aversion to religious error on the one hand, we are in danger of running into mischievous extremes upon the other.

[TO BE CONTINUED.]

CHRISTIAN UNION.—*No. VIII.*

EVANGELICAL ALLIANCE—*No. III.*

If we have not spoken fully, we have spoken freely, on the proposed basis of the Evangelical Alliance, so far as we have descanted upon the propositions already considered. We feel great respect

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for the enlightened judgment of well educated Christian men, acting in concert in some grand scheme of Christian benevolence. I am happy to add that no convention that has met since the Protestant Reformation has had so strong a hold upon my affections and esteem as the late great meeting in London, called the Evangelical Alliance. Still, having learned from the Great Teacher not to call any man on earth *Master* or *Father* in the faith, but to prove all things, according to the measure of my ability, by the guidance of Apostles and Prophets; and regarding them as an assembly of fallible and erring fellow-mortals, like myself, I must examine and weigh their decisions as though they were the decisions of a single individual.

We have seen in the greatest and wisest of men an end of all human perfection, and therefore we are not dangerously predisposed to a too hasty adoption of, or acquiescence in, the measures and prescriptions of ecclesiastical courts, or of great national or state conventions. After all that has been said of their united wisdom, it is generally but the wisdom of one, two, or three men: for in the greatest conventions that ever sat, there are but two or three master spirits whose paramount authority seems to settle every thing. There is, indeed, but seldom a triumvirate authority in the most famous decisions of synods and councils, whether provincial or œcumenical. In all deliberate ecclesiastical bodies there seems to me an irresistible tendency to Popery. It is so in almost all commercial, civil, and religious institutions. All forms of civil government tend to absolute monarchy, as well as all forms of ecclesiastical polity, to Papal supremacy. From the directory of a Bank corporation up to an imperial court or a universal council, there appears a most singular subserviency to some one great master mind. In the court of Egypt there was a Joseph—in that of Babylon, a Daniel—in that of David, an Ahitophel—in that of France, a Talleyrand—in that of England, a Castlereagh—and in the cabinet of Washington, an Alexander Hamilton. Other great spirits were as essential to these only as units, and tens, and hundreds are to thousands.

Still, in all matters of merely human policy or expediency, there is more safety in following the decisions of a multitude of counsellors than in following those of a few. But in all matters of faith or of divine authority it is not so. In matters of this sort I would take Noah against a hundred millions, or Paul against the Roman Empire. Were all the Rabbis of the present century to form one general assembly, and to hold ten times as many sessions as did the

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celebrated Council of Trent, they could not add a new article to our creed, nor a new precept to the ten commandments.

We want new and better systems of philology, and not of theology. God is the author of one book. Every thing spoken by him in that book, or by his authority, is infallible. The human race cannot add to it one new idea worth one hour's discussion. We only need a better system of interpretation, or translation. Schools of learning are better than ecclesiastical councils in all works of interpretation. In this respect only are the decisions of our Evangelical Alliance now to be considered. They did not meet as an authoritative council—as a church court; but as a voluntary assembly to consult on the best ways and means of co-operating in the furtherance of Protestantism against the formidable advances of Roman Catholicism.

But for this purpose there must be a *basis* of union, communion, and co-operation. Now in ascertaining this basis, there was an occasion for conference and agreement as to fundamental principles! But what are these principles! Are they human or divine! Divine they ought, and must be, to secure authority and acquiescence. They are, therefore, in the Bible. Why not, then, have taken THE WORD itself rather than the interpretation of it! Because, it is alleged, that it is capable of misinterpretation. Had it not often been misinterpreted, they would doubtless have taken the Book without private interpretation. They, then, presume to give such an interpretation of it as will secure them from ineligible co-operants.

But can they secure their interpretations or propositions against misrepresentation! This they may desire; but I fear have not achieved, and cannot achieve. One point, however, is gained. It is assumed and implied in this great movement that the foundation of all errors and divisions among Christians is misconstruction or misinterpretation of a book which they all admit to be of divine and paramount authority. And whence arises this misinterpretation! Is the Spirit of God at fault, or man himself at fault! Certainly the fault is chargeable upon man, and not upon the Author of the volume. Then the heart is involved in the matter, and not the understanding merely. So the Great Teacher has decided—"Men love darkness rather than light because their deeds are evil."

But our present business is with the interpretations or propositions submitted by the Evangelical Alliance as their basis of union and co-operation. Four propositions have been examined. Five

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yet remain to be examined. The fifth will suffice for the present. It is in the words following:—

"*The justification of the sinner by faith alone.*"

The interpretations of sacred scripture on the subject of a sinner's justification before God, entertained by this Alliance, is, then, that God *justifies a sinner by faith alone.* This is the essence of the gospel, or the essential doctrine of the Bible, according to the philology of the Evangelical Alliance. It is perspicuous, definite, and brief, and therefore free from ambiguity. But is there any identical or even similar proposition in the Christian Scriptures? Not one. It is therefore a philological deduction—an interpretation of some one passage, or of several passages. We have sundry declarations of scripture upon this subject. We shall, therefore, collate them as the premises from which this conclusion or doctrine is deduced:—

1. "By his knowledge" (or *by the knowledge of him*) "my righteous servant shall justify many." Isaiah liii. 11.

2. "The *just shall live* by faith." Hab. ii. 4.

3. "All that *believe are justified* from all things." Acts xiii. 39.

4. "Being justified freely *by his grace.*" Rom. iii. 24.

5. "Being now justified *by his blood.*" Rom. v. 9.

6. "You are justified *in the name* of the Lord Jesus." 1 Cor. 6, 11.

7. "You see that *by works* a man is justified, and not by faith only." James ii. 24.

Such are the causes, reasons, or instruments of a sinner's justification, assigned by Prophets and Apostles. Why, then, in the name, or by the authority of philology, give a new proposition, or a proposition different from any and every one of these? To say that the just shall live by faith, is the breadth of the heavens different from saying the just shall live by faith *alone.* A man lives by breathing; but who but a simpleton would thence infer that a man lives by breathing alone!

But the proposition of the Alliance in the form of its enunciation amounts to a literal contradiction of an apostolic proposition.

The Alliance says, *a man is justified by faith alone.*

James says, 'A man is justified by works, and not by faith only.' Is not the predicate '*by faith alone,*' and the predicate '*not by faith only,*' literally a contradiction? The Apostle James, then, and the Alliance are clearly at issue.

When, then, the divine oracles assign evangelical justification to six distinct causes, why should the Alliance choose to assign it to one only, and that one so ambiguously expressed as in its simple form, to amount to a flat contradiction! I presume they rely much

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upon such sayings as these: "By the deeds of the law shall no flesh be justified in his sight"—"Knowing that a man is not justified by the deeds of the law"—"Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith; for before *faith* came," (i. e. before *Christ* came,) "we were kept under the law," &c. But, as before said, a man's being justified by faith without circumcision or by any legal observance whatsoever, is very different from saying that a man is "justified by faith *only*," or "by faith *alone*." I still ask why, according to all the laws of philological interpretation—six causes—such as, 1. the *grace* of God—2. the *blood* of Christ—3. the *name* of Christ—4. *knowledge*—5. *faith*, and 6. *works*—should be compressed or resolved into *faith alone?* Are *grace, blood, name, knowledge, faith, works*, logically or philologically equal to faith alone!!

If they had said the moving or *original* cause of a sinner's justification is the favor of God—the *meritorious* or procuring cause, the *blood* of Christ—the *instrumental causes*, the application of the *name* of the Lord, the *knowledge* of Christ's person, office, and character—*faith* in him, and obedience to him, are the reasons that justify God in justifying a sinner—they would have spoken incomparably more in harmony with the Holy Spirit than they have done. For my own part, I believe that evangelical justification implies all these six causes. Justification flows *from* the pure favor of God—*through* the blood of Christ—in *virtue* of the name or dignity of the Lord Jesus—*apprehended* through the revelation of the gospel *received by faith* and *operating* in obedience to every divine precept.

But the Alliance, mindful of Pelagian, Arminian, and Jewish errors, thought only of eschewing them; and thus, in avoiding one error, falls into another. Sundry commentators have fallen into the same hallucination. Because the Jews, as a people, rejected the gospel and adhered to the works of their own law against faith in Christ, and the practical acknowledgment of his divine mission, they place their mere notion of faith against every thing else, so far as justification is concerned; and thus virtually, without intending it, give it the same place in the minds of their admirers as the works of the law held in the minds of the Jew. Multitudes of professors in these schools of extreme orthodoxy, rely as much upon their "faith alone" theory for their personal justification as ever did Jew, Pelagian, or Arminian upon his works of law or his works of gospel.

There is just as much Pelagianism in making "faith alone" a ground of justification, as there is in making works of law or works

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of gospel a ground of justification. Jesus Christ says, "He that believeth and is baptized shall be saved." He does not say, 'He that is baptized shall be saved,' nor 'He that believeth only shall be saved;' but "He that believeth and is baptized shall be saved." Now may we not speak as the Lord spoke, without incurring the condemnation of God or the reprobation of man; and, without fear of excommunication, say with an Apostle, that, "as the body without the spirit is dead, so faith without works is dead also!"

A. C.

SCHOLARSHIPS IN BETHANY COLLEGE.

CARLISLE, Feb. 16, 1847.

Brother Arny—YOURS of this inst. is before me, and I hasten to make some inquiries in regard to it. I certainly feel a deep interest in the cause of education; and your plan of endowing Bethany College seems to hold out great inducements to the friends of education in general, and to those of your institution in particular; yet a difficulty of no small magnitude presents itself to my mind, in regard to which I wish to hear from you. You propose obtaining two thousand five hundred scholarships, at fifty dollars each. Every purchaser of a scholarship, as I understand it, will have the right to keep one student in college successively from fifteen to twenty-five years, which will reduce the tuition fees per aunum to from two to three dollars. And all this is presented as an inducement to persons to subscribe. Now for the difficulty: Suppose the scholarships are taken, and the money paid in by the first of September, 1847, and that on the first of September, 1848, two thousand five hundred scholars are sent to Bethany; will it be possible to provide for them? It may be said that many will subscribe who will not care to avail themselves of the privilege of sending a scholar. But have we a right to make this conclusion—when the great motive to subscribe is this privilege; and when each subscriber has the right, if I understand it, to send his or her own son, or any other person he or she may select! I hope this difficulty may be fairly obviated. While I am inquiring, I would ask if a church may become a subscriber, and what length of time she might enjoy the privilege of sending a scholar!

S. ROGERS.

Similar difficulties have been forwarded to us from other quarters. This communication being the most general, is preferred. We shall, therefore, briefly attend to them.

The proprietors of scholarships are supposed to be of three classes. Of these probably *four-fifths* will be parents, who will purchase for the benefit of their own families. They can send *only their own children, one at a time,* on each scholarship. We suppose the average number of sons of such parents to be *three,* successively coming

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forward; say, during twenty-five years. There may be six collegiate courses in some families during that time. Divide twenty-five hundred scholars by six, and that gives us but some 416 per annum, during twenty-five years. But this supposes all purchasers to send sons. A good number will never send any. Children, as well as parents, die. And of those for whom scholarships are purchased a considerable number will doubtless never come to college.

But there is a second class who will prefer to enter scholarships in the name of their sons or grand-sons. This will be a very profitable investment; inasmuch as the person in whose name such scholarships are entered obtains his own education upon it, and all his children who may enter college. But some of these also may die, or may not be in circumstances to come to college, and we must reasonably make considerable rebate on this class.

There is yet a third class of benevolent ladies and bachelors who purchase rights for the sake of sending pupils from amongst their relatives and friends. To this class we add many churches that will, doubtless, purchase scholarships for the purpose of sending on valuable young men to be educated for public usefulness. These all may send successively for fifteen years—say, four students for four years each. These, of course, will be liable to the same casualties of other classes of students.

Many, however, will purchase scholarships prospectively for infant children and for those who cannot come for several years. Some of these will enter in the name of their sons. Suppose a father takes a scholarship in the name of each of his sons, as a gentleman in Kentucky has recently done for four sons. Each of these sons may obtain a very full collegiate education on that foundation, and all his sons as they respectively come forward. Such scholarships will, in many instances, extend from fifty to seventy-five years. For example, B enters a scholarship in the name of his son D, now one year old. D marries at twenty-two, and his youngest son E is born twenty-five years afterwards. He sends him to college at the age of fifteen. In this case D's rights in the college include his own education with that of all his sons, and will extend to the twenty-first year of his youngest son—that is, from this date, *sixty-five years*. This will not be a very uncommon case. Others, extending ten years longer, may easily be conceived of. In my own case, had such a right been obtained for me in any college so instituted, as Bethany College is contemplated in this scheme, it would have been possible to have been in myself and family for *seventy-six years*.

Now as human affairs are, in all the contingencies and circum-

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stances of life, many, possessing such rights, will never come to college; to speak within bounds, at least one-fifth of the whole number; and of the two thousand students that may reasonably be expected on such a foundation, they will come at intervals extending over twenty-five or thirty years—thus not giving us more than three hundred a year, after the first rush, which may, at most, amount to four or five hundred, though more likely to be under than over four hundred.

We may expect, in the course of two or three years, from fifty to one hundred students a-year, who will still be paying either the present or reduced fees of instruction; because scholarships are not to be increased after the sale of the number now in market.

Such are our views of this grand scheme of collegiate education. And that they are rational and sober, appears from a development made to me yesterday by Dr. Wyeth, who has been selling scholarships for a few weeks past. When presenting me with a list of 75 scholarships taken by him, on asking him the question, How many spoke of sending, or were old enough to come, the first year?—after closely examining his list, he gave me but twelve, more probably but ten of the seventy-five, that would enter the first year. So that our confidence in our reasonings has been much increased by this development.

The scheme is, indeed, with us an original one. We have heard but of one college founded upon scholarships. And on reading an account of it in a late paper, we find it is a very different scheme from ours. More expensive in the sequel, and without any proper self-preserving principle. We have not a doubt of the practicability and success of our scheme. It will make our college extensively useful. It will in more respects than we desire now to state, render it permanently and extensively and variously useful. But we must wait till the time appointed for its full development. Was every one on his scholarship privileged to send his own children, and till they were ready to come, whomsoever he pleased, we would, indeed, fear the consequences. But we have offered no such Utopian scheme.

About two hundred and fifty *local agents* have been appointed to *sell scholarships*. To prevent any imposition on the college, we are required to commission agents under the *college seal*, to collect and deposite in Banks the prices of the scholarships; so that no one will pay to any agent without such authority, signed by myself, and the seal of the college annexed, together with a printed certificate of scholarship, signed by myself or by W. K. Pendleton, Bursar of

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the Institution. Agents in obtaining scholarships will require each subscriber to affix the date of his subscription for a right, that in case there may be more than the contemplated number, those who have *priority* in subscribing may take precedence of those who subscribe at a later date. A. CAMPBELL.

NEWS FROM THE CHURCHES.

NEAR HOUSTON, *Texas*, Dec. 13, 1846.

My beloved brother Kendrick—I have for a long time resolved to address you by letter; but, knowing your many and arduous duties, and that much of your time is devoted to correspondents, I have feared obtruding myself upon you. But, O! my dear brother, when I look around me upon the many precious souls that are in heathenish darkness, without the knowledge of the Christian religion, living as though there was no God, no Judge, no hereafter, but like the brutes that perish, my soul is melted within me, and I am constrained to say, O where are our missionaries? Where are those that "preach the gospel of peace, and bring glad tidings of good things?" And what are our dear brethren doing for the spreading of the gospel in this dark and benighted corner of our fair Republic? Should they not take this young and growing state into consideration immediately, and endeavor to supersede the sectarian denominations, who are scattering the seeds of discordant partyism, and erecting their different idols of worship? By erecting the standard of the Lord Jesus, and spreading the principles of pure and primitive Christianity over the minds and hearts of the people before they are imbued in deep-rooted prejudice by sectarian influence, great good can be done. Where are our Pauls, our Silases, our Barnabases? Have we none to obey the Macedonian call? I trust in the Lord we have, and that the subject of the "*Mission to Texas*" will so engage the feelings and attention of our *able brethren*, that they will not give "sleep to their eyes or slumber to their eyelids" until they have accomplished that great and good work. It would cause thousands to rejoice through time and eternity, and raise on earth a shout of praises from the low prairies of the South to the northern borders of our American possessions.

I hope you will, dear brother, endeavor to arouse the brethren to the importance of this matter. We look to them for aid. We call upon them in the name of the Lord for assistance in disseminating the light of the glorious gospel among those of our nation—those who are nearly allied to us by the ties of national kindred---who are living in darkness, without the knowledge of that glorious plan of salvation which has been given to mankind. Let them send able and efficient proclaimers to the rapidly increasing cities of Galveston and Houston, that the gospel may grow with their growth and flourish with their strength. From thence let them visit the adjacent country, at the most eligible points; and there is no doubt but what much good might be done for the cause of our blessed Master. I know, dear brother, that the extension of his kingdom lies nearer your heart than all other matters; therefore, it is useless for me to say so much upon that subject. I must desist, and proceed to give you some information respecting ourselves.

We are living on the Brazos river, about twenty miles from Houston, and forty from Galveston. This country is rich and fertile, and abounds with all the good things of this life; but I cannot say I like it as well as Mississippi. The country is low and flat, and of course not so pleasant to one that has

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been accustomed to hills and vallies and magnificent forests, such as you know we had in Mississippi and Louisiana.

Your sister in the Lord, ANN F. R. WILLIAMS.

Dear brother Campbell—Having received a letter (which will explain itself) from sister Williams, with whom you became acquainted in Wilkinson county, Mississippi, I submit it to your judgment whether it is worthy of the Millennial Harbinger.

A few words from you would secure attention to the subject; and if no one else can be found to go, I hope to be able soon to go myself.

In favor of the northern and north-western parts of Mississippi I would say, that Col. Matthews, of North Mississippi, has just written me a private letter, from which I will take the liberty of sending you a short extract. He is a beloved brother, and will not murmur. A. KENDRICK.

Salem, Marshall county, Mississippi.

Dear brother Kendrick—Our brethren are on the increase in this part of the world, though we have to encounter almost unexampled persecution. In Tippah county we have six churches, some four or five teachers, and about two hundred and seventy-five members. In Marshall county we have three churches, and about one hundred and fifty members. In Pesoto county, two churches, and about one hundred members; and several churches in Jishamingo county. I would suppose that, in the counties of Lafayette, Ponola, Pontoloe, Itawamby, Chiakasaw, Talahatchy, Choctaw, and Yelobushy, there are about five hundred members.

In Lowndes, Monroe, and Carroll, our cause is prospering. We have there able defenders; and nothing else is wanting in this part of the country to exhibit a complete triumph for the gospel over the religions of men.

J. W. MATTHEWS.

Georgetown, Ky., December 21, 1846.

I think I reported to you our good meeting at Covington, some weeks past. Within the last 17 days, at the urgent appeal of the brethren, I have been making an effort at Lexington, where we gained, up to last night, 31 additions—a few of them by letter. It was a most glorious time. The brethren were in good earnest, and made great sacrifices. The inclemency of the weather did not damp their ardor or zeal. They stood up to the work. Brother Church, of Missouri, aged about 24, was with me part of the time, and labored most successfully. He is worthy of imitation, in every way, by every young preacher in the land. There is no affectation or pride about him, while he is one of the most argumentative and eloquent young men I have ever heard. May the Lord spare and bless him many years to come! Brother Curtis J. Smith assisted us most successfully a part of the time. You know him and his rare powers in presenting the gospel.

Our aged and venerable brother Creath fell in with us last night, and assisted in some of his thundering and stirring appeals. We gained 4, and this morning I came home. The prospects were so fine that brother Creath was induced to remain and preach to-day and at night, and, if consistent with my engagements, to-morrow I shall be with them again. The generosity of the brethren towards me can never be forgotten.

Our friend and valued brother, John Curd, has removed to South Elkhorn, and taken his membership up there. This church, by his instrumentality, aided by his brethren, is becoming a model for the churches around. They have in hand to raise $100 or more per year for the purpose of spreading the gospel in destitute places. I pray the Lord that their example may be like fire in stubble among the churches. And, by the way, if you go to England in the spring, would it not be noble in the brethren of the Old Dominion to raise a fund and send brother Henshall with you? May the Lord grant it!

J. T. JOHNSON.

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Columbia, Mo., December 31, 1846.

This morning I am seated to make my first contribution to the "news department" of the Harbinger. My evangelical labors, for the year 1846, have just closed. Since the first of January last I have preached in the counties of Marion, Monroe, Warren, Callaway, Boone, Howard, Chariton, Carrol, Jackson, Lafayette, Pettis, and Cooper, Mo.; and Clark, Scott, and Lafayette, Ky. At many of the above places we co-operated with able and distinguished brethren—at many others labored alone. The result has been the enlistment of one hundred and sixty noble volunteers in the triumphant and rapidly increasing army of the Great King. To God, and not unto men, be all the praise! S. S. CHURCH.

Marion, Alabama, January 14, 1847.

In the last ten or twelve weeks brother Graham has had the aid, in preaching and proclaiming of the gospel, of brethern T. Fanning, B. F. Hall, D. G. Ligon, and others. The result of their continued labors was the addition of above twenty persons to the cause of the Ancient Gospel, in this town and county. JOHN R. M'CALL.

New Albany, Ia., January 21, 1847.

Since I have been converted from the Roman Catholic Church, I have baptized about five hundred persons—twenty-three of that number were convicts in the Indiana Penitentiary at the time they were converted to the Lord. Last week I held a protracted meeting in Louisville, and eight noble sou'smade the good confession, and five of them were baptized during the meeting. Three are to be baptized Lord's day week. The week before I held a protracted meeting in Moresville, Ia., constituted a church with sixteen members, and since then increased that number to forty-four. Some were added by letter. I had the assistance of brother Navell at the close of the meeting at Moresville. JOHN E. NOYES.

Mobile, January 15, 1841.

On Monday, the 11th inst., I immersed an intelligent man, (Dr. Goodlow,) in Marion, Ala. Many fine accessions have been made in Marion recently through the labors of brethren Fanning, Liggon, and others.
W. H. HOOKER.

Oshawa, C. W., December 13, 1846.

We have had some ingathering to the churches within a few miles of this place. The church at Pickering has received some 8 or 9, I think, by immersion; do. in this place 2 by immersion, and some 5 or 6 by the right hand of fe'lowship, previously immersed; that in Darlington, some 15 or 16 by immersion, and 5 or 6 who had previously been immersed and been members of the Christian Connexion, so called. Among the new converts are some of splendid talents, and they are all of the more intelligent thinking class. I may be permitted to name one or two: In Bowmanville (Darlington) there is received among the immersed brother J. Simpson, a man of great influence, magistrate, &c., and endowed with fine talents, which he is already improving in the best of causes. We reckon much on his zeal, piety, and talents as a public speaker. Another brother, C Lister, a young man of great promise, is commencing also to occupy a public station. We count the acquisition of these two of great service to the cause. Prospects in all the above named places are still very flattering for more converts. We do not count by the hundred or thousand, as you do down South or up West, but all the ground we get we keep. The brethren in Darlington receive a powerful (if low slang is powerful) opposition from the Congregational minister at Bowmanville, and the result is, he has lost several of his best members, who have been immersed, and almost totally broken up his flock. Brother Lister was one of his Deacons. All the above has taken place since last June. J. ASH.

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Terre Haute, Ia., January 12, 1847.

I came to this place some three weeks ago, and found the remnant of a church which numbered once 100, but now not more than the half of that number, and those I found were disheartened. I remained eight days, and added 5 to the good cause, and have now consented to remain with them for a time, and expect finally to locate here.

BEN COOPER.

Paris, Mo., December 16, 1846.

Since my last we have had several additions—8 baptized in this church a few days since.

HENRY THOMAS.

Mount Eden, Ky., January 8, 1847.

In company with brethren W. G. Sweeney and P. H. Morse, we added one hundred and thirty-five to the army of the faithful, in the counties of Anderson, Mercer, Washington, Boyle, Marion, and Green, last year.

L. MARRETT.

Boon county, Missouri, December 16, 1846.

It is some weeks since I sent you the 'Minutes' of our late State Meeting, which will give you all the information upon that subject that can interest our brethren or the public. The Lord's day after our Lexington meeting I was in Carrolton with brother T. N. Gaines, where he has been successful in gathering a very interesting and flourishing congregation. I spent a few days very pleasantly, and I trust, profitably, with them. On my return I also spoke to an attentive audience in the Methodist meeting-house in Brunswick

On the last day of November I closed a very interesting meeting in Fayette, where I had been laboring for several days. There were five additions. One Methodist sister went into the water singing, and came out rejoicing: one other who was immersed was an intelligent sister from Virginia. Brother Allen Wright had added seven others to the congregation a short time previous. A short time since we had two additions in Columbia.

T. M ALLEN.

Martinsburg, Knox county, Ohio, Dec. 26, 1846.

At a meeting held in the Denis Church, near Bladensburg, seven persons came forward, confessed their faith in a crucified Saviour, and were immersed into his name. Brethren Vanvorhes and A. Lemmerd were the speakers.

NATHANIEL ROSS.

[From the Christian Journal & Union.]

Centreville, Ky., Nov. 17, 1846.

Dear brother Crihfield—On Thursday last we closed a five days meeting at Republican, near Lexington. Nineteen confessed our Lord and Saviour in order to baptism for remission of sins: the Lord be praised! Brothers J. Creath, sr., and Thomas Smith, resident and acting Evangelist for the congregation, were present. Brother Smith's health is very feeble and uncertain.

J. A. GANO.

N. B. In four weeks past, counting from last Friday, I have witnessed the confession of one hundred and three persons.

J. A. G.

Hamersville, Nov. 16, 1846.

Dear brother Crihfield—I have just returned from Felicity, where we had an interesting meeting. I had the pleasure of immersing three individuals into the death of the Lord Jesus. Two of them were students of sister Goodrich's school.

W. S. PATTERSON.

A CHALLENGE.

"JOHN THOMAS, not D. D., but M. D.," has recently published a very pompous challenge to the editor of the Millennial Harbinger, to admit him into his pages as large as life, to discuss with him, once more, his stale,

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moth-eaten, twice dead speculations upon no-soulism and materialism. His "Herald of the Future Age," in the agonies of death, threw out this challenge in the last number of his volume, in the forlorn hope of holding on his far scattered and scattering subscribers, and raising to life his desponding, drooping, dying friends, already sickened unto death with the soul-withering speculation about souls manufactured out of blood, and spirits out of breath, by the *vis conservatrix naturæ*. Having had a full proof, both in theory and practice, of all the saving graces of materialism in *teaching husbands to love their wives*, and *parents their children*—in teaching men the morality of *following useful trades* and *paying their just debts*, &c. &c—a number of the initiated, we have learned, are disposed not to pay seven times for the same improbable speculations, and are disposed to lay the "Herald of the Future Age" on the shelf, to see whether it may resemble Sampson's slain lion, killed by the jaw bone, or some other weapon, of an ass—out of which came honey and oil, for the consolation of the sick and dying.

To lay aside the figurative and to speak the literal truth, our readers have in former times been sated with the lucubrations of this moon-stricken speculator. They have heard him to satiety. He still has the assurance to allude to his Amelia interview with me—at which his friends, seasonably, though without any good effect, interposed in hopes of saving him from ruin, and snatched him from the discussion. Since that time we honored his theory with an Extra on *Life and Death*, to which he has never, so far as known to me, presumed to respond, nor any one for his sake. With this Essay not only unanswered, but in his own practice deemed unanswerable, how ridiculous to all men of common sense must appear his late egotistic puff of himself in the form of a challenge, when retiring at the back door from a stage, with his lease expired in the judgment of his three and twenty Richmond friends!!! For these few faltering and unfaltering adherents, the fruit of seven years toil, he has labored only to prove that, like Priestly or Hume, though of incomparably less dimensions, he can create doubts from which "he cannot deliver his own soul," nor say to himself or them, "Is there not a delusion in my right hand?" He has long enough fed them upon ashes. I am told he is about to migrate to New York in quest of new adventures.

A. C.

"I regret very much the re-introduction of the soul-sleeping discussion as proposed by Christian Review and others. We have certainly had enough of it; and if the blighting of the prospects of Christianity in so many places, where we had every promise of success, (such as Fredericksburg, Va., for example,) will not serve to warn our brethren against the continued discussion of subjects which serve only to gender strifes and gratify the low ambition of a few would-be leaders of the people, I know not what will.—Justice to the Harbinger compels me to justify both the wisdom and benevolence of its course. If men wish to believe that they have no souls or spirits save those possessed in common with mere animals, we had better allow them their grovelling wishes; for in all the cases that have come under my observation, (a few exceptions who have risen superior to the theory,) they act, indeed, as though they had none; for greater destitution of every thing like reverence for God or devotion to practical godliness, I have never seen in any class of my race. "They do always resist the truth." I hope for the peace and prosperity of Zion, seeing their leaders have been thrice refuted, their theories will be allowed to sleep. *Somnum repetere.*

Very respectfully,

G. B. F."

Other parts of this communication I will publish in our next. A. C.

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OBITUARY.

We have lost many valuable brethren and sisters during the last autumn. Death never sleeps—never tires Our periodicals notice many that have recently passed over Jordan, amongst whom we have seen some that we once knew, eminent in their private stations of life. Amongst the mothers in Israel, that have within a few weeks left us, we have noticed sister CHRISTOPHER, of Louisville; sister NUCKOLS, of Shelbyville, Ky.; and very recently, sister WHITAKER, of the same place. These were all personally and long known to me as pillars in the churches to which they belonged. I rejoice in the hope that they all, though absent from their families and from the churches in which they once worshipped, are now present with the Lord, and realizing the recompence of reward I have also recently heard of the sudden death of sister CAMPBELL, of Louisville, who very soon followed her mother, sister Christopher, to the land of rest and peace. May their virtues long live in the memory of those who knew them! A. C.

Sunfish, Ohio, January 22, 1847.

Died, on the 4th of January, 1847, MERSIBAH SIPE, wife of Joseph Sipe and daughter of Thomas Sattenthride, in the 34th year of her age, leaving her companion and seven children and a large number of relatives to mourn their loss. She embraced Christianity and joined the Disciples of the Lord in her 14th year, in Belmont county, Ohio. She was long afflicted with that fatal disease, consumption; but she trusted in the strong arm of the Lord, and bore her affliction with Christian patience. Through good and through bad report she maintained the character of a true follower of the Lord. As her life was truly exemplary, her death was triumphant. Her last words were, "My Lord, take me home." She frequently during her sickness exhorted her relatives and friends to prepare to meet her in heaven. She was beloved by all who knew her. The estimation in which she was held by her fellow-citizens was manifested in the vast concourse which attended her to the house appointed for all living. Her good name went wherever she was known. Truly may we say concerning her, "Blessed are the dead, for they die in the Lord: they rest from their labors, and their works do follow them." J. S.

THE CHRISTIAN PSALMIST.

PROPOSALS

For publishing by subscription, a Music Book, entirely new, as regards the arrangement, and differing very materially from any work on the science of vocal music, hitherto presented to the public. It will contain a choice collection, of about 150 Psalm and Hymn Tunes, of the most delightful harmony, [a majority of which are not in any book now extant,] with words corresponding with the melody of the tunes, selected and arranged by

S. W. Leonard, A. D. Filmore, Joseph Rhodes, Jr. and Alexander Hall, Authors and Publishers of the "Christian Psalmist."

This work will be gotten up in such a style, and with such an extensive variety of new pieces, that it cannot fail to excite and interest the singing community, wherever it is circulated; and the authors are fully persuaded, that those in all denominations, who are lovers of this heavenly exercise, will patronize the work when its claims are fairly understood. The work will be divided into three systems of Vocal Music, so that all can be accommodated, namely, "Round Notes," "Patent Notes," and the "Numerical

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System of Notation," of which T. Harrison, of Cincinnati, Ohio, is the inventor and patentee.

The public has been notified, first, that the "Christian Psalmist" would come out in numbers and in Round Notes only; but a majority of orders being for a bound book; and many orders coming in on condition of its being in patent notes, and others on condition that it should be in Numerals, we have determined to answer the demands of all, as far as practicable in such a book. Those who sing Round notes, can only sing the Numerals, by calling 1, do; 2, re, &c; and they can sing the patent notes by their knowledge of round notes. The book will be divided into three parts. S. W. Leonard will superintend the arrangement sf the tunes in round notes; A. D. Fillmore, the Numeral Department, and J. Rhodes, Jr. and A. Hall, the patent note department. Circumstances seem to justify this change in the prospectus If those who have sent orders are satisfied with this arrangement, thew will please let their orders stand; if not, they can have their money returned by addressing S. W. Leonard, Louisville, Ky.

To those who have ordered the book in sheets, or who may thus order it, it will be sent according to the order; and those who order it bound will please state whether they wish it bound in morocco or sheep.

Very many of the tunes and hymns will be entirely original. A brief explanation of the Numeral Spstem will be given in the first part of the book, sufficient to show the rythm, the parts, &c. to those who understand either of the other systems.

CONDITIONS.

This work will contain about 400 pages of music and hymns, of the duodecimo size, a part of them to be bound in common leather, lettered on the back with gold leaf, and delivered to subscribers at 75 cents per copy. The balance to be bound in superb morocco, neatly gilt, and delivered to subscribers at the low price of one dollar per copy, payable in all cases, upon delivery. No subscriber is bound to receive this book, if it does not in all cases come up to the conditions.

Louisville, Ky. Feb. 10, 1847.

While I publish the preceding at the request of a brother, I must candidly say, that although I commend his zeal in the cause of good music in the assemblies of the saints, I cannot, as a Christian, approve of the plan of teaching any one to practise for improvement upon the sacred songs which are only to be sung in the worship of God. I have always remonstrated against this custom as a species of profanity. It is in my experience and observation, a most unholy thing to learn to sing by a constant repetition of our most devotional songs amidst the levity and blunders of a singing school. I have written an essay or two on this subject in former years, to which I have never heard any thing in the form of objection.

But this is for the churches. To convert them into singing schools? No, no! What then?—to guide them by the eye while singing by the heart!—I cannot see the difference. I would prefer to have an organ, or a fashionable choir as a means of my worship than the words of a hymn set to the notes of a tune on which to fix my eyes while engaged in the worship of God. Christians should not go to church to learn to sing, nor to learn to spell or read.—Let them have good music books, and good teachers, and good schools, but let them not desecrate religious worship, or profane the Lord's house by converting it into a school room, instead of a house of prayer and praise.

A. C.

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HIGHLAND LITERARY INSTITUTE,

MOUNT STERLING, KY.

H. B. TODD, Principal,
E. B. Bishop, A. M., Professor of Mathematics and Languages.
W. S. BROWN, Principal of the Primary Department.

In order to bring the Annual Vacation within the months of July and August, the Tenth regular Session will commence on the first Monday in February, and continue five months

TERMS: Payable at or before the close of the Session.

Primary Department,	$12 00
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Vocal Music, (if desired,) by Mr. A. P Chamberlain,	1 00
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The course of Instruction embraces all the branches requisite to a thorough, practical, and polite education. Particular attention is given to the habits and manners of the pupil, both in and out of school; and to moral culture, each student being required daily to engage in reading the Holy Scriptures

The Professors are all men of experience in Teaching, and well qualified to fill their respective stations. The healthiness of the location is proverbial, being entirely free from all local and contagious diseases.

Situated in the midst of an intelligent and refined community, the Highland Institute certainly possesses advantages for the education of youth, both male and female, not surpassed by any similar Institution in the State. A continuance of that public favor and patronage which have been heretofore so bountifully bestowed is most respectfully solicited.

To those who are disposed to patronize the Institute, I would say, its advantages have never been so great, or its prospects so good as at present. Our average number of pupils is from 150 to 175. I feel like devoting myself more and more to my profession, and using greater exertion properly to educate those committed to my charge; I feel, deeply feel, the responsibility of my situation, and shall continue to ask the direction of Heaven. Training the immortal mind is a great and glorious work.

H. B. TODD, Principal.

Mount Sterling, Ky. Jan. 1847.

TOUR TO EUROPE.

HAVING been, for several years, very pressingly invited by the brethren in the islands of Great Britain and Ireland, to visit them and to labor among them in the work of the Lord, I have at length been constrained to yield to their importunities, and propose, the Lord willing, to leave for England about the middle of April. Not wishing to be absent at the commencement, or long after the commencement of next session, it is expedient that I leave at that time. Hoping to do something in the way of purchases for the library, and apparatus of our college, we desire all those whose subscriptions are due, or have been due for some time, *immediately to forward the sums due by draft or in cash, as the most convenient to them.* Drafts on the East or on the North Western Bank of Virginia, will best answer our purpose, and, of course, they are the safest.

A. CAMPBELL.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. IV. BETHANY, *APRIL*, 1847. No. IV.

REPORT

Of the Committee from the Churches of Mason and Bracken counties, Ky., on the subject of Church Organization and Co-operation.

[CONTINUED FROM PAGE 165.]

In view of the foregoing premises, we proceed, then, with respectful deference to the views and feelings of the entire brotherhood, in so far as their views and feelings have been developed to us upon this subject, to submit for their consideration an outline of such an organization as is, in our judgment, sanctioned by the laws of the Lord and the laws of expediency. We will take the state of Kentucky, for example, as the theatre of experiment. The state aforesaid, for political and local convenience, is divided, not only into counties, but into districts judicial, senatorial, and congressional. Let the several congregations in each senatorial or judicial district determine that they will hold annually, within the bounds of said district, at such time and place as they may from time to time appoint and designate, a general meeting of all the churches within said district, by their duly appointed Messengers, for the purpose of taking into consideration such matters, and such *alone*, as are necessarily involved in their general organization. When the congregations have thus convened, let them appoint their President or Moderator, with such other officers as the nature of the association may require. Let them then proceed to a prayerful and prudential disposition of such matters and things (whether they be judicial, executive, or declarative,) as properly come within the range of their legitimate authority: always remembering that they are not allowed to infringe upon the legislative prerogative of the sovereign Lawgiver; and that in all they do, they are to have supreme regard to the constitution of the Christian church. It would be altogether outside of our plan to enter into an exhibit, in detail, of the various matters that would necessarily demand the attention of such a congregation of separate Christian communities, or attempt to define the latitude and longitude of its jurisdiction. But as a part of the duty assigned us, we may be allowed, with becoming brevity, to show how the wholesome administration of such a system of general organization would affect the great work of co-operation for the proclamation of the gospel. Before entering, however, upon this branch of the duty assigned us, there is a primary question that

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ought to be authoritatively settled. In view of associated as well as individual and personal responsibility, it behoves us to determine whether the church is obliged by the terms of its constitution, to preach the gospel to the world, or whether it is left to the spontaneous action of its own benevolence in the premises.

To those who properly appreciate the infinite importance attaching to this subject, and fully comprehend the eternal consequences involved, it would seem that every man who had a heart to sympathize because of the ruined and exposed condition of humanity, would be disposed, in the exercise of his own volition, and under the operation, of even ordinary benevolence, to make every reasonable sacrifice in order to the securement of the salvation of the world. But our entire chapter of good works in this department of Christianity, furnishes so poor a commentary upon our profession of faith, that we feel that it would be an impeachment of the divine wisdom to indulge the thought that the proclamation of the gospel of salvation, implicating, as it eminently does, the eternal destiny of the entire family of man, since its introduction into the world, has been suspended, by the great Author of our faith, upon such an uncertain contingency as the voluntary action of human benevolence; even allowing that benevolence to have been operated upon by the expansive influences of Christian charity. We think it unnecessary to pursue this argument; for it must be perfectly obvious to every one, that the proclamation of the gospel is an inherent constitutional function of the church: the grand means she has of perpetuating her own existence beyond a single generation; and without the healthful exercise of which she would of necessity and in a very short time, become a martyr to her own weakness. Hence, the commission of our risen Lord, at the very threshold of his reign on earth, authorized the Apostles to preach the gospel to every creature: and Saul of Tarsus, by the same authority, was sent to the Gentile nations "to open their eyes and to turn them from darkness to light."

And hence, too, the church is called the "pillar and support of the truth;" and the church at Philippi was commanded to "shine as lights in the midst of a crooked and perverse generation, *holding forth* the word of life." If, then, it is the duty of the church to preach the gospel to the world—a duty, as we have seen, inherent in the nature and genius of her organization, and bound upon her by her acknowledged constitution, it follows of course, according to our views of a unity of obligation, that the duty of one church is the duty of all churches; and that, therefore, no separate congregation of disciples, under ordinary circumstances, can excuse herself from a faithful performance of this duty, to an extent justly proportioned to the means with which the Lord had furnished her, without being guilty of a violation of the laws of Jesus Christ, and justly exposing herself to the discipline of the church. We suppose that the ministry of the church and the obligation of the church to support her ministry, are questions so well understood amongst us, that it would be imposing an unnecessary tax upon your time and patience to stop to investigate them, even if they lay more immediately

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in the line of our present duty. Suffice it to say, that the church must have her ministers, and she must support them.

But it not unfrequently happens that, on account of her limited means, a separate congregation cannot act efficiently alone: and, indeed, we think that experience has fully demonstrated the entire impolicy of unitary effort in this respect, and that the churches, in order to the accomplishment of the greatest amount of good with the means they have, ought always to co-operate. This we should regard as the very best expedient that could be adopted, for the accomplishment of the end proposed, even in the absence of precept or example, in the premises.

But we must be permitted to turn your attention to the 8th chapter of 2d Corinthians and other kindred scriptures for the purpose of showing you how far the principle of organized co-operation is developed and exemplified in the sacred scriptures. We thus learn that when the wants of the poor saints of Jerusalem demanded it, the churches of Galatia were ordered (1 Cor. xvi. 1.) by the Apostle Paul, to co-operate for their relief. And that one might not be eased and another burthened, the church at Corinth, together with the churches of Macedonia and Achaia, (as is plainly inferable,) were likewise required to co-operate in this work of love.

In regard to the particular organization that obtained in the churches of Galatia, Macedonia, and Achaia, in order to this co-operation, we cannot, of course, undertake to say what were its precise features, or whether it conformed literally to the district association of separate associations by us submitted: but we can say that the language used by the Apostle in relation to the matter, "As I have ordered *the churches of Galatia*, so do ye," necessarily, and by the force of its own terms, associates the churches of a given district: and moreover, that the churches thus associated did jointly choose a messenger to travel with the Apostle, and with him to administer their contributions: 2 Cor. viii. 18, 19. Now how that messenger was chosen by the co-operating churches, is a question about which we might speculate, it is true; but one which we cannot settle by the record: nor do we conceive that it is a matter of much importance that it should be settled. The thing was ordered to be done, and we may fairly take it for granted that the churches availed themselves of the very best expedient for its accomplishment. If the churches of Mason county were required to co-operate to relieve the suffering saints of the city of Pittsburg, and if it were necessary in order to a faithful administration of the gifts of the co-operating churches, that a trustworthy and responsible brotherhood should be jointly chosen by them, it would be difficult to conceive (as it seems to us) of a better expedient for the completion of such an end, than a general meeting of all the churches co-operating, through their elders or such other representation as they, in the exercise of their discretion, might think proper. Without detaining you longer upon this branch of our report, we now proceed to the hasty consideration of another very important Bible principle, hitherto too generally overlooked, as *we* apprehend.

It is a fact sufficiently notorious, that in almost all of our churches the liberality of some and the penuriousness of others, cause great

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inequality in the distribution of the burthens of preaching the gospel and other church obligations. It is very manifest that the real cause of such a state of things exists in the want of a better system of finance than any that has been practised amongst us, as far as we know or believe. But whatever may be the basis of this evil, it is absolutely certain that such inequality is alike repugnant to the eternal rules of right, and to the teachings of the sacred oracles.

We need not insult your understanding by an argument intended to prove that which is self-evident: but as the basis of what we have further to say upon this branch of our duty, permit us to quote the language of the great Apostle to the Gentiles, 2 Cor. viii. 12, 13, and 14. "For if their be first a willing mind, it is accepted according to that a man *hath*, and not according to that he *hath not*. For I mean not that other men be eased and you burthened; but by an *equality*, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want—*that there may be equality.*"

Our object in quoting this scripture, as you will doubtless perceive, is to settle two fundamental principles in the administration of the finances of the church, to wit:—1st. A man's contributions must have a just proportion to his means; and, 2d. The burthen must in this way be equalized amongst those who bear it. But the various degrees of cupidity and selfishness attaching to the various individuals composing a congregation or a number of congregations, almost necessarily create an endless conflict of opinion in the application of these rules, that can only be harmonized by the law of submission. Wisdom, prudence, expediency, and the dictates of common justice, all unite in saying, *submit yourselves to one another* in all matters of this kind. And so says the scripture, 1 Pet. v. 5.

In view of the foregoing points by us considered, together with many others that will naturally suggest themselves to all those who will be at the pains to reflect upon this subject, shall we now be permitted, as a finale to our labors on this branch of our duty, to submit the outline of a plan of co-operation, such as is, in our judgment, approved by the laws of expediency and altogether consonant with the constitution of the Christian church.

Let each congregation in a given district take the best measures for ascertaining the *actual* amount of means with which the Lord has favored her members; or, in the language of the Apostle, what each one hath. Let each congregation as aforesaid send to the annual meeting of the churches in such districts, a competent number of duly appointed messengers, according to some ratio of representation that may be agreed upon, charged, with a fair exhibit of the aggregate means of their respective churches. When they have thus brought together the entire means of the district, and by the necessary addition ascertained the sum total, let them determine how much they can reasonably raise under all the circumstances, from the entire sum, in order to the support of the gospel for a given term. Let them then make a *pro rata* apportionment of the sum so to be raised by all the churches, in the ratio of the means of each. Let the messengers return to their respective churches, and report the apportionment aforesaid, and then let each church make a *pro*

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rata apportionment of the sum by her to be raised, amongst her members, in the ratio of the *actual* means of each. When all this shall have been done, as a general result, the grand end contemplated in the apostolic teaching will have been fully attained. It will be seen that every church and every individual has given according to what he hath, and not according to what he hath not. The burthen has been equalized, not only among the churches, but also amongst the individuals of each church. And not only so, but the whole business having been transacted by themselves, through their own representatives, each individual would feel alike constrained by self-respect and the law of submission, to a cheerful and willing performance of the duty, and would thus have an assurance that his gift was accepted of the Lord.

10th. The scriptures (1 Cor. xvi. 1., and 2 Cor. ch. viii.) teach district, associated, and co-oporative effort.

11th. The same scriptures teach equality in our pecuniary sacrifices to the Lord; and in order to equalify, that a man shall give according as the Lord has prospered him in the good things of this world.

Upon the premises as above enumerated. we have based the plan of organization and co-operation, which we have ventured to submit.

In conclusion your committee would say, that we have now, as we think, travelled over the whole ground embraced in the subject committed to our charge, so far as we think it necessary at this time. We have not thought proper to stop by the way to anticipate and answer objections; not because we either expect or desire that the views herein presented will be passively received and approved by the brotherhood, without being subjected to the most rigid scrutiny, but because we think it due to those who may feel constrained to differ from us, that they be permitted to file their own complaint, in their own way; reserving to ourselves the right to maintain our views, so long as this can be done scripturally; as well as the privilege of surrendering when this cannot.

With an entire present confidence, however, that the doctrines contained in our report are fully sanctioned, both by the same scriptures and the laws of prudence and expediency; and under a deep and solemn conviction that the wants of the church imperiously demand such a general system of organization and co-operation as that herein defined, we respectfully submit the whole subject to the prayerful consideration of the brethren whom we have served in this matter, with a sincere desire, and prayer to God the Father of our Lord Jesus Christ, that his divine blessing may rest abundantly upon every well intended and well directed effort for the proclamation of the glorious cause and kingdom of the Messiah in the earth.

JOHN T. BROOKS, *Chairman.*

Before bringing our labors to a close, we think proper to submit a numerical recapitulation of most of the leading points discussed, and we think established, in our report:—

1. In things *merely expedient* a congregation may declare and execute their will: but she has no legislative authority in matters of faith or morals.

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2. The judicial and executive authority of the Messiah's kingdom on earth, is vested in the church by her constitution.

3. The same constitution that vests such authority in the church, *indicates* the organization necessary to its legitimate exercise.

4. The church is the *body* of Jesus Christ, and that body is a *unit*.

5. If the church is a unit, a single congregation is no more than a fraction of that unit, and stands related to it as a *part* of any one thing does to the whole of that thing. Therefore a single congregation bears the same relation that an individual member bears to the congregation of which he is a member.

6. If the church be the body of which the Lord Jesus Christ is head, it must be an organized body; and if it be a unit, its organization must be adapted to the unity of its nature.

7. Such an organization cannot be the *several* or *many* organizations of individual and independent congregations: for each, in the absence of the former, do rather tend to destroy the grand idea or principle of unity.

8. If the church is a unit, of which the several co-operate congregations are but parts, it follows that, in a sense, the church is both *joint* and *several*, and therefore it must be a *general* as well as *special* organization.

9. If the special organization consists of an association of individual members, analogy and expediency, as well as reason and revelation, unite in teaching that the general organization does, and must consist in an association of churches.

CAPITAL PUNISHMENT——*No. III.*

In looking over the manuscript of my correspondent I find the following confirmation of his reasonings against capital punishment having been permitted or allowed under the Patriarchal dispensation, or before the giving of the law in the year of the world 2513. As he seems to make much of the case of the slaughter of the Shechemites, and of an Egyptian, by Moses, we shall lay his remarks upon these before our readers:—

"In the postdiluvian age, when Simeon and Levi had come presumptuously upon the Shechemites, and had committed some of the most deliberate and treacherous murders on record, their father Jacob received a special command from the Lord to go up to Bethel, and there build an altar unto God. And he called his sons and said, 'Let us arise and go up to Bethel, and I will make thee an altar unto God.' And they went up; 'and the terror of God was upon those around them; and they did not pursue after the sons of Jacob.' Thus were they protected who fled to God's altar for safety. But how different under the Jewish law! In that law God has said, 'If a man come presumptuously upon his neighbor to slay him with guile, thou shalt take him from mine altar that he may die.' Again, in the postdiluvian age, and forty years before the Jewish law was given

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Moses killed an Egyptian and hid him in the sand; after which he fled to the land of Midian as a place of refuge or safety, where he remained until the Lord chose him as the lawgiver to Israel. But contrast with this the case of Joab, who was guilty of murder under the Jewish law. He could find no place of refuge or safety, though he had 'fled unto the tabernacle of the Lord and caught hold on the horns of the altar.' For God has said, 'Thou shalt take him from mine altar that he may die.' These few cases may serve to illustrate the difference of God's dealings towards the murderer in that age of the world, that was without law, compared with his dealings towards the murderer under the Jewish law. You have admitted one other essential difference, to which I will allude. While speaking of the Jewish law you say that 'punishment by death under it was somewhat extended beyond the single crime of murder.' Claiming only the right from Noah's law, as it is called, to punish with death for one single crime; while under the Jewish law punishment by death was the penalty for many offences. But I have shown that punishment by death, even for the single crime of murder, was not practised in any age prior to the Jewish law. It must, therefore, have been a practice which was peculiar to the twelve tribes, and as such it has been abolished according to your own admission; for you have acknowledged that the New Testament has abolished all that in the Old Testament which was 'peculiar to the twelve tribes.' It is clear, then, that no man can now be put to death by virtue of Moses' law. And I have shown that there was no law anterior to that one, from which to get the right. The practice is, therefore, wholly without divine authority, unless it has been enjoined by New Testament enactments. But this you will not claim; for you have admitted that 'it enacts no civil statute,' and that Christ came not 'to act the civil magistrate'—not to act 'the civil lawgiver;' yet you claim that the New Testament, although it enacts no civil statutes, does nevertheless recognize the practice as of divine authority among the civil governments of the earth. And in proof of this you have quoted from the New Testament a few passages, each of which I will notice."

The conclusions which he would infer from these premises are, as appears to me, on a careful analysis, the results of gratuitous assumptions. Because sentence against the infamous slaughter of the Shechemites was not immediately pronounced and executed, therefore capital punishment was not known or recognized in the patriarchal age! *This* is his logic. If, of the murders perpetrated in this community of States, not more than one in ten is punished with death, should any one thence conclude that in the statute books of these States, or amongst the people, there was neither written nor oral law inflicting capital punishment upon a murderer, what should we say of his skill as a logician or of his knowledge of the affairs of his country! This, however gross it may appear, is neither the only nor the most gratuitous assumption in the case before us.

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He represents "the sons of Jacob" as alike implicated in the affair, and alike employed in having recourse to the altar of God which their father erected at Bethel. But this is altogether an assumption. Simeon and Levi were the only two engaged in this affair, as appears not only from the reading, but more fully from the awful malediction pronounced upon them in the dying address of Jacob to his twelve sons, Gen. xlix. 5–7. There is too much declamation, and too little regard to the facts of the cases alleged in this indiscriminate war against capital punishment.

The case of Moses killing an Egyptian, as employed in this argument, is equally unfortunate and illogical. Moses, we learn from Stephen, (Acts vii. 24.) interposed between an Egyptian and a Hebrew brother. The Egyptian was in the act of injuring, if not of killing, the Hebrew. Moses, presuming that "his brother would have understood" that God had raised him up to avenge the wrongs of his people; and presuming also that the time was come for him to undertake their deliverance, began too soon, according to Stephen and the facts of the case, and killed one Egyptian.

This is a clear proof against the assumption of my correspondent. Moses, the meekest man in the world, presuming from the intelligence, faith, and piety of his parents, and no doubt from other sources, that God had raised him up for an avenger and deliverer, erred only in beginning too soon; but was right in judging that, according to the patriarchal institution, such monsters should be put to death, so smote an Egyptian tyrant that he immediately expired. Stephen is a much better reasoner on this case and a better authority than our sensitive correspondent.

Within the patriarchal age a still more striking proof remains yet to be noticed—that in the judgment of Moses and Aaron, as then inspired by God, certain crimes were to be punished by death. We are informed that Amalek attempted to destroy Israel while they were sojourning in the wilderness. He made a belligerent sally upon them. This people, having descended from Esau's grand-son Amalek, bore a deadly hatred to the house of Jacob, because of his having supplanted their father Esau. Moses, with hands uplifted to heaven, implored the divine aid in this affair. Supported on the right and left by Aaron and Hor in that attitude, Joshua, his captain, at his command, with a chosen band discomfited Amalek and his people *with the edge of the sword*. Then the Lord commanded Moses to write this for a memorial in a book, and to rehearse it in the ears of Joshua, that he would "utterly put out the remembrance of Amalek from under heaven." And, strange to tell, Moses then built an

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altar and called the name of it "*Jehovah Nissi—the Lord is my banner.*" And yet there was no capital punishment inflicted by the hand of man under the divine direction before the law was given!

When Moses held the rod of God over the Red Sea, and at his bidding the waters overwhelmed the pride and strength of Egypt, he executed vengeance as the minister of God—as much as in the case of Amalek. And yet there was no sheriff, no magistrate, no captain, no ruler, putting man to death with divine authority, from Adam to the giving of the law! Who, that is well read in the book of Genesis, can seriously believe it! Until, then, some new and brighter light arise upon it, we shall conclude that capital punishment was a divine institution from the days of Cain and Abel to the giving of the law. It is conceded, fully conceded, that it was enacted in the law of Moses, and practised with divine approbation from Moses to the Messiah.

This admission is universal. And what does it teach on this subject! Was it a peculiar type or symbol beginning and ending with the Jewish religion! Was it a positive or a moral enactment, a part of a ritual, a mere ceremonial, or was it an essential element in a wise, just, and benevolent jurisprudence! These are questions of primary importance; and, until properly considered and satisfactorily determined, no man can speak with any authority on the subject of capital punishment. Of all the crimes perpetrated by man, murder seems to be the only one which all tribes, nations, and ages of the world have agreed to punish with death. That divine vengeance will not suffer a murderer to live, is a universal oracle of God, as felt and expressed in all forms of government. It is only recently, in the frenzy of a latitudinarian innovation upon all that is esteemed sacred and established by the highest sanctions in the universe, that any one has mooted the question. Strange to tell, murderers themselves have been the prime movers in this course. Robespiere himself, another name for an incarnate demon, before he became regent of the Guillotine, wrote a treatise against capital punishment!!!

I only allege farther at present, that the fact of the extraordinary prominence of the punishment of murder by death, *in the only nation God ever assumed to govern as a King*, is a fact, a momentous fact, in this controversy, pregnant with reasons and arguments that I have never heard developed or seen rationally discussed in any controversy upon this subject. But of which we must, in the sequel, take some notice. A. C.

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ORRIN ABBOTT TO A. CAMPBELL.

AKRON, Erie county, N. Y., Feb. 27, 1847.

BROTHER CAMPBELL:

Dear Sir—THE narrow limits you have assigned will shut out most of the passages, and arguments, I sent you a year ago, and compel me to take a few only, and press them together like steam in an engine; or be benefited with your views on but a small part of what I designed. And for your convenience in referring to them I shall number them in sections.

No. 1. The Jewish church was founded upon the covenant of circumcision, and the law of Moses was given for its government; therefore, as each of those required infant church membership, *no man who held to either of them could be a Baptist.*

2. Now if I prove that the disciples held to either of them, I shall prove that they were not Baptist.

3. On the passage where the disciples inquired of Christ after his resurrection, "Lord, wilt thou at this time restore again the kingdom to Israel," you have said, "The eleven understood all the discourses of Christ—as referring to the continuation of the same worldly church." If so, they had never understood him to teach its abolition. And you also said on the same passage, "The eleven, with all their contemporaries, could not look to the consummation and abolition of that church state." So, according to your opinion, at that time they were not Baptists. If Christ had said that church was dead, and he would build a better, they heard it not, or else forgot; 'twas learned in ages later.

4. Neither did they change their creed at the day of Pentecost; for, after the death of Stephen, they "travelled as far as Phenice, Cyprus, and Antioch, preaching the word to none but unto the Jews only."

5. When Peter preached to Cornelius "they that were of the circumcision contended with him" because he *eat* with "men uncircumcised;" and down to that time he had kept the law so strictly that he said, in his vision, "Nothing common or unclean hath at any time entered into my mouth." And when bidden to eat what the law forbid, he cried out, "Not so, Lord;" and *three times* he disobeyed the voice from heaven rather than to transgress the law of Moses.

6. The men "from Judea" who "taught the brethren" of the Gentiles, and said, "Except ye be circumcised after the manner of Moses, ye cannot be saved," belonged to the Christian church; for they "believed." It is also evident from the influence they exerted

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in the church at Antioch against Paul and Barnabas, and from the apostolic letter which says concerning them, "Which went out from us," and "to whom we gave no such commandment;" implying that they went from the apostles, elders, and brethren at Jerusalem. The "no small dissension and disputation" between Paul and Barnabas and those men was not about continuing circumcision among the Christian Jews, for on that they were agreed; but about circumcising the converted Gentiles.

7. The church at Antioch finding it too hard a matter for them, "determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question."

8. Paul had *strong fears* that the question would be decided against him; for he says, "I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain."

9. When the apostles and elders came together for to consider of this matter, *some* were in favor of circumcising the Gentile disciples, but others were not; for there was "much disputing." Those who thought "that it was needful to circumcise them, and to command them to keep the law of Moses," were so *numerous* that Peter's whole speech was made to them in the following general language: "Men and brethren, why tempt ye God to put a yoke upon the neck of the disciples!"

10. Although the council came to the conclusion that the "yoke" should not be put upon the Gentiles, yet they adhered firmly to it themselves.

11. And their *incurable attachment to the law* is again shown at Paul's last visit to Jerusalem. There it appears, 1st. That *all* believing Jews were "*zealous of the law;*" not a few only, but *all;* whether they were babes in Christ, or teachers in the church, for James and the elders said to Paul, "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law." 2d. A report had been put into circulation that Paul taught the Jews among the Gentiles not to "circumcise their children, neither to walk after the customs." 3d. James and the elders advised him to do what would convince his brethren that the report was false: "We have four men," said they, "which have a vow on them; them take and purify thyself with them—and all may know that the things whereof they were informed concerning that are nothing." 4th. *Paul followed their advice:* "Then Paul took

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the men, and purifying himself with them, entered into the temple." 5th. "*There was a difference between the practices of the Jewish and the Gentile Christians—one keeping circumcision and the law, but the other not;* "touching the Gentiles which believe," said they, "we have written and concluded that they observe no such thing."

12. If the Jewish Christians *had quit* circumcising their children, *none* of the council would have urged the forsaken rite upon the Gentiles; the men "from Judea," who held *no circumcision no salvation,* would not have joined with them; and the brethren at Jerusalem would not have been *displeased* when they heard that Paul taught the Jews among the Gentiles not to circumcise theirs.

13. Peter's zeal for the law, in his vision, and the chiding the others gave him for *eating* with "men uncircumcised" show their *abiding* faith in the law. And as those men who held that the Gentiles must be circumcised, and keep the law; or could not be saved, *had joined with the Christians,* it shows that the disciples held no creed that was *hostile* to the law, to the Jewish church, or to circumcision. And as *some* pious men in the council thought it necessary "to put a yoke upon the neck of the disciples," it shows that they held the law to be *in force;* for if they had believed that God had taken it from their own necks, they would not have wished to put it upon the necks of others. And their *excessive* attachment to the law was also shown at Antioch when Peter eat with the Gentiles until "certain came from James;" but when they were come he withdrew, and separated himself, fearing them which were of the circumcision. "And the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation." Paul only remained firm, and *dared to continue to eat* with the Gentile Christians. If you wish any stronger proof of their continued fidelity to Moses, remember the testimony of James and the elders—"They are all zealous of the law."

14. If they were "zealous of the law," they were zealous of the church for whose government the law was given. 'Tis plain you see, as A, B, C, that those who held to Moses were all agreed their infant seed should be as he disposes. Let even a strong Baptist become zealous of the law, and Moses would soon make his baptist notions fly away like the clouds.

15 As the Jewish church required infants to be church members, if the disciples rejected them, *that single act* proclaimed to the world that they had renounced that church and formed another.

16. If they had renounced that church, they had renounced both

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circumcision and the law; as the former was its foundation, and the latter its governing code.

17. No Jew could reject infants without first rejecting that church with its initiating ordinance and law.

18. It is no matter, in this argument, whether their views of the law were right or wrong; we are not searching to know what they should have held, but what they did hold, and practise. Their *error* in the law proves their faith in the church; for if they had been Baptists they could not have been "zealous of the law."

19. As circumcision and the law carried infant church membership wherever they went, the using of them would *subvert* a Baptist church; therefore, none of those who urged them upon the Gentiles could be Baptists. Why, then, was Paul afraid the apostolic council would decide against him?

> As soon would astronomers fear
> The sun from his station would fly,
> As Paul, in a question so clear,
> Would dread their decision to try.

20. Why did some of the apostles, or elders, urge that law, and rite, upon the Gentiles? *As soon as those touched them they would cease to be Baptists.*

21. Why was the only apostolic council on record called on so *plain* a question? It was like raising an army to remove a molehill. Let no man say, of that assembled house, 'A mountain labor'd and brought forth a mouse.' But if the Abrahamic church was continued, and the Jewish Christians continued to circumcise their children, then the question, Shall the Gentile disciples also be circumcised, was worthy of the "disputation" at Antioch, and of the grave deliberation it received at Jerusalem. This view gives a good reason for those transactions; but if you will shew, *on Baptist ground*, that they acted like sane men, I will prove that it would be rational to load a hundred pieces of artillery to kill a fly.

22. If the Jewish Christians held to the law, they held to infant baptism; or to having children in the church without baptism; for the law required them to be in the church.

23. If the Jewish Christian infants were sealed members of the church by circumcision, the Gentile Christian infants should be by baptism; or the church would receive one, and reject the other. When you can smooth down the rough Andes, like the valley of the Mississippi, then may you reconcile the preceding transactions with the *Baptist doctrine*.

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This is the way it looks to me,
But if a better way you see,
Where truth shines like a candle;
Help me from error's shades of night,
For who shall better give me light
Than Alexander Campbell.

With high respect, ORRIN ABBOTT.

P. S. Absence from home has caused a delay in this communication. I am much pleased with your fair and generous proposition to discuss the subject in writing, and then publish but one letter at a time in your periodical; so that you will have no advantage of me by successively appending your replies to my letters.

A. CAMPBELL TO ORRIN ABBOTT—*No. I.*

BROTHER ABBOTT:

My dear Sir—RATHER occupy four pages in your next than so abbreviate any argument or topic as to diminish its force or obscure its evidence. Your present communication contains but one argument for *infant* baptism; and, if it be a sound one, it is enough. The whole argument, fully expressed, is this:—The *Jewish* church was *founded* upon the covenant of circumcision, and was *governed* by the law of Moses; therefore, no man who holds either circumcision or the law of Moses, can be a Baptist. But this is not a rational or logical conclusion from your premises: for neither the word *baptist* nor the idea is in the premises; and that which is not in the premises never can be in the conclusion. This, then, is a full answer to your only argument. Here I might lay down my pen, and wait for your next argument: for I have nothing to do with your proof, as it has nothing to do with your premises. Still, as I have nothing farther to employ my attention, I will, for the sake of developing the subject somewhat, request your attention to a few interrogatories and suggestions on your mode of reasoning on this subject. Have you, my dear sir, proved that the Jewish church was founded upon the covenant of circumcision! Have you proved that the law of Moses recognized infant subjects! Have you proved that the Christian church is identical with the Jewish nation—that it is founded upon the covenant of circumcision! or have you proved that Christ's church is to be governed by the law of Moses! Now to assume all these fundamental positions, you must perceive is to place the foundation of your church wholly upon the sand. 1. You assume that the Jewish church was founded on the covenant of cir-

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cumcision. 2. That the law of Moses governed that church. 3. That the Christian church is *founded* upon the covenant of circumcision! 4. That the Christian church is *governed* by the law of Moses. 5. Hence you assume that the Jewish and Christian church are in constitution, law, and membership, identical. 6. And that the law of Moses had under its direction infant subjects. Concede to me only the half or the one third of these assumptions, and I can prove that we ought to have kings, priests, and prophets among us, and that the church on earth and that in heaven are identically the same!

But allow me to suggest to you the utter impossibility of proving these assumptions. 1. The covenant of circumcision antedates the Jewish church and its law four hundred and six years. Circumcision was enacted by God to Abraham in the year of the world 2107. The law of Moses was published in the year of the world 2513; so that the foundation of the Jewish Christian church was laid 406 years before there was any Jewish church, and there was a church 406 years without any law to govern it; neither of which can be entertained. 2. No inspired man has said, indeed could say, that the Jewish church was founded on the covenant of circumcision. 3. Because there are but two covenants, called the *Old* and the *New*, on which religious communities have been erected. 4. The covenant of circumcision is not one of these, and therefore is never called the *Old* Covenant; nor is the law at Horeb ever called the New Covenant. 5. *The old or Jewish community was constituted on the Old Covenant—the new or Christian community is constituted upon the New Covenant.* 6. The covenant of circumcision had no *Mediator;* but the Old Covenant and the New have each its own Mediator; for *God never erected a constitutional community on earth without a Mediator.* 7. No formal visible community met any where on earth having laws, ordinances, or worship, during the four hundred years intervening between the covenant of circumcision and the national covenant at Mount Horeb. 8. Paul (Gal. iv.) contrasts the covenant of the Jewish church with the covenant of the Christian church in the allegory of Hagar, Sarah, Ishmael, and Isaac; and, after comparing them in all their prominent points, affirms that the *Christian church is not founded upon the same covenant with the Jewish church*—that the privileges of the Christian constitution are as far superior to the Jewish as Sarah to Hagar, as liberty to slavery, as riches to poverty, as heaven to earth, as eternity to time.

9. Again, the foundation you lay is too broad as well as too shallow; for if the covenant of circumcision had been the foundation of

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the Jewish church, then were the Hagarens or Ishmaelites and the Edomites members of it; for they, too, with the Damascenes and other servants of Abraham, were circumcised according to the covenant of your *Jewish* church—a *name*, by the way, that first arose in the family of *Judah* in the times of the Kings that descended from that tribe. 10. From Abraham to Moses there were no public altar, no public worship, no regular ministry. Now a church without an altar, a public worship, and a regular ministry, is an anomaly in all reason and revelation. 11. But if the Jewish and Christian church are identically one continuous church, then regeneration is not necessary to membership in it. Generation was all-sufficient to fill the Jewish church with constitutional members. This, my dear sir, has always been a thorn in the pillow of all your brethren in the Patriarchal, Jewish Christian, and Christian church, commensurate with its foundation, blood, and its bloody rites. Flesh, and not spirit, blood and not grace, replenished a Jewish Christian church with liege and acceptable members. 12. But John the Baptist intimated a new church, a new kingdom, and Jesus himself founded it upon Peter's confession concerning himself. He proposed building a new church. "I WILL BUILD MY CHURCH *upon this rock*," and not upon *saint* Peter, nor saint Abraham, nor upon the amputation or *circumcision of the flesh* of the foreskin. Hence the new doctrine, "Unless you are born again"—"born of water and of the Spirit," you cannot enter into the Christian church, or the house that Christ built.

The house that Moses built was for men once born, and born of the flesh only; while the house that the Messiah built was for men born of the Spirit. To such only he gave power to become the sons of God. But the house that the Pope built has three stories—the baby story, the adult story, and the purgatorial story. I will not commission any other than these twelve Apostles against your assumption, until you have reconciled them to your theory, or, what is the same thing in effect, reconciled your theory to them.

But I shall suppose that your first argument was intended to mean—the Jewish church was founded on the covenant of circumcision, and was governed by the law of Moses; therefore, as the covenant of circumcision and the law of Moses required infant membership, so does the Christian church. This is the best form in which you could have served it up. But then one of your premises is suppressed, and there the error appears to be concealed. A conclusion drawn from but one premise must, to be conclusive, have the other premise allowed or admitted on the part of him to whom

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it is addressed. But the contrary is the case here. You assume that the Christian and the Jewish are one and the same church; or, what is the same thing, that they are both founded on the covenant of circumcision, and under the same law of Moses as a rule of life. But have you proved this! This form of an argument, though more plausible, is in fact no better, no more solid, or veritable, than the form you have used. But as you seem to array your forces as though this had been the form you had chosen, I will glance at them contemplated in this attitude.

You bring up the Jewish prejudice for circumcision and the law, expressed in their refusal to recognize the right of membership or citizenship in any baptized Gentile, unless circumcised, and array a number of strong cases indicative of that strong prejudice; all of which we thank you for, because we often use them to illustrate and even to prove that the Christian church and the Jewish are different institutions. The former was a *national, typical, worldly* institution, founded upon the *flesh* of the Messiah, *because that* FLESH *was in it;* whereas the Christian church is neither *national; typical*, nor *worldly*, because *it has the* SPIRIT *of the Messiah in it*, and not his flesh; and, therefore, a spiritual birth is the door into it; whereas a fleshly birth was the door into the national, typical, and worldly church of Moses and the old covenant.

Ponder, my dear sir, on this paragraph; for there are many volumes in it of mighty truth. Your array of vulgar prejudices on the part of Jewish converts in the age of the Apostles, in which they themselves fully participated, show that *the mystery hid from ages and generations* was not, for a long time after Pentecost, opened to them. Paul, the *Apostle to the Gentiles*, in this respect was a host against them all. He, more than Peter, who opened the gospel on Pentecost and to the Gentiles, understood, discussed, and settled this matter. Still, they all acquiesced at last with him, and rejoiced that to the Gentiles God had granted repentance unto life by a new covenant, established on better promises than the Jewish, and administered by a better Mediator than Moses.

Now let me dispose of all your proof by the statement of a few facts, which I know in your Christian candor and magnanimity you will admit. I will only preface them by one admitted fact, viz.—that *laws of naturalization, under all constitutional governments, are of necessity uniform*. The Frenchman, the German, the Englishman, under our constitutional government, are alike subjected, because equally *foreign* and *alien*, to the same laws of naturalization.

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In your candor please reflect upon and answer these questions:—1. Does not the repudiation of the plea of the bigoted Judaizers in behalf of circumcision on the part of all the Apostles and churches at the Jerusalem conference, forever repudiate the assumption that the Christian church is founded on the covenant of circumcision? 2. Can you name any man, of any blood, family, or nation, who, by virtue of the covenant or rite of circumcision, was by the Apostles admitted into Christ's kingdom? 3. Were not the *circumcised Jews, without one exception, baptized in order to admission into Christ's church!* 4. Was not a *confession* and a baptism even in all cases essential to admission into the Christian church? 5. Can you name any one that was received into the Christian church during the age of Apostles, on saying that he had Abraham, or a pious Jew, or a saint for a progenitor? 6. Was not Jesus the Messiah both circumcised and baptized? 7. Were not the three thousand first fruits of Jerusalem all circumcised and baptized? 8. Were not all the converts at Ceserea Philippi, in the first Gentile accession, baptized without circumcision? 9. Had any of the members of the great convention at Jerusalem thought that baptism and circumcision were seals or signs of the same covenant, could they not have drawn from it an argument against those at Antioch and Jerusalem, who desired to have the baptized Gentiles circumcised? 10. Did not the Apostles exonerate the Gentiles from any necessity to submit either to the law of Moses or circumcision as any part of the constitution or law of Christ's kingdom? 11. And last, though not least, did not the Christian Jews continue to circumcise their children on the eighth day? This last fact proves beyond a doubt that circumcision was a NATIONAL and never an ECCLESIASTICAL institution, and that no primitive Christian so much as thought that baptism came in the room of it. A word to the wise is sufficient. I will no farther, for the present, crowd you with facts and questions. Expecting a second argument better than the first, I remain your brother in the catholic hope of a citizen of the kingdom of heaven,

A. CAMPBELL.

SUNDAY SCHOOL UNION.

PITTSFIELD, Pike County, Illinois, November 7, 1845.

Rev. ALEXR. CAMPBELL:

Respected Sir—ALLOW me to intrude briefly upon your notice. I have no special claims upon your attention; but the subject of this note is of a somewhat public nature, and one in which the spiritual

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interests of many of our children and youth are involved—a matter about which I am sure you do not feel indifferent. Hence I take the liberty of calling your attention to it.

I am laboring under a commission from the American Sunday School Union, with instructions to endeavor to establish a Sunday School in every neighborhood in the State of Illinois where there is a population. You are not ignorant, I presume, of the grand principle of that Society—to take the *Bible* as the text-book, and *from it* to teach and inculcate *only* what is *common* to all Protestant evangelical denominations, leaving what is *peculiar* to be taught by the denominations themselves.

The *Committee of Publication* is composed of five different denominations—Baptists, Methodists, Presbyterians, Episcopalians, and German Reformed. No book is published without the sanction of *every number* of that committee. This is a guarantee that nothing merely *sectarian* can be issued from their press.

In the field of Bible truth there are *vast commons* in which all denominations may labor together and promote the common good, without giving to any one any *relative* advantage. This is the ground that is cultivated by the American Sunday School Union. By their efforts here gospel truth is conveyed to the minds and hearts of thousands of children and parents in the sparse settlements of the West, who would never receive it by any merely *denominational* effort.

While pursuing my labors I have very often heard it said that, although *other* denominations may generally unite in this enterprize, those who entertain the views of Bible truth as taught by yourself, will not co-operate.

Now, although I find this general assertion far from the truth—many *do* cheerfully unite in sustaining neighborhood schools—yet it is far from being groundless. Many refuse to unite under the apprehension that it will be consistent with fidelity, to the system of truth and church polity as taught by yourself, and embraced by them.

But, from a knowledge of your character ever since your controversy some years ago with Bishop Purcell, which I had the pleasure of hearing—from your preaching which I heard in Cincinnati at that time—together with some personal interviews with yourself, and especially from your exhortations to charity, Christian fellowship, and union, which I have heard from time to time, I have ventured to assure our friends that they had misapprehended you in regard to this subject.

Now, respected sir, the object of this note is to inquire of you whether I have *erred* in my opinion of your liberality in regard to this matter; or, shall I still give such assurances, and thereby secure the co-operation of your friends, and the instruction of their children in our Sunday Schools?

A few lines in reply to this note, I think might subserve a most important interest, and would, moreover, greatly oblige your sincere friend and humble servant,

A. W. COREY.

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REPLY TO ELDER A. W. COREY.

ELDER A. W. COREY:

My dear Sir—Your letter addressed to me while in Illinois, November 7, 1845, I duly received and proceeded forthwith to answer it; but by some means your address at that time escaped my recollections, and so the matter was for the time indefinitely postponed. I am glad you have again called my attention to the subject because of its importance to the whole community, religious and political. In the absence of a practical and actually existing scheme of universal education, adapted to the genius of human nature in all its intellectual and moral characteristics, the Sunday School system is one of transcendant importance, having claims upon every friend of God and man in the whole community. Every human being has an abiding and paramount interest in the religious and moral character of the society in which he lives. His person, his character, his property, his life, are in the hands of his neighbors. They all essentially depend upon the morality and virtue of those around him. I therefore argue from, and I address myself to, the selfishness of man in enforcing the claims of the Sunday School system, as, in the present order and state of society, of great—indeed, of indispensable importance. Next to the Bible Society, the Sunday School institution stands pre-eminently deserving the attention and co-operation of all good men; for without the people can read the Bible, of what use is the multiplication and diffusion of the Divine Volume! I never had but one objection to the *administration* of the system—never one to the system itself. That objection was simply to the sectarian abuse whenever any bias was given either in the Sunday School itself or in the tracts or little volumes presented as premiums, by which it seems to me that there was an unfair advantage taken in making an institution peculiarly catholic, sectarian, and partial.

To prevent this is, perhaps, scarcely possible in all cases: for even our common version of the sacred scriptures is itself *sectarian*, and I presume no less so than the Sunday School system in the hands of the Sunday School Union. To prevent this our Sunday Schools in some places give no other premiums than the Scriptures themselves; and lest I myself should be thought sectarian, I have given the common version of the Scriptures rather than the new version, which, on but one occasion, I presented to our Sunday School at Bethany. This, indeed, looks like running past Jerusalem, to get

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out of Babylon. Still extremes beget extremes, and the actual evils done sometimes subject our good works to be evil spoken of.

The Sunday School Union is a good deal after the spirit of the Evangelical Alliance, and may have, as well as the Bible Society, contributed its mite to its recent organization. I hail all these as good *omens*, but only as omens portentous of good to the world.

Our brethren, as the burned child dreads the fire, dread sectarianism. But this is, I doubt not, carried too far—especially when it prevents them from co-operating in teaching, or in sending their children to teach, or to be taught, in Sunday Schools. I doubt not that our brethren in all places will see it a duty they owe to themselves, to the church, and to the world, either to have in every church a Sunday School of their own, or to unite with the Sunday School Union in their truly benevolent and and catholic institution. Indeed, in a majority of cases they can both do, and enjoy more good in uniting their efforts with the Union Schools, than in getting up schools of their own. I hold it to be rather cowardice than faith to keep away from Sunday School co-operation. What have *we* to fear? If other denominations fear, let them fear; we are not afraid of their influence, if they are not afraid of ours. And still less can we fear a union with Protestant Christianity in any scheme that has the Bible for *subject* or for *object*. Our greatest error, Protestants themselves being judges, is, that we are too Protestant in our aversions to the doctrines and commandments of men.

My dear sir, I wish you all success in your Sunday School operations, and do hope that our brethren will bid you God speed in this great and good cause. I shall be glad to see you at Bethany at any time you can favor us with a visit.

Yours, truly and benevolently, in the good cause of man's redemption from ignorance, whether voluntary or involuntary,

A. CAMPBELL.

EVERY CITY CHURCH OUGHT TO HAVE ITS SUNDAY SCHOOL.

In pursuance of the subject before us, introduced by brother Corey, I add the following communication from a very estimable and much beloved brother. It touches upon other topics besides the Sunday School efforts; but they are necessary to the development of the system in its direct and reflex influences upon the church in Nashville. It was with peculiar pleasure that, on my last and former visits to Nashville, I witnessed the good order, growing intelligence, and exemplary deportment of the colored brethren in that commu-

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nity. I saw in the assembly more of the colored brethren with hymn books in their hands during the praises of the church than I often see in large congregations of the white brotherhood. There is much more attention paid to the moral and spiritual culture of the colored brethren by the Christian masters in Nashville, than I have seen elsewhere; and yet I do not think they have at all attained to perfection in the discharge of their duty. Few Christiam masters at the South are yet duly penetrated with their fearful responsibilities to God and man, growing out of this relation. While I have shown that no man is to be cast out of the Christian church because he is a *master*, I have no doubt that many should be cast out of it, because they are *unfeeling*, *unfaithful*, *unjust*, *unchristian* masters. I have been written to, and spoken to, and earnestly solicited, time after time, by Christian masters, to write some essays on the subject of the best ways and means for them to Christianize and save their households. I have resolved to commence the work in this volume, but must first dispose of some two or three subjects on hand. Christian masters are generally great delinquents in their duties to their servants and to their children. Some from ignorance, others from indifference, and more from avarice, are just about as kind to their other live stock as to their live stock of children and slaves. Every thing about them is outwardly fat and well-favored but the souls of their households. They are seven times leaner and more ill-favored than the shapeless, bloodless, starving, lean kine that Pharaoh saw emerging from the Nile.

The church of Nashville has its Sunday school for the African brotherhood and their friends. This is indispensable to the edification, sanctification, and beatification of that portion of humanity. Christian churches, to be worthy of that name, must do more than feed and clothe their servants, else the Lord will spew them out of his mouth. They must spend time, and money, and labor, and give their prayers, their tears, and their Christian example to save them whose eternal destiny God has in a great measure committed to them. I am truly delighted to see that the Christian Intelligencer in Virginia has commenced, in its last number, a series of essays on this subject.—But we dismiss the subject to lay before our readers the following communication:—

NASHVILLE, Tenn., Feb. 15, 1847.

ELDER A. CAMPBELL:

My dear brother—I have just returned from Hopkinsville, Ky., where for ten days past I have been engaged in the proclamation of the gospel. Our meeting was crowned with a blissful result. The

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brethren were comforted and encouraged, and twenty-two were added to the Lord. At our last meeting at Salem, Ky. we had four accessions to the good cause. Since I last wrote you, there have also been fifteen additions to the congregation in this place. Of the above, four were from our Methodist friends, of good standihg in that popular denomination. On yesterday we had an accession at Oihiadelphia, from the Baptists.

The congregation in this city seems to be advancing to a higher state of perfection and usefulness. Almost every day in the week has its meeting, suited to the convenience of the several departments of the church, and all tending to the development, growth, and perfection of the gifts in the body. These meetings are either Bible classes, or for miscellaneous investigation, or prayer and exhortaiton. They are generally well attended.

The meetings for Lord's day, both for preaching and the observance of the worship and ordinances of the Lord's house, are now very well attended. Our Sunday School, under the management of its energetic and judicious superintendent, seems to be growing in efficiency and usefulness, and is accomplishing much by enlightening and elevating the youthful mind, and the training of our children in the great principles Christian virtue and piety. Perhaps, considering the principle on which our Sunday School is founded, the end and object which it keeps steadily in view, the general character of the lessons it inculcates and its manner of teaching them, there are few schools in the United States which can compare with it. We have now a school for our colored population, which embraces scholars from five years old to fifty, and which is certainly effecting much for that unfortunate part of American population. I should not forget to mention that as the church consists of some five hundred members, who are scattered over the city, that it has been deemed advisable to appoint brethren and sisters in each ward, whose duty it is to visit once every week, every member of the church in their several wards, and report their temporal and spiritual condition upon every Lord's day. We may thus have a full report every week, so that no one suffers in our midst. This arrangement works admirably, and is producing fruit which will remain in the day of the Lord Jesus.

The greater part of my labors have been spent in this city during the past year. I am about removing to the city, where I shall be, the Lord willing, constantly engaged in teaching the Christian religion and preaching the gospel for the coming year. The church, by a commendable liberality, have separated me from all cares save those of our holy warfare; and I am able to enter upon their service disentangled from the affairs of the world.

Can we promise ourselves a visit from brother Campbell during the present year! Such a visit would be hailed with joy by many who were enemies, when, years ago, under mighty opposition, you scattered broadcast the seeds of reformation, which have since ripened in such goodly fruit. Many an old friend and brother who met you then have gone to their reward; but some still remain, who would rejoice to see you once more in the flesh ere they go hence.

The Lord bless you, and still cause your arduous labors to abound

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to the spread of truth and the edification of the holy brotherhood throughout the earth!

With profound admiration for your superior attainments, and gratitude to God for your arduous labors and many sacrifices in the cause of Christianity, permit me to subscribe myself your brother and fellow-servant in the kingdom of Christ,

J. B. FERGUSON.

THE MOTHER A GUARDIAN ANGEL.

THE following touching remarks are from an Italian work:—

"A mother teaching her child to pray, is an object at once the most sublime and tender that the imagination can conceive.—Elevated above earthly things, she seems like one of those guardian angels, the companions of our earthly pilgrimage, through whose ministration we are incited to good, and restrained from evil. The image of the mother becomes associated in his infant mind with the invocation she taught him to his 'Father who is in heaven.' When the seductions of the world assail his youthful mind, that well remembered prayer to his 'Father who is in heaven,' will strengthen him to resist evil. When in riper years he mingles with mankind, and encounters fraud under the mask of honesty; when he sees confiding goodness betrayed, generosity ridiculed as weakness, unbridled hatred, and the coldness of interested friendship, he may, indeed, be tempted to despise his fellow-men; but he will remember his 'Father who is in heaven.'

"Should he, on the contrary, abandon himself to the world, and allow the seeds of self-love to spring up and flourish in his heart, he will, notwithstanding, sometimes hear a warning voice in the depths of his soul, severely tender as those maternal lips which instructed him to pray to his 'Father who is in heaven.' But when the trials of life are over, and he may be extended on the bed of death, with no other consolation than the peace of an approving conscience, he will recall the scenes of his infancy, the image of his mother, and with tranquil confidence will resign his soul to his 'Father who is in heaven.' "

OREGON.

THE actual distance to be sailed from New York to the mouth of the Columbia river, by way of Cape Horn, is estimated at 15,000 miles. The distance from New York, by land, is about 3,700 miles. A ship canal cut through the Isthmus of Panama, about 37 miles, would reduce the distance to be sailed about 8,000 miles, or more than half.

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TRACTS FOR THE PEOPLE.—*No. XVII.*

BAPTISM—No. IX.

SUBJECTS OF BAPTISM---No. III.

THE doctrine of the Bible on any particular subject of inquiry can be clearly and satisfactorily ascertained only by a full induction of all that is found in it upon that subject. When the induction is perfect and complete, and fully comprehended on any one point, we never can have any more divine light upon that subject. This is our method of learning and of teaching what the Holy Spirit has taught on any given question.

Who may, with divine approbation, be baptized; or, as usually expressed, who are the proper subjects of Christian baptism, is the question now under consideration. It having been universally admitted that baptism is an ordinance of the New Testament, or an ordinance of Jesus Christ, our inquiry upon the action, subject, or design of Christian baptism must be confined to an induction of whatever is said on any of these topics by the writers of that volume. So far we have pursued this method. Nothing that was written before or after the apostolic age can be rationally admitted as evidence in this case.

In the preceding tract we not only examined the commission given to the Apostles, which instituted and ordained Christian baptism, but also adduced and examined every case of baptism reported in the Acts of Apostles, from the giving of the commission to the end of that treatise, a period of some thirty years. The book, indeed, furnishes only some nine cases in all, but they are of a peculiarly striking, impressive, and circumstantial character, and include under them several thousand persons. The first of these occurs in Jerusalem, and embraces the three thousand Pentecostian converts. The subjects of that baptism are represented as *believers*—as persons who had previously "gladly previously received the word," and were then baptized. Not one was baptized that had not gladly received the gospel that Peter preached.

The city of Samaria is next on record. When the citizens of Samaria heard and believed Philip "preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women." The word *children* is not added, because there were none such baptized. The particularity of detail which mentioned "men and women" would doubtless have mentioned infants if there had been any such baptized.

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The Ethiopian nobleman is the third case. That he professed faith is just as clearly stated as that he was baptized; or as that after baptism "he went on his way rejoicing."

Saul of Tarsus, afterwards Paul the Apostle, is the fourth case. Then come the Gentiles at Cesarea Philippi, and Peter's success among them as the fifth case. The whole audience believed, received the Holy Spirit, and were baptized. Down to this time we have the prominent details of almost seven years from the ascension, and the addition of not less than ten thousand persons to the original one hundred and twenty, and not one infant or child as yet named or alluded to as having been baptized.

Then we have the *household* of Lydia and that of the Philippian Jailor, in neither of which is there any evidence that there was any departure from the preceding usage. Such are the sixth and seventh cases on record. Then have we the case of the Corinthians and that of the Ephesians; in both of which we are expressly informed that they "*heard, believed, and were baptized.*" So that in the Four Gospels and in the Acts of Apostles, reaching down to the year of our Lord 63, in which we have the accounts of many myriads of converts, comprising Jews, Samaritans, and Gentiles, we have no example of the baptism of any other than believing and professing persons. May we not, then, say with the utmost assurance, that, so far as all sacred history deposes, there is not any evidence whatever that a single infant or non-professing person had been admitted to baptism during the lives of the Apostles!

What now remains of biblical authoritative evidence, except the Apostles' Epistles! To these, then, we must next turn our attention. We shall take them up in the order in which they usually stand in the received version. In examining them we may expect to find sundry allusions to Christian baptism, and from these doubtless we may infer some things corroborative of the historical evidence now before us.

In the sixth chapter of the Epistle to the Romans we find a very lucid reference to baptism, indicative of the character of its subjects. The Apostle affirms that "so many of us as have been baptized into Jesus Christ have been baptized into his death; therefore, we are buried with him by baptism into death—that like as Christ was raised from the dead by the glory of his Father, even so we also should walk in newness of life!" Can this apply to infants! Have they been baptized into Christ's death, and risen with him to walk in a new life! This putting off of the old man, and putting on the new, is not the work of infantile minds, but of those whose senses

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are exercised to discern both good and evil. Had the Romans been accustomed to have their infants baptized, could Paul have thus written to them!

There are more frequent allusions to baptism in the first letter to the Corinthians than in any other epistle. In Acts xviii. we have learned who were first baptized in Corinth—men and women only. We shall now inquire whether in his letters to them Paul indicates that any other than men and women, or persons of age and reflection, had at the date of this epistle been baptized. 1 Cor. i. 13., he asks the question, "Were you baptized into the name of Paul!" Could any persons baptized in infancy answer such a question! Could they say either *in* or *into* what name, *by whom* or *for what* they had been baptized! This alone intimates that the primitive subjects of baptism could remember and reflect upon the design of their baptism, as well as the time of it.

In the same connexion he adds, "I thank God that I baptized none of you but Crispus and Gaius. I baptized also the *household* of Stephanas, and I know not whether I baptized any other: for Christ sent me not to baptize, but to preach the gospel." Unless, then, there should be found some infants in the household of Stephanas, there is none in this passage. But the Apostle relieves us from all dubiety on that subject, by informing us of the character of this household, chap. xvi. 15. "You know," says he, "the family of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints." They were not infants, but they were the first converts in Achaia, and they were remarkable for their devotion to the service of the saints.

The other allusions to baptism in this epistle are rather figurative than literal references to the subject. Ch. x. 1. 'All our fathers were baptized into Moses, in the cloud and sea; and they all eat the mystic manna and drank the mystic rock.' And again, chap. xii. 13. "For by one Spirit we are baptized into one body, whether Jews or Greeks, and we all have drunk of the one Spirit"—"Else what shall they do who are baptized for the dead!" Why are they baptized for the dead, or in the hope of the resurrection of the dead! These all are indicative of thought, faith, feeling, emotion, and hope, on the part of the baptized. As yet there is not found a single intimation, allusion, or hint to infant baptism.

In the letter to the Galatians we have another reference to baptism. It is found, chap. iii. 27. "As many of you as have been baptized into Christ have put on Christ." This passage is very similar to that quoted from Romans. It is, indeed, more definitive of the

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character of those baptized. They had, without a single exception, been professors of the faith. Of all the baptized of all the churches in the province of Galatia, Paul affirms there was not one that had not by a profession of faith put on Christ. Could any one say this of all the baptized in any Pedobaptist church in the world! We, however, with Paul, can say that all the baptized in our church in the United States have put on Christ—have confessed and assumed him as their Saviour and their Guide.

We have not yet done with Paul's epistles. To the Ephesians he says, (chap. iv.) "There is one Lord, one faith, *one baptism.*" There are not, then, infant baptism and adult baptism; for these are certainly two baptisms, and not one. Sprinkling and pouring are not one immersion, neither are immersion and sprinkling one pouring: no more are infant and adult baptism one baptism. A baptism for sins pardoned, and a baptism for sins to be pardoned, or for no pardon of sins at all, past, present, or future, cannot be regarded as one and the same baptism. In one baptism there must be a unity as respects *subject, action, and design.*

To the Colossians (chap. ii. 12.) Paul speaks of baptism as to the Romans. Of them he says they were "buried with Christ in baptism, in which they were also risen with him *through the faith* of the operation" (or work) "of God, who hath raised him from the dead." So far, and no farther, deposeth Paul in his epistles. We know not another passage in all his writings that has any allusion whatever to the subjects of baptism not now laid before our readers. So far, then, there is but one voice in all the writings of Paul and Luke, as well as the other Evangelists, upon the proper subjects of baptism. As to John's baptism, its very name precludes the supposition that any but persons of knowledge and faith could be subjects of it. It is called "*the baptism of repentance;*" of course infants are positively excluded. They need not to repent, nor are they capable of repentance. They are not more incapable of repentance than they are of sins to be repented of.

We have yet another allusion to baptism in the Epistles. Peter says, "The antitype" of the salvation of Noah in the ark by water, is Christian baptism. "Baptism," says he, "doth also now save us (not in the putting away of the filth of the flesh, but through the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Infants are wholly incapable of the response of a good conscience towards God through the resurrection of Jesus Christ. This requires both knowledge, reflection, and faith—of which they are not susceptible.

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Now as James, John, and Jude do not, in their epistles, allude at all to baptism, we have laid before the reader every passage that relates to the subject of baptism found in the apostolic epistles. We have, then, the whole history of the Christian church from its origin to the close of the volume of inspiration, whether in the form of history or epistolary details, without meeting with a single case of infant baptism, expressed or implied. In all the instances before us there is not one of doubtful disputation. This, of course, will be satisfactory to all persons who believe that Christianity is all found in the New Testament. But there are some who, through an erroneous and defective education, are led to look for it in the law of Moses, or in the philosophy of the schools. But would it not be a reflection upon the character of the Founder of Christianity, if, in this most essential institution, he had failed to develope his whole law to his people! Had Moses sent the Jews to Noah to learn what, as Israelites, they should believe and do, it would have been on his part an indication of incompetency—a disparagement of his own commission. Still more preposterous and inadmissible the imputation against the mediatorial dignity of the Lord Messiah; if, as is assumed, he failed to reveal his own ordinances and sent us to Moses, or left us to the schools of philosophy to ascertain what are the positive ordinances of his religion, and what are the first duties of those who desire constitutionally to place themselves under his protection and guidance. We cannot, as intelligent believers of the plenary inspiration, divine mission, and authority of our Lawgiver and King, for one moment admit that he has left us to *infer* from Patriarchal or Jewish customs, or from the traditions of the elders, what is expedient and fitting as respects the positive ordinances of the New Institution.

We scarcely know whether it is compatible with the dignity of our Master, that, in pleading his cause with the corruptors of his institution, we should gravely discuss the traditions and conjectures by which they have made of no effect his laws. And certainly infant baptism, so far as it prevails, makes void and annuls believer's baptism. If, then, believer's baptism be a divine institution, it must follow that they who prevent it by anticipating it, and substituting for it a human institution, do, as far as in them lies, annul and make void the commandments and ordinances of God. All that are born in every Pedobaptist community are deprived of the blessings of the Messiah's institution—of the pleasure which the Lord himself had in honoring the divine institution preached by John, and which all

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the Apostles and first Christians enjoyed during the times of the original proclamation of the kingdom of God.

We, therefore, judge it expedient to advert to some of the reasonings by which many are deluded, unintentionally it may be, in some instances, on the part of those who so far sophisticate their minds, by fallacious reasonings, into the opinion that *infant* baptism is pleasing to God because required by him. They produce no *precept* for it. They produce no *precedent* for it in all the oracles of God; nay, they admit it has neither divine precept nor example; but they infer that it is pleasing to God and useful to children, if not to men, to be early initiated into the church, and made members thereof; assuming as they advance that God's church always had infant members in it, and that they inherited blessings consequent upon such membership. They, moreover, assume that the Jewish nation was the church of God in the same sense that any community now may be called the church of God; and that the covenant of circumcision is the everlasting covenant or constitution of the Christian church, &c. &c. They even argue the identity, the perfect and complete identity of the Jewish nation and the Christian church. They call it "the Jewish *church*," not desiring to call it a *nation*, as God and the people called it; because to say that the *Jewish nation and the Christian church are identical*, is rather too gross a form of speech for Christian ears.

In assuming these premises which they cannot sustain, it lays upon us not the necessity of assailing their position by formally disproving the assertion, but merely of noting the grounds on which they sometimes seek inferentially to sustain it. But as we write not for mere logicians, but for the great multitude, we shall not stand upon logical niceties, but proceed to suggest some reasons, and facts too, why we cannot, for a moment, admit the identity of the Jewish nation and the Christian church—the identity of their constitutions, or the essential or formal identity of their initiatory rites and ordinances. We shall rely on a few palpable facts and evidences.

I. The words *nation* and *church* are neither literally nor spiritually identical. A *nation* is the whole population of any given country, with the mere exception of sojourners and pilgrims. A *church* is a select society *called out* of a nation. A *nation*, then, is the aggregate population: a *church*, a select community. The former comes from the Roman *natio*—from *nasci, natus*, to be born; the people born in any given country; the latter literally, the *kuriakee*, or house of the Lord, from *ecclesia*, the *called out*, the chosen people. Hence the Christian community is a people *called out of the world*—a people

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formerly called out of the Jewish nation, and out of the Greek and Roman nations. They constitute a holy and spiritual nation—sons and daughters born to God. All, then, that are born of the flesh in any country, are its nation; and those that are born of the Spirit in any nation, are its church in that nation. "*A national church*" is, therefore, a great national absurdity—an absurdity both in language and in fact. If a whole nation constitute but one society, how can that one society be *called out of it?* What remains when all are taken!! In Roman Catholic nations it is all church, and no world; or rather, all world, and no church.

II. The Jewish nation, as a *nation*, was a part of the descendants of Abraham, had a national covenant based upon the flesh, guarantying only fleshly, temporal, and worldly privileges. They were, indeed, as respected the world, an *election according to the flesh*. God loved the fathers and chose their children not for their own sake, but for that of their fathers: Rom. xi. They had a law written on tables of stone, a fallible lawgiver, ordinances concerning the flesh, a carnal priesthood, a brazen altar, animal sacrifices, a worldly sanctuary, a temporal and earthly inheritance, governed by degenerate kings. Can any one, then, consistently affirm that the Jewish and Christian churches, or, more properly the Jewish nation and the Christian church, are, therefore, one and the same religious, spiritual, and moral community—identically one and the same church!! If so, he is more infatuated by system than guided by reason or truth; and, therefore, more to be pitied; or, as the case may sometimes be, more to be contemned than reasoned with on the subject.

III. The Christian church is described as *called out of the world*, born again, regenerated, illuminated, justified, sanctified, adopted, saved, a holy nation, a peculiar people, a royal priesthood, a spiritual family, a royal race—having "an inheritance incorruptible, undefiled, and that fadeth not away." Not so the Jewish in one single point. Not so any nation or people on earth in the aggregate.

IV. Hence the Apostles in calling out of the world a people for the Lord, or, what is the same thing, in building a church demanded just as much from the Jew as from the Samaritan or from the Greek—as much from the excellent Cornelius and the amiable Lydia, as from the betrayers and murderers of the Son of God. To the Jew and to the Greek they preached "repentance towards God and faith in our Lord Jesus Christ;" and thus God "visited the nations *to take out of them a people* for his name." Acts xv. 14.

V. Hence the church of Jesus Christ is called a new body—a 'new man." It has a "new covenant" or constitution, a new Law,

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giver, a new Prophet, a new King. It has a new altar, a new sacrifice, a new High Priest. It has new ordinances, a new baptism, a new supper, and a new Lord's day. It was introduced and consummated by a better Mediator than Moses, and is established upon "better promises."

The door of admission into the Jewish community was as wide as the door into the world. No intellectual, moral, or spiritual qualification was required of any man in order to admission into it. If he were legitimately or illegitimately born of Jewish blood, or even bought by Jewish money, he was entitled to its initiatory and solemn rites and ordinances.

It had, indeed, no initiatory rites whatever, except for adult proselytes from Pagan nations. The children of Jews were not circumcised to *make them* Jews, but they were circumcised because they *were born* Jews. Circumcision only marked their flesh and identified it with that of Abraham. It was to them a *sign*, a proof of lineage and of blood, but indicated neither moral qualification nor moral change. What profit, then, had the Jew in his circumcision? Its national advantages were very considerable, but its chief benefit was that "unto them were committed the oracles of God." They had the means of illumination and of salvation. But so have the nations of Europe and of Christendom. But does the mere possession of these oracles secure the salvation of any man? No, no; not one. Still the possession of them is sometimes, and may often, become the greatest blessing to those that hold them, and not only hold them, but who are held, and led, and guided by them.

But the advocates for infant baptism argue the identity of the Jewish nation and the Christian church for the sake of its alleged covenant of circumcision, and for the purpose of pleading their national, natural, fleshly infant membership. Though it must be admitted that "the covenant of circumcision" is neither the covenant of grace, nor the constitution of the Jewish nation; for circumcision is not of Moses, but of Abraham and the Patriarchs; yet they seek to make it the root of their ecclesiastic constitution or church covenant, and strangely infer the rite of infant baptism from the bloody rite of infant circumcision. Strange that the putting of water upon an infant could doctrinally be the same with taking blood from it; or the immersing it in water, identical, in covenant import, with cutting off a portion of its flesh! That one and the same covenant could have had two seals, at two different periods, so discordant and uncongenial, would methinks require very explicit and very satisfactory proof.

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But, still more revolting to my mind, that any covenant ratified by human blood could be the same with that ratified by the blood of the Son of God! And is not the Christian church founded upon the new constitution sealed and ratified by the blood of Jesus Christ? Was, then, the Jewish church assumed to be founded upon the bloody rite of circumcision, identically the same with the Christian church founded upon the blood of the slain Lamb of God!! In what absurd predicaments do the advocates for infant baptism on the ground of the covenant of circumcision, place themselves before the world, in their attempts to sustain the antiquated tradition commended to them by the great god-mother of antichristian innovations!

But as all may not intuitively see the justness or relevancy of these remarks, we shall present the subject in a somewhat more tangible and intelligible form. We need only premise that when any one thing comes in the room or place of another, it must occupy the room or place of that thing. Now as most Pedobaptists of the Presbyterian and Congregational schools affirm, baptism is a sort of spiritual circumcision, standing in the same relation to our church covenant as did circumcision to the Jewish covenant, we shall proceed to examine this hypothesis by inquiring in what particular does infant baptism fill the place or occupy the room of circumcision.

On former occasions we have found some *sixteen* points in which these two institutions do not fill the place or room of one another. Indeed, they do not at all resemble one another in any one of these particulars:—

1. Males only were subjects of circumcision; but males and females are subjects of Christian baptism. "Every male child among you shall be circumcised." The Apostles "baptized both men and women."

2. Circumcision was ordained to be performed on the eighth day. The first day of the second week of every male child. Does any party of Pedobaptists occupy the same day in dispensing the rite of infant baptism? Not one.

3. Adult males circumcised themselves. Do adult believers baptize themselves?

4. Infant males were circumcised by their own parents. Do Christian parents baptize their own infant children?

5. Infant and adult servants were circumcised neither on *flesh* nor faith, but as *property*. Does infant baptism ever occupy this place?

6. Circumcision was not the door into the Jewish church. It was

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four hundred years older than the Jewish church, and introduced neither Isaac, Ishmael, Esau, nor Jacob into any Jewish or patriarchal church. It never was to any Jew, its peculiar and proper subject, an initiatory rite. Why, then, call infant baptism an initiatory rite?

7. The qualifications for circumcision were *flesh* and *property*. Faith was never propounded, in any case, to a Jew, or his servants, as a qualification for circumcision. But do not pedobaptists sometimes say—If thou believest with all thy heart thou mayest?

8. Infant baptism is frequently called a dedicatory rite. Believers may dedicate themselves, but cannot dedicate others to the Lord in a Christian sense. In the Jewish sense, however, the same persons were dedicated to the Lord. But dedication was never performed by circumcision. The circumcised were afterwards dedicated to the Lord: Numbers, viii. 13—21. Why, then, make baptism a dedicatory rite in room of circumcision?

9. Circumcision, requiring neither intelligence, faith, nor any moral qualification, neither did nor could communicate any spiritual blessing. No person ever put on Christ, or professed faith in circumcision.

10. Idiots were circumcised: for neither intellect nor any exercise of it was necessary to a covenant *in the flesh*. Is this true of baptism?

11. Circumcision was a visible, appreciable mark, as all signs are, and such was its chief design. Does baptism fill its room in this respect?

12. The duty of circumcision was not personal, but parental. Parents were bound to circumcise their children. The precept ran thus—"Circumcise your children." But in baptism it is personal—"Be baptized, every one of you."

13. The right of a child to circumcision, in no case, depended upon the intelligence, faith, piety, or morality of the parents. Why, then, in substituting for it infant baptism, are its benefits to infants withholden from it, because of the ingnorance, impiety or immorality of its parents? Does infant baptism exactly fill the place of circumcision in this particular?

14. Circumcision was a guarantee of certain temporal benefits to a Jew. Does baptism guaranty any temporal blessing to the subject of it?

15. It was not to be performed in the name of God, nor into the name of any being in heaven or earth. Why, then, on the plea of coming in the room of circumcision, is any infant baptized in or into the name of Father, Son, and Holy Spirit?

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16. The subject of circumcision was a debtor to the whole law. Is this true of every subject of baptism!

If these discrepancies do not fully annul the pretensions of baptism as coming in the room and place of circumcision, we know not what discrepancies, either in number or kind would be sufficient for such a purpose!

These *sixteen* indisputable facts are truly distinct and demonstrable attributes and properties of circumcision, each of which differs, and of course the aggregate differs from baptism as now administered by Romanists and Protestants. Had we deemed it at all important, we could as easily, in all the other alleged points of identity between the Jewish and Christian institutions, have made out lists of specifications, either more or less numerous than the preceding. But that being only to multiply words to no profit, I am content to annihilate infant church membership as founded upon the identity of signs and seals. A thousand vague generalities are worth nothing —absolutely worth nothing in a question of *identity*.*

How entirely unfounded and gratuitous the assumption that baptism and circumcision are seals of the same covenant; or that the former came in room of the latter, must appear evident and demonstrative to those who read, with a discriminating eye, the history of baptism as reported in the New Testament.

All the subjects of John's baptism had been circumcised. The Messiah was circumcised the eighth day.† As the first born of his mother, he was on the fortieth day dedicated to the Lord according to law. He was baptized in his thirtieth year. Was baptism, in his case, a substitute for circumcision!! All the males baptized by the Harbinger, (and we read of no females baptized by him,) had been circumcised. In these cases, then, there is no favor shown to the fond speculations of pedobaptists.

And who were the persons baptized in Pentecost, Jerusalem, and Samaria! The three thousand! The five thousand! The myriads of Jews that had been baptized and were all zealous of the law! Had they not all, to a man, been circumcised! Yes, circumcised and baptized also. Where now the phantom of baptism—of infant baptism, a substitute for infant circumcision! Can any one sensibly and truthfully say, that the latter is a substitute for the former!

But one assumption usually requires the aid of another. It is assumed that circumcision is done away, and that baptism is come in room of it. "*Done away*," by what authority? It was not done away, so far down the Chris-

* See Tract No. 6 and 7, on Circumcision—on Flesh and Spirit.
† Luke ii. 21.

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tian age as New Testament history reaches. A report had gone abroad that Paul forbade the Jews to circumcise their children. This, so late as the year sixty, brought Paul into some trouble. He was, indeed, at considerable expense and labor in denying the charge, and in contradicting those who slandered him in this particular.*

The believing Jews continued circumcision till entirely amalgamated with the believing Gentiles in the Christian church. They never gave it up because of baptism. It was their national badge and peculiarity, and stood not in the way of their baptism and communion with the believing Gentiles. Those Judaizers who sought to bring the Gentiles into the practice of it were severely reproved; and these Gentiles or Jews that presumed to say that it must be added to Christianity, were informed that if they added circumcision to the gospel, "they became debtors to do the law," and "that Christ should profit them nothing."

There is, then, not any foundation whatever, in the New Testament for the assumed identity of "the Jewish and Christian churches," or of the covenants on which they are respectively founded. The Christian church is founded upon the New Covenant; Jesus Christ himself being the chief corner stone, and not on the covenant of circumcision. Baptism has not come in the room of anything. It is a New Testament ordinance of great significance and value to the Christian church. It is a *personal* duty which every believer owes to himself and to the Lord

The gospel of Jesus Christ, and all its institutions, are addressed to persons who can learn, who can hear, understand, and obey. "It proclaims liberty to the captive." It emancipates man from the slavery of sin. It treats him as one who must think, and reason, and learn and obey for himself. It inspires man with the spirit of liberty and mental independence. "If the Son shall make you free, you shall be free indeed," is one of the Messiah's own promises.

We have now, I hope, satisfactorily seen, from a full induction of every case of baptism reported or alluded to in the the historical and epistolary writings of the New Testament, that *there is not one instance of infant baptism, expressed or implied, from the first to the last page of that apostolic and Divine Volume.* There is neither precept, precedent, nor allusion, directly or remotely squinting at it, in all the pages of inspiration. As soon may we find the legends of purgatory, auricular confession, transubstantiation, the invocation of the Virgin, or prayers for the dead, as find in that volume any authority whatever, for infant baptism or infant communion.

No one need ask, Why, then, so early introduced and so long in practice, and why believed by so many great, and learned, and excellent men? Ah me! what profane tenets, what fatal aberations from the sacred scriptures may not be maintained and defended in this way! How ancient the alleged saving virtue of celibacy—the fasts, the feasts, the penances, and works of supererogation of Papal superstition! Nay, how many excellent Roman worshippers of the Virgin Mary! What Fenelons, and Rollins, and Pascals, and St. Pierres, adorn the annals and fill the niches of Papal fame! If great, and learned, and revered names can authenticate tradition, silence demurs, and satisfy weak consciences, there is not an error in Popery nor an imagination in the ramblings of monkish fanaticism and religious buffoonery that may not be favorably regarded, and cherished with a profound and worshipful respect! But we have not so learned Christ!

A. C.

*Acts xxi. 24, 25.

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CHRISTIAN UNION.—*No. IX.*

EVANGELICAL ALLIANCE—*No. IV.*

WE have advanced to the sixth proposition of the projected basis, viz.—

"*The work of the Holy Spirit in the conversion and sanctification of the sinner.*"

To this proposition the evangelical of all theories will, I presume, very cordially accede. They may, indeed, differ as to the *mode* of spiritual operations; but as to the *fact* of a holy spiritual influence, through the gospel, on the thoughts, desires, and volitions of the human heart, there is no consistent believer or student of the Bible can doubt. That the Father, the Son, and the Holy Spirit act, each an efficient part, in the grand drama of man's redemption and salvation, there is no lack of evidence in the inspired writings.

Of the Father, as the primeval cause and origin of the whole scheme of man's redemption, to the Spirit's work as the sanctifier and comforter of his people, are all the arrangements, dispensations, and instrumentalities of the new as well as of the old creation—of the spiritual as well as of the physical universe—of the temporal as well as of the eternal relations of all existences that compose his intellectual and moral dominions.

The grand agent *by whom* all things are created, upheld, and managed, is the Son of God. Redemption and preservation are his great work. True, in all this "the Father worketh in concert with him:" for as he said, "My Father worketh hitherto, and I work"—"Whatsoever works the Son personally performs, the same also doeth the Father." The Holy Spirit is the *perfecter*, the *sanctifier*, the consummator of all divine counsels, purposes, and designs. Thus "*of* him, and *through* him, and *to* him, are all things"—to whom be honor and glory everlasting!

But the blood of Christ is not more essential to the accomplishment of his work as a Mediator and Saviour, than is the work of the Holy Spirit, called "REVELATION," to his work upon the heart. The Spirit of God as exclusively operates on the heart, through the gospel, in the work of conversion and sanctification, as the Lord Jesus exclusively operates through his blood upon the throne and character of God, as a reconciler and a Saviour. Where the word is not announced the Spirit sanctifies not; and where the blood of Christ is not sprinkled, whether on the throne of God or on

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the human conscience, the Lord Jesus reconcileth not. The High Priest sprinkled blood upon the throne of Grace as well as upon the people—and thus only was reconciliation effected during the age of types and shadows.

The living Messiah, in his intercession for his saints, presents the dead Messiah before the throne of the Eternal, and through the remembrance of his death prevails with God; so the Holy Spirit, through his word, presents before the sinner's heart the remembrance of God's love displayed in the gift of his only begotten Son, and thus prevails with him to be reconciled to God.

The work of sanctification, as the work of conversion, is perfected through the gospel. But in making us holy the holiness of God is first made to our apprehension, through the gospel, to appear infinitely beautiful and lovely. The beauty of God, is, indeed, the beauty of holiness. But a blind man will as soon be impressed with the beauty of the rainbow, as a sinner, without the gospel, be impressed with the beauty, the loveliness, and the grandeur of the divine character. The gospel throws all the glory of the divine excellence over our benighted souls, as the crystal drop gushing from the bosom of a weeping cloud, by its prismatic power throws the solar ray in its sevenfold splendors upon the bosom of opposing darkness, and covering it with beauty and loveliness.

The gospel, indeed, is but a reflecting mirror, in which beholding, as it were, the glory of God, we are changed into the same image from glory to glory, brightening still, by the Spirit of our God. So that the word is but the means, and, indeed, the only means of all spiritual influence upon the understanding and the affections of man, whether it be called conversion or sanctification.

As the Alliance has shown its wisdom by not expressing any theory of this influence, we will show our wisdom in simply admitting the fact of that influence, without presuming to theorize or speculate upon the manner of it. I desire, however, to make one remark upon this subject, which, although clearly authorized by several passages of the New Testament, seems to have been strangely overlooked in this our day of speculation on the Christian doctrine. It is this: As the church is Christ's body, the fulness of him that filleth all in all, and as the Spirit of God is to that body what the spirit of man is to his body; and as the spirit of man can only operate through his body upon other spirits in other bodies, so the Spirit of God, being now dispensed only by Jesus Christ, whose body the church is—can constitutionally, in its soul-converting and soul-sanctifying power, operate upon the world only through the church, to

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which is committed the oracles of God. By the church of Christ we here mean not simply the body of professors, but that body holding as a depository in its hands and in its heart the oracles of God—the law and the gospel of Christ.

The fact is indisputable that where "no vision is the people perish"—where the gospel is not preached Christ is not known. Now where Christ is not known there is no salvation, because there is not any other name given under the whole heaven by which any man can be saved. Christ's body must, therefore, by its own members, send out the word of life that it may run and be glorified in the salvation of sinners.

Again, as the word and the ordinances are both essential to sanctification, and as both of these are bestowed only on the church, unless men are brought into the church through the gospel exhibited by the church, they cannot be sanctified through the Spirit, because only by the truth does the Spirit sanctify men. "Sanctify them through thy truth—thy word is truth," said the Great Teacher.—Now, then, the necessity and the duty of the union and co-operation of all Christians in order to the salvation of the world is most apparent. Hence our Lord prays that his followers may be one, that the world believe that he is the Ambassador of God.

The Evangelical Alliance would ascend to an evangelical church, if they would duly and properly consider their own proposition on the work of the Spirit. But in the naked and skeleton form in which it appears amidst its sister mummies, it can effect nothing except as a mere shibboleth passport into the Protestant confederacy; and, once there, a man's face is *to the left about* against Papacy; whereas it ought to be *straight forward* against all infidelity, whether Papistical, Mahometan, Jewish, or Pagan.

The seventh proposition is the central truth of Protestantism. It is—

"*The right and duty of private judgment in the interpretation of the Holy Scriptures.*"

Every man's judgment is private; and if a man has not the right of private judgment, he has no right to any judgment at all. If a man judge at all, he must judge as an individual. A private public judgment about any thing is as absurd as Popery. Hence even the Romanist, although accustomed to inveigh against the Protestant tenet of private judgment, is himself obliged to act from it even in adhering to his Roman faith: for it is the private judgment of every adherent to Popery that it is better for him to adhere than to abjure the Roman faith. His private judgment prefers Roman antiquity

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and majority to modern Protestantism and minority. An intelligent disciple of Christ prefers that which is original to that which is ancient; and to be one of the few within Noah's Ark, rather than to be one of a million without it.

I am too Protestant for modern Protestant taste. I will not, because I cannot, admit that some Protestants should claim the right to unchristianize other Protestants because they presume to differ from their interpretations of certain celebrated proof-texts. The proper management and direction of this right of private judgment is hitherto a much vexed, and a much entangled question. Every man must think for himself and act for himself, else he is but a machine—an automaton. If, indeed, this test of Christianity were strictly applied, I fear we should find more than a hundred Protestant Papists for one Christian Protestant, who examines the scriptures, judges, reasons, and acts for and from himself. I should, no doubt, be as much edified as gratified by a speech on the difference between the myriads of Episcopal, Presbyterian, Baptist, and Methodistic Protestants, who hang on their preachers' lips for knowledge, and those Romanists who hang their faith on the written and oral traditions of their alleged catholic infallibles. Still I am glad to see that the Evangelical Alliance recognized the old Protestant doctrine of the duty and right of every man judging for himself. I desire to see it a little more practised upon by those who so learnedly and eloquently advocated it in the great convention.

The eighth proposition is a double one. They ought to have made it two, and then they would have had just as many foundation stones under the Alliance as there are precepts in the Decalogue. The first half is—

"*The divine institution of the Christian ministry*"—

As independent a proposition as any one of its predecessors. The second half is—

"*The authority and perpetuity of the ordinances of baptism and the Lord's supper.*"

These two propositions I, of course, admit. There is a Christian ministry, divinely appointed; and there are the Lord's supper and Christian baptism, ordinances of perpetual obligation. As to this ministry and these ordinances, Protestants are, indeed, very far from being united. Still, that there is such a ministry and such ordinances, we all agree.

The ninth, or, more properly, the tenth proposition, is—

"*The immortality of the soul, the resurrection of the body, the judg-*

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ment of the world by our Lord Jesus Christ—with the eternal blessedness of the righteous and the eternal punishment of the wicked."

In this there are five articles of belief instead of one. To the phrase, "the immortality of the soul," we might object as speculative and philosophical, rather than Christian; yet, understanding what is meant by it, we would not fastidiously reprobate the proposition on account of it. That the spirit of man perisheth not with the dissolution of his body, is as clearly an article of faith as the resurrection of the body—that a *person* may "be absent from the body" and "at home in the body," is just as explicitly taught by the Apostle Paul and our Saviour, as that a man has a soul and a body. But, in strict propriety of speech, there is a *person* that has a soul, a body, and a spirit—a substantive and enduring *I* which speaks and thinks of its body, of its soul, and of its spirit. All revelation, all language, and all sound reason unequivocally aver this. But of this indestructible, deathless *I, myself*, we have elsewhere spoken freely and fully. Revelation, however, and neither reason nor experience, is our guide in all things connected with a spiritual system and with that life and immortality which the gospel has clearly developed. We have yet a few more remarks on the Alliance. A. C.

THE POPE'S ENCYCLICAL LETTER.

From the flattering reports concerning the liberality of the present occupant of St. Peter's chair, many Protestants have been led to expect that a new course of policy would be proposed in this important missive, given under his own hand and seal; but the letter itself is before us, and most effectually proves that all the hopes entertained of the prevalence of a better spirit in the counsels of Rome, have been unfounded.

Her policy has ever been to exalt herself, and place her feet upon the necks of all opposers. To accomplish this, her sons have not been very scrupulous concerning the means to be employed—the sword, the rack, the faggot, and the more insidious weapons of Jesuitical policy, have all been employed with various success, and the letter of her present Pontiff shows that her power only, and not her will, has been changed.

The tone of this letter, however, is not so haughty as that of her Leos and Gregories, of more ancient and darker times; she has learnt a lesson from the bold monk who rebuked her Tetzel in the streets of Wurtemberg, and the indignant words of Ronge are still reverberating in the ears of her startled minions; and we wonder not, that, in the present letter, entreaties have taken the place of proud and arrogant commands.

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After speaking of the attempts of infidelity against the Roman faith, he says—

"Now you well know, venerable brethren, the other monstrous errors and deceptions by which the children of this world attempt so bitterly to assail the Catholic religion—the divine authority and laws of the church—and to trample under foot the rights of religion and of civil authority. Hence the nefarious designs against this Roman Chair of the most blessed Peter, in which Christ has placed the unassailable foundation of his church. Hence those clandestine sects, emerging from darkness, to ruin and destroy every thing sacred and social; and again and again condemned, in their apostolical letters, by the anathemas of the Roman Pontiffs, our predecessors—which letters, in the plenitude of our apostolical authority, we confirm and hereby command to be most diligently observed."

And then immediately adds—

"This, too, is the design of those wily Biblical Societies, which, reviving the ancient art of heretics, cease not gratuitously to bestow, and even to obtrude upon men of every rank, and however illiterate, the books of the Divine Scriptures, rendered contrary to the most holy regulations of the church, into every vulgar tongue, often perversely interpreted, multiplied into immense numbers, and published at vast expense, in order that all men rejecting divine tradition, the doctrine of the Fathers, and the authority of the Catholic church, may interpret the word of God by their own private judgment, pervert its meaning, and thus fall into the greatest errors. These societies Gregory XVI. of cherished memory, following the example of his predecessors, reprobated; and we who, though unworthy, have succeeded him, also condemn."

Now were these institutions, instead of spreading abroad the word of God, engaged in disseminating far and wide, the vilest productions of sectarian hate, or atheistic virulence, this language of reprobation would not be too strong; who but a Roman Priest could have thought, or dared to have called the distribution of the word of life, a nefarious design?

But these are words of cheer for the Bible Societies and the Colporteur. The good effects of their labors are felt by Rome, and we wonder not that her highest official should speak of their efforts in such denunciatory style.

Such societies and such efforts have ever been the greatest obstacles to her proud and impious pretensions, and Pius IX., as he himself admits, is only acting in strict accordance to all her previous policy, when he condemns them.

We are by no means surprised to find that the right of private reading and judgment, are decried as injurious to the interests of the soul; for by the exercise of this same right, the eyes of thousands have been opened, and the bold assertion and faithful use of it is most destructive to the pretensions of Popery.

In his conclusion he prays to God through the merits of his Son, that all these things may succeed prosperously, and in accordance with his desires; and fearful lest his petitions and those of his coadjutors should not be answered, he adds—

"But that our merciful Lord may the more readily lend an ear to

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our prayers and grant our petitions, let us ever call upon the Most Holy Mother of God, the Immaculate Virgin Mary, to intercede with him, for she is the Mother of all of us, our Mediatrix, our advocate, our securest and greatest hope, than whose interposition with God nothing can be stronger, nothing more influential. Also, let us invoke the Prince of the Apostles, to whom Christ himself has given the keys of the kingdom of heaven, and whom he has constituted the rock of his church, against which the gates of hell shall never be able to prevail; also, his co-Apostle Paul, and all the blessed inhabitants of heaven who are already crowned and in possession of the palm, that they may obtain for the entire Christian people the desired plenitude of divine mercy." [*Prot. Unionist.*]

DANCING.

**********, *February* 1, 1847.

Messrs. Editors—Did you ever hear of a man being excluded from a Christian congregation for dancing? It would seem a very *small* sin. Walking is surely an innocent exercise—even when the object is simply *to walk*. Running may safely be deemed as harmless, in a moral sense. Nor could we well make a distinction, if one were to accompany his walking with a song—say it was sacred; and either intentionally, or from a sort of natural harmony, keep time with the tune by the measure of his paces. What one may do, two might, and thus we logically infer that a company might, *all* or *one*, sing, and walking in harmony, keep time to the music of their lips by the trippings of their feet. Now suppose instead of going straight forward, this company should halt upon some level spot in their promenade, and the singer, seating himself on a grassy hillock, begins to quicken his tune—and the company in pairs, with feet responsive, move in circles or angling, *chasse de chasse*, balance all, turn, promenade, and thus repeat, tripping as they go, "on the light fantastic toe"—a regular dance—who can show that the moral aspect of the case is at all different—or that a real up and down, old-fashioned saltation either to the human voice divine or the sound of any other instrument acoustical, is worse than a walk along a path, either singly or in pairs—measured in its time by the sympathy of sounds!

I confess this is a knotty question, and makes me ready to exclaim, What shall we say, then—is dancing a sin? Does any body answer, No! Then I say to him, Have a care, friend; the Devil is a great sophist, and we must be careful how we receive his reasonings. Hold your breath and hear *Conscientia*. Questions of right and wrong have long been conceded to her tribunal, and in her, I be-

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lieve all will agree, is verified the aphorism, "Wisdom is justified of her children." Conscientia says this is not a question of *muscle-moving* simply, nor yet of *time-keeping* together; and that any one who so considers it puts it out of the category of morals altogether. It would be, then, a question confined purely to the dynamics of physiology. The heart would have no lot nor part in the matter whatever; and it would be absurd to predicate either *right* or *wrong* concerning it. That all this analogical reasoning from walking to dancing is a heretical sophism, by which the true spirit of inquiry is dropped altogether in the comparison, and one of a totally different category introduced, —in other words, that the moral aspect of dancing is not the point considered in the comparison—but the physical simply.

Conscientia is always a little metaphysical, and she may not be fully understood in these nice distinctions; yet I feel disposed to endorse her. I believe she is right. Dancing in the present day—fashionable dancing—party and ball dancing, is not a mere physical exercise. I grant at once, that there may be a dance as innocent as a walk; but this is not the dance we have before us. Dancing has been an exercise, perhaps, among all nations, and has been resorted to for various purposes. As an expression of religious joy, when Israel had crossed in safety and dry shod, the Red Sea, Miriam and all the women went out with timbrels and with dances; and ever after it was employed by this people in their devotional exercises. Nearly every thing in Lacedemon was done to the measure of martial instruments. The dance was but a method of more effectually imparting military discipline, and amidst resounding pæans, treading in the measures of a military dance as they sang, were they led to the charge—

> ——————— "On they move,
> In perfect phalanx, to the Dorian mood
> Of flutes and soft recorders."

The Grecians and Romans alike, connected this exercise with religious, civil, military, and convivial rites. In only one of these respects do we imitate them. Our civil, military, nor religious exercises employ the dance. But suppose it were again fashionable to train our limbs in the dance in order to become expert in the art and mystery of killing our fellow-men, would it be wrong in a Christian man to engage in this sort of dance? Surely you say, Yes. But why! It is only a *dance*. Yea, but it has such an unchristian motive, and besides would be of bad report. 'Tis the object, then—the feeling from which we dance, that gives it *moral* character. This is exactly what *Conscientia* meant.

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Dancing, then, considered as a mere physical exercise, is harmless enough; but *convivial* dancing is quite another thing. I had like to have said it was a sin—and perhaps would have so said, were I not an inductive philosopher. I find that wherever men's prejudices are to be met the inductive mode of reasoning is generally best. Do not condemn before we have *first* found guilty, is a sound rule here. Let us for a moment look at a dance. We will get off to a distance, and through a telescope, whose achromatic is truth, contemplate one of these rigadoons. Some dozen or more ladies and gentlemen, all dressed as splendidly as their purses will allow, and as lasciviously as the modesty of fashion will permit, upon the floor. There they go, in and out—right and left—up and down—cross and back—involuting and evoluting—hopping, tripping, smiling, smirking—here a skip and there a jump—now a desperate fling and anon a subdued courtesy—till, panting for breath, and tired, they sit down exhausted, and give place to a second round. A little fanning and "reviving salts," spiced with equal portions of nonsense—a few words of small talk, and, it may be, a glass of hock, or sherry, or champaign, fill up the circle of folly and complete the bill of fare of a convivial dance, till supper time. The first question we ask ourselves is, What does all this mean—for what purpose is all this labor, not of love, but of legs—all this outward adorning, not of good works, but of costly apparel—all this display, not of a meek and quiet spirit, but of pride and tumultuous vanity? Is it for the glory of God? No. Is it to feed the hungry? No. To clothe the naked? No. To visit the widow and the orphan in their afflictions? No. Is it to prepare us for the house of God? No. Is it to lead us to the cross? No. There was no dancing there. Is it to prepare us for family worship? It will be too late and worship too dull and serious an exercise to break in upon the "voluptuous swell" of music, and stay the rapture of scenes where "all goes merry as a marriage bell"—

> "On with the dance! Let joy be unconfined;
> No sleep, till morn, when youth and pleasure meet,
> To chase the glowing hours, with flying feet."

Is it to prepare to meet the King of Terrors—to remind them, that it is appointed unto all men once to die, and after death the judgment? Ah no! This is no place to meet thee, Death; for—

> "Come, when the heart beats high, and warm,
> With banquet-song, and dance and wine,
> And thou art *terrible!*"

No thought like these is in all their hearts; God nor Christ, hea-

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ven nor hell, judgment nor death, ever enter there; but, light of heart and vain of head, as ever child, in the butterfly sports of spring—they frolic upon the brink of eternity, nor know that beneath every spring in the giddy dance it is fearfully crumbling. These are solemn thoughts—and with them we should pause and consider. By another moon we may be prepared to resume our examination of this seductive art of dissipation and enter upon an inquiry into its merits.

Meantime, accept the best wishes of your co-laborer in the vineyard of the Lord, and for your prolonged life and increased usefulness—the unceasing prayers of TIMOTHY WEST.

NOTES BY THE WAY.

Brother Campbell—In compliance with your request "to send you frequent accounts of such matters as might be interesting to your readers," my pen is taken up to-day to comment on a few things which have passed under my observation since my last was mailed to you.

Through the kind and watchful care of our heavenly Father, I was permitted to reach this city, without accident, on the 24th of November, in a state of health not worse than when I left Kentucky. On my way down the river an invitation was accepted to stop and spend a few days at West Baton Rouge. This afforded me an opportunity to witness the process of sugar-making—an operation I had long desired to see. A brief description might interest some of your readers, but it must be withheld until similar operations have been observed in the West Indies, so that a comparative view may be given.

While at Baton Rouge it was particularly refreshing to learn that brother Ranaldson had, during the previous week, immersed into Christ, Richard H. Chinn, Esq., brother of Judge Chinn, of that place, and formerly resident of Kentucky. This is the gentleman whose accomplished and lovely daughter was so suddenly snatched from the embraces of her doting parents, several months ago, in the city of Louisville. More recently he has been called upon to pay the last sad tribute of affection to the memory of an amiable wife. Standing himself upon the very verge of that vast ocean, upon which we must all so soon embark, he has deemed it no less his privilege than his duty, to confess the name of Christ and to be buried with him by baptism. At the same time the amiable wife of Judge Chinn was also immersed. If a little continuous effort could be made in that part of the State, much good could be effected. Truly the harvest is plentiful and ripe, "but the laborers are few." Among a great many other places in the South, New Orleans presents a most interesting and inviting field of labor. There is not, perhaps, any point in the State, possibly none in the Union, where active Christian operations are more needed, or where Christian benevolence could expend itself with better prospects of success

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than in this city. A few facts will both illustrate and sustain this remark.

In the first place, the city of New Orleans, including Lafayette, suburbs, &c., contains about 140,000 permanent residents, besides a floating population, for more than half of the year, of about 50,000 more. After making all necessary allowances for children, old, sick and infirm persons and servants, it will be admitted that at least 100,000 of the citizens ought to attend some place of divine worship on the Lord's day—that they ought to be true and acceptable worshippers of the Lord God. But how many of these 190,000 are in the habit of attending divine service, to say nothing respecting their true moral character! All the places used for the worship of God in this city, whether Jewish, Protestant, Romish, or Christian, would not accommodate one-third of the 100,000, and when we remember that a large number of these places is seldom half filled, we cannot but weep over the apparent impiety of the multitude. What, then, must be the feelings of the Christian heart, when it is remembered that of this vast multitude of 190,000 souls, there are scarcely 12,000 who make any pretensions whatever to Christianity; and of this number, more than half—perhaps two thirds, are Roman Catholics—no better off than those who have never heard the gospel!

Here, then, we have, by the most favorable construction of the case, at least 65,000 persons, of sufficient age, intellectual and moral capacity, to appreciate the facts and truths upon which the Christian superstructure is based, and to feel their force and acknowledge their power, and thus become disciples of Jesus Christ. *Sixty thousand souls*, destined soon to enter upon an eternal and unalterable state, who seldom, if ever, hear the gospel, or any thing akin to it, and who, possibly, never think of attending a place of divine worship! For this fearful multitude there are no efforts made, worthy the name, to effect their salvation! Is not the gospel needed here! Might not Christian benevolence and zeal expend themselves here with a most reasonable prospect of success? Somebody will be accountable in the coming and fearful day of the Lord for the neglect of this thoughtless multitude. Is it not to be feared that our brotherhood will not escape the censure of their Master in that day!

In my next I will furnish you with the ecclesiastic statistics of this city. They cannot fail to interest your readers. They may be as much astonished, as was their humble servant, to learn that more than half of the Protestant churches in New Orleans do not number more than *twenty-seven* souls, while several of them fall short of half that number.

My second fact is, that a very ready and easy access may be obtained to the public ear and mind of this city, under a set of circumstances entirely within the reach and under the control of the Christian churches. It is not in the power, however, of every association claiming to be "a branch of the church of Christ," to control circumstances sufficiently propitious, to win the thoughtless crowd from their vain pursuits and turn them to the Lord. I honestly believe that we, as a community, have the power and the means, so far as human instrumentality is concerned, of turning the inhabitants of

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this city to the Lord in a few years, provided the means could at once be placed in proper hands and wisely expended. Other professedly Christian communities have made the effort, but have failed. The truth is, there is something in their systems so inconsistent with reason, common sense, and revelation, that individuals of intelligence, whose early education has not blinded their minds in favor of this or that human system, and whose views of God and of religion have not been formed in the Chinese shoe of human creeds, totally repudiate them. Such individuals cannot be satisfied with any thing short of facts sustained by such arguments as they can comprehend and appreciate. They are justly disgusted with that wild ranting enthusiasm which is as deficient in reason as it is in decency. I am aware that some may accuse me of a want of charity, when I affirm my conviction that the exhibitions which we frequently witness in some of the sectarian establishments of the day, do more harm to the cause of true Christianity than the open assaults of avowed infidels. But no better proof of my assertion is needed than that furnished by one of the most popular and numerous sects in this city, only a few nights since, when the spirit of the *ism* prevailed so mightily, and the inspiration of the lungs, the hands and the feet produced such a *pious* uproar, that the leaders of the party were compelled to call upon the watchman to conduct one of he principal actors in the scene to the inviting apartments of the *calaboose*, notwithstanding his most earnest remonstrances, and repeated assurances that he was "one of the brethren," (which was the fact,) and that he was filled with the Holy Spirit. This is a fact and susceptible of the clearest proof. Very few of our brethren have been heard in this city. That indefatigable and successful proclaimer of the ancient gospel, J. T. Johnson, paid this city a visit in the spring of 1845, and delivered six or eight discourses under a multitude of disadvantages, yet with no inconsiderable good as the result. Brother Mathews, of Miss., followed several months subsequently, with eight or ten discourses, which were also productive of much good. Brother R. C. Ricketts and a few others have made passing visits, but their engagements did not permit them to deliver more than a discourse or two at the time. The brethren living in this city constituted themselves into a congregation of worshippers, about a year since, for the purpose of meeting weekly to break the loaf and read and study the word of God, and in that time have made commendable progress both in knowledge and in numbers. We shall have more to say of them in a future number. They have already excited considerable interest in this city, in their favor. When the ordinance of baptism is administered by our brethren, which has been done several times recently, it is witnessed by an immense crowd of people, whose orderly conduct, correct deportment, and anxious countenances, betray the deep and solemn interest which this primitive and divine custom excites in their minds. If a suitable proclaimer could be sustained here for a year or two, there can be no doubt that scores, possibly hundreds, could be induced to obey the Lord, who, in all probability, would, under other circumstances, go down to ruin. The people, tired of the *isms* of the day, are anxious to hear the gospel of their salvation. Will not

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those who have the means take the case of New Orleans under their special care! Think, brethren, of the 65,000 souls in this city, who are never seen within the walls of a house of prayer and praise! And then think that we must meet them soon before our final Judge, charged with all the fearful consequences of neglecting their spiritual interests! For the present adieu.

Your brother in hope of eternal life,

W. R. M'CHESNEY.

New Orleans, Dec. 10, 1846.

RELIEF FOR THE IRISH.—MEETING AT BETHANY.

At a meeting of a number of the citizens of Bethany, Brooke county, Va., held at the meeting-house, on Saturday the 6th instant, to take into consideration the deplorable condition of the afflicted poor of Ireland—on motion of Dr. R. Richardson, Elder *A. Campbell* was called to the chair, and *Thomas Wilson* appointed Secretary.

The meeting was then addressed by the following gentlemen:—Alexander Campbell, R. Richardson, and W. K. Pendleton, by whom were urged in brief the claims of this deeply afflicted and destitute people upon our liberality and Christian philanthropy, whom a kind Providence has blessed with an abundance of the good things of life.

After which the following preamble and resolutions where offered by Dr. R. Richardson; and, on motion of W. K. Pendleton, unanimously adopted:—

Whereas the condition of a large portion of the people of Ireland is at present one of extreme suffering for want of the common necessaries of life, and on account of the disease engendered by destitution and unwholesome food—

And whereas it has pleased Divine Providence to grant to us an abundant season and surplus of the requisite comforts and necessaries of life—Therefore,

Resolved, That it becomes our duty to contribute each one according to his ability, for the relief of the suffering poor of Ireland.

2. That John Poston, Robert Graham, Thomas Wilson, S. P. Russell, John Algoe, and Archibald Campbell, be a standing committee to solicit donations from the inhabitants of this vicinity for the above purpose.

3. That W. K. Pendleton be appointed Treasurer of the Bethany Irish Relief Fund.

4. That all the means which can be raised by said committee, be transmitted to the Treasurer of the Pittsburg Irish Relief Fund, to be by him appropriated to the relief of the destitute poor of Ireland, in the most approved manner, and with all the care necessary to secure its application to the desired object.

5. That the proceedings of this meeting be published in the Wellsburg Herald and the Millennial Harbinger.

A. CAMPBELL, Presdt.

THOS. WILSON, Sec'ry.

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REMARKS.

The above meeting and proceedings, we doubt not, will commend themselves to all our readers. Nothing more loudly calling for the full play of Christian and humane benevolence has ever occurred, in the span of our experience, than the present calamities of devoted Ireland. Who has not a heart to lend them a helping hand, and stretch forth to the mouth of the famishing a morsel to stay the pinchings of hunger! We look abroad upon the field of God's visitation, and it is six months yet to the harvest. For all that long and wearisome time, how many must cry, and cry in vain, for bread! And even when the harvest comes, what hope may be realized in it! Gradually has this calamity been marching upon them, and we may not anticipate that the gloomy pall she has spread over the verdure of Erin, will be lifted by the return of the next harvest moon. *We* know, indeed, that worse days are inevitably yet before Ireland; but *God* only knows for how long. May the wing of his mercy overshadow them!

Seeing the inevitable continuance of the famine, our meeting constituted their committee a permanent one, with instructions not to remit their efforts to procure assistance. As their Treasurer, I feel it my duty to suggest to those abroad, who may not co-operate, in any other way, to send on of their liberality to me, that it may be added to the general fund and directed to the desired end. Remittances shall be acknowledged in the Harbinger, or otherwise, if desired, and faithfully appropriated in the most efficient manner to the objects intimated.

Besides the contributions made for the purposes proposed in the preceding resolutions, the *church* at Bethany proposes also to raise a contribution for the *poor saints* in the United Kingdom, to be entrusted to the hands of brother Campbell and distributed according to his judgment, during his tour through that country. This is the only effectual way at present presenting itself of sending relief with *certainty* and *promptness* to our destitute brethren, and we confidently trust that many other churches will do likewise. Should their contributions not reach Bethany before Mr. Campbell shall have left, I will take care to forward them so as to reach him in season. Will not the example of old Antioch stir us up to this good work, and though we may have, already, done something in general meetings, lead us to the further charity of a *special* favor to our *brethren in the Lord!* We hope to hear from many, and doubt not the call will be liberally responded to. The church at Baltimore has nobly taken the lead in this matter, and commends herself to the

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imitation of all. May the Lord open our eyes to see the sufferings of Ireland, and move our compassion to help them freely, promptly, and abundantly in this their hour of need! W. K. P.

P. S. All remittances should be addressed, post paid, to W. K. PENDLETON, Treasurer of Bethany Irish Relief Fund.

ACTS OF APOSTLES.

SECT. X.—CHAP. XIV.

[The analysis of this chapter will be found in the general analysis of the 10th section of the history given in our last.]

XIV.—And it came to pass, at Iconium, that they went both together into the synagogue of the Jews, and spoke in such a manner that a great multitude, both of the Jews and of the
2 Greeks, believed. But the unbelieving Jews stirred up the minds of the Gentiles, and filled them with malignity against the breth-
3 ren. They, however, staid there a considerable time, speaking boldly for the Lord; who gave attestation to the word of his grace, and granted signs and miracles to be done by their hands.
4 So the multitude of the city was divided; and some were with

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1. "*And so spoke*"—or spoke in such a manner, or rather *spoke with such effect.** The last is the most consonant with the connexion. It was not the peculiar eloquence or the talent displayed on the occasion, but rather the appositeness of the discourse to the character and condition of the auditory.

2. "*Of the Greeks.*"—Some, with Bloomfield, Whitby, and Kuinoel, represent these Greeks as "*proselytes of the gate.*" Others, with Doddridge, regard them as pure Pagan Greeks.

There are, on the part of commentators, two common extremes, from which it is somewhat difficult wholly to escape. The one is the habit of explaining many things that are plainer in the text than in the notes. Such critics darken counsel, or rather perplex than relieve ordinary readers. This prosing upon every sentence for the sake of saying something when nothing ought to be said, is exceedingly disgusting. And there is also the passing over, without any notice, matters of real difficulty to ordinary readers, who may need some assistance. Much of these historical books are incapable of elucidation. They are plainer than any commentary can make them.

3. "*Granted signs and miracles.*"—These were the divine attestations accompanying the preaching of the Apostles, which gave to their labors such success. This was 'the demonstration of the Spirit and of power,' on which the faith of the primitive Christians rested. They were not converts to an opinion, but to very great and palpable facts full of meaning and importance, submitted to their outward senses. Their faith and change of conduct is a corroboration of our faith, inasmuch as they saw as well as heard what we believe.

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* Ουτω frequently rather denotes the *effect*, than the *manner* of an action.

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5 the Jews, and others with the Apostles. But, as a violent at-
tempt was made, both by the Gentiles and Jews, with their
6 rulers, to assault and stone them; they, having received intelli-
of it, fled to Lystra, and Derbe, cities of Lycaonia, and to the
7 adjacent country: and there they declared the glad tidings.
8 Now there was a certain man at Lystra, disabled in his feet;
9 so lame, from his birth, that he had never walked. This man
heard Paul speaking, who, fixing his eyes upon him, and per-
10 ceiving that he had faith to be healed; said, with a loud voice,
Stand upright on your feet. And he leaped up, and walked.
11 And the multitude, seeing what Paul had done, lifted up their
voices, saying, in the Lycaonian language, The gods are de-
12 scended to us in the likeness of men. And Barnabas they call-
ed Jupiter, and Paul Mercury, because he was the chief speaker.
13 And the priest of Jupiter, whose image was before the city,
brought oxen, with garlands, to the gates; and would, with the
14 multitude, have offered sacrifice to them. But the Apostles,
Barnabas and Paul, hearing of it, rent their mantles, and ran in
15 among the multitude, crying out, and saying, Men, why do you
these things? We are your fellow-mortals, and are declaring
the glad tidings to you, that you may turn from these vanities to
the living God, who made the heaven, and the earth, and the sea,
16 and all things which are in them; who, in former generations,
17 permitted all the nations to walk in their own ways; though he

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7. This persecution and endurance of assault and battery greatly aided the gospel.

9. "*Paul fixing his eyes upon him.*"—He saw in the face of this cripple the signs of belief. There is nothing in this peculiarly supernatural, because there are natural indications of faith in some persons of a very transparent countenance. But along with this there was a feeling of miraculous energy in the person of the Apostle that assured him that the object before him was a proper one, and the occasion to employ that power a very suitable one.

11. This glorious miracle opened the hearts of the multitude. The Lycaonians shouted that 'the gods had descended.' Mercury, the god of wit and eloquence, was, in their opinion, before them in the person of Paul; while Jupiter appeared in that of Barnabas. These were favorite gods among the Lycaonians; because of the ancient fable that these divinities had on some occasions descended from heaven in human form, and that *Lycaon*, (from whom the people had their name,) entertained them at his house.

13. "*The Priest of Jupiter, whose image was before the city.*"—"Elsner has shown that it was customary to build temples to their deities in the suburbs, and to set up their images before the city at the gates. These images of Jupiter were supposed to be each the residence of a spirit sent from the god. This accounts for the disputes concerning the two Jupiters, the *Tonans* and the *Capitolinus*, mentioned by Suetonius." Doddridge, Warburton.

13. "*Oxen with garlands.*"—Oxen crowned with garlands The heathen crowned both their victims and the images of their gods with chaplets of flowers.

15. "*Men of like infirmities*"*—"Men of like passions."

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* This word, ομοιοπαθης, occurs, James v. 17. *Infirmities*, in both places, is much more apposite than *passions*.

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did not leave himself without witness, doing good, and giving
us showers of rain from heaven, and fruitful seasons, filling our
18 hearts with food and gladness. And saying these things, they,
with difficulty, restrained the people from sacrificing to them.
19 But Jews came thither from Antioch and Iconium, and per-
suaded the multitude; and having stoned Paul, they dragged
20 him out of the city, supposing him to be dead. But as the dis-
ciples were gathered about him, he rose up, and entered into the
city; and the next day he departed, with Barnabas, to Derbe.
21 And having declared the gospel to that city, and made a con-
siderable number of disciples, they returned to Lystra, and to
22 Iconium, and Antioch, confirming the souls of the disciples; ex-
horting them to continue in the faith, and testifying that it is
necessary we should enter into the kingdom of God through many
23 tribulations. And when they had constituted elders for them, in

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21. "*Having taught many.*"—The same word is here used that is found in the commission, Matthew xxviii. 19.—"*Having discipled many.*"—This discipling or teaching is preceded by preaching the gospel. Having preached the gospel to the city and having discipled many, they returned to Lystra, Iconium, and Antioch. In the apostolic style preaching and teaching are never confounded. Teaching, indeed, includes *reading*, *preaching*, *writing*, or any employment that communicates information or that forms character. Still in the Christian ministry they have a sort of technical meaning which ought to be preserved. Travelling includes riding, walking, sailing, &c., yet the terms riding or walking are not equivalent to the term travelling. Teaching includes preaching, but yet preaching and teaching are not equivalents.

23. They ordained elders* in every church as essential to its growth, prosperity, and happiness. No church can prosper without an intelligent, discreet, and efficient eldership. A body of any sort, without a head, is not in harmony with the wisdom of God, or with the happiness of man. There must be under shepherds as well as a chief shepherd over the flock of God. Indeed, if there were no ordinary pastors or shepherds, there could not be a chief shepherd, an overseer of souls.

The laying on of hands, with fasting and prayer, is always in good taste, as well as in conformity to primitive usage. It appears to have been a standing custom from the days of Moses down to the end of the New Testament history; and certainly there is as much wisdom and propriety in it now as there was in the age of the Apostles.

It was, however, on the second visit to the cities of Lystra, Iconium, and Antioch in Pisidia, after the brethren had some experience, that the Apostles Paul and Barnabas ordained them a presbytery in every church. No one, it appears, ought to be suddenly, or on conversion, invested with office. Let them first be approved before they are ordained, is as much a maxim of reason as a precept of revelation. The Apostles commended to the Lord those whom they had taught and whom they had ordained to his work.

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* "Some theologians of the sixteenth and seventeenth centuries, as Erasmus, Calvin, and Beza, and indeed the Presbyterian commentators in general, keeping close to the primitive sense of χειροτονια, render, 'ordained them elders *by the votes of the people.*' But this interpretation has been rejected by the most eminent Greek scholars, and may be considered as long exploded; insomuch that Dr. Doddridge's arguments, added to those of Knatchbull, Raphel, and Harrington, have not produced much effect. In-

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every congregation, having prayed to God, with fasting, they
24 commended them to the Lord, in whom they had believed.—
25 And passing through Pisidia, they came to Pamphylia. And
having spoken the word in Perga, they went down to Attalia.
26 And they sailed thence to Antioch, whence they had been re-
commended to the grace of God, for that work which they had
27 accomplished. And when they were come thither, and had
gathered the congregation together, they related what God had
done with them, and how he had opened the door of faith to the
28 Gentiles. And they spent a considerable time there with the
disciples.

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26. This is one of the most interesting tours in sacred history. It extended through much of Asia Minor, or that portion of Asia lying between the Euxine Sea and the Mediterranean, and west of the Euphrates. Paul and Barnabas, accompanied by John Mark a part of their journey, as their servant, set out from Antioch in Syria; and going to Seleucia, they sailed to the island of Cyprus. From Salamis to Paphos they traversed that beautiful island, preaching at both cities with some success. From Paphos they sailed to Perga in Pamphylia, where Mark deserted them and returned to Jerusalem. Thence they travelled to Antioch in Pisidia, and there labored with great success Thence being expelled, they went to Iconium, where they converted a multitude of Jews and Greeks, and continued for a long time. They were, however, at last obliged to fly from persecution to Lystra and Derbe, cities of Lycaonia, and to other circumjacent places. Paul having been almost killed there by the instigation of Antiochan Jews, returns to Derbe, and after much success they revisited Lystra, Iconium, and Antioch. Thence, passing through Pisidia, they visited Pamphylia—preached in Perga, and went down to the seaport Attalia, and thence they sailed to Antioch in Syria, the place of beginning, having traversed three provinces of Asia Minor, Pamphylia, Lycaonia, and Pisidia On their return to the church which sent them out, having called a meeting of the brethren, they report progress, stating all that the Lord had done by them, and especially what remarkable success they had among the Gentiles. At Antioch they continued a long time with the disciples.

There appears to be between this year, 46, and the meeting of the council at Jerusalem, an interval of some five years—concerning which we have no special record. Indeed, in all the book of Acts we have but a mere out-

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deed, there is no point on which learned men, for the last century, have been more agreed than on this, that χειροτονεω here simply denotes to *appoint, constitute, ordain*. And so the ancient versions. In proof of this, I must be content to refer my readers to the very learned and able illustrations of Dr. Hammond, Selden de Sydedr., Vitringa, Wolf, Pfaff, and Kuinoel, into which, from their length, my limits will not permit me to enter. Dr. Doddridge, indeed, acknowledges that the above signification is well founded, but he can see no *evidence* that it is so to be interpreted *here*. With the Doctor's inability to see it we have nothing to do, but far more learned men have long seen that the sense of χειροτονια, for which the Presbyterians so stiffly contend, involves such a harshness as to be inadmissible. Indeed, we may throw the *onus probandi* on *them*, and require an example of χειροτονεω in the sense of 'appoint any one elected by another.' Even *those* commentators do not question that *imposition of hands* accompanied this solemn ordination. It is not, however, to be denied that the Apostles would show deference to the opinions and wishes of the people on such an occasion."—*Bloomfield*.

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line of the apostolic labors, a specimen of their doings, rather than a detailed account of what had transpired in any one place. A book as large as the New Testament would not satisfy our curiosity on this single tour, or on the events of the first year after the ascension of our Lord. We have just enough to understand how they proceeded to fulfil their high duties.

PRACTICAL THOUGHTS AND REFLECTIONS.

The success of the apostolic labors in the annunciation of the gospel is truly wonderful compared with that of modern missionaries. While we can appeal to its antiquity, well tried evidence and power, and can enumerate the enlightened and civilized nations, great, mighty, and populous, that have recognized its sanctions and bowed to its authority—they had to contend with the charge of novelty, the weakness and the fewness of its advocates, compared with the antiquity of the reigning superstitions and the number and strength of their advocates and adherents; yet notwithstanding these fearful odds against them and in our favor, they made from stubborn Jews and superstitious Pagans a thousand converts for every one gained by our missionaries now abroad in foreign countries and heathen lands This single fact contains a volume of evidence in favor of the supernatural powers and divine mission of the original advocates of the facts of our most rational, sublime, and holy faith. The excellency of the power was truly of God, and not of man. It is, indeed, a strong corroboration of our faith and a firm foundation of our hope in God.

The testimony which the Holy Spirit gave to the word of grace uttered by the Apostles, was not merely an accompanying inward and invisible agency, but an outward, sensible, irresistible demonstration of the spirit and power by which the Apostles spoke. Hence the very frequent association of the two senses of seeing and hearing referred to in accounting for the success of the gospel in this history of the introduction of the gospel. Having seen and heard, they believed.

The earnestness, rather than the wordy eloquence of the Apostles, was, no doubt, the main cause of their success, so far as their personal instrumentality is concerned. Thus they *so* spoke that multitudes believed.

Their language was clear, forcible and unadorned, and their eloquence was that earnestness of manner which left no shadow of doubt on any discriminating mind that they themselves believed what they uttered—a species of eloquence, I am sorry to add, seldom displayed in these cold and formal days—when a written essay is read for a discourse, and the graces of a fine composition are relied on more than the grace of God to convert the world and to edify the church. May the Lord convert the prosing essayists of this age of formality into fervent proclaimers of the word of his grace!

In discoursing with any particular caste of men, we should imitate the Apostle's manner; but, like him, should select our arguments from their own premises, as much as possible. Thus the Apostle to the Gentiles took the gifts of God in nature and the popular belief to get into the hearts of the people of Lycaonia.

Every man, well instructed in the Christian religion, will adapt his modes of argument, illustration, and proof, to the character of his audience. It is in this way only that any one can promise himself success. Hence the folly of those who prepare sermons in advance of the occasion and auditory to be addressed. The Apostles addressed Jews, Samaritans, and Gentiles, according to their opinions, modes of reasoning and thinking. Even among Gentiles they distinguish between an Athenian, an Ephesian, and a Corinthian. We ought, then, to teach and preach Jesus Christ in such a way as our acquaintance with the views, habits, manners, and customs of a people will approve. It is the same gospel, however, although dispensed in different languages and in diverse ways.

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The Apostles reported not what they had done on this extensive and protracted tour, but what "the Lord had done by them." How different their style from that of many boasters who are ever and anon talking of what they have done, of the churches they have planted, and of the converts they have made. Paul's style is much more rational and commendable—"Who is Paul, and who is Apollos, but ministers by whom you have believed, even as the Lord gave to every man?" Let all the Christian ministry learn to speak in this more just and becoming style. A. C.

NEWS FROM THE CHURCHES.

Chickasaw county, Mi., January 24, 1847.

Brother Campbell—To *your* writings I am indebted for much religious knowledge, which, though limited as it is, is considerably greater than it was prior to my reading your Christian Baptist, Christianity Restored, &c. &c. These works led me to an examination and investigation of the doctrine and teachings of the Saviour and his holy inspired Apostles, and brought me to understand what they were; taught me that when the Saviour or his Apostles spoke, they meant what they said, without leaving us to infer their meaning; in short, *you* have led *me*, as well as thousands of others, out of Babylon, out of sectarian confusion. I was a member of the Free-Will Baptist Church of Georgia, sometimes known in that State by the name of *Whiteite* Baptists, from Cyrus White, the founder of that church, in the State of Georgia, about the year 1828, I think. I was young, ignorant, and prejudiced, and thought if any were right, it was certainly the Free-Will Baptists. I was sure they could not be wrong, so about ten years ago I attached myself to that church, and was immersed by Cyrus White, (who, by the bye, is an uncle of mine,) believing in the Lord; but about a year after this your Christianity Restored came in my way, and through curiosity and a love of novelty I gave it a reading, and was soon by it convinced that the church of which I was a member held too much error, and was far from being truly apostolic; but I did not immediately avow my convictions, being young and rather fearful, and knowing too that so soon as I did I should be denounced as a Campbellite or heretic. But shortly afterwards another member of the church of which I was a member read the same book that had *spoiled me*, and he was convinced also; and then we openly avowed ourselves. We were retained in the church (not, however, without a good deal of complaint against us) as long as we would remain in it. We contended for the truth; but apparently all we could do or say had little or no effect.

We left Georgia and emigrated to Eastern Alabama, where we had still to stand alone; but never gave up the field. Brother John M. Barnes had a few years previously preached the ancient gospel in that country; he had sown the good seed, but they lay dormant. About three years ago brother T. Cantrell came into that country, preaching the primitive gospel. Brother Prior Reeves, pastor of Smyrna church, Russel county, Ala., was convinced and commenced preaching the truth. A majority of the church were also convinced and declared for reform, while the minority withdrew; considerable accessions have since been made to this church; other churches have come out for reform, and now there are some four or five churches in Eastern Alabama, contending for the current reformation. They are as yet, however, in a state of infancy, and have much to learn, and are in many things wanting. May the Lord prosper them!

Several others and myself lately emigrated from Eastern Alabama to this new country, where we have been only about ten days. There is no reformed church near us. There is one of 150 members in Columbus, Lowndes county, and I have been informed there was one in Oktibbeha, an

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adjoining county to this. We wish you, therefore, to send us the current volume of the Millennial Harbinger, as we think we shall need it. It is a a periodical that I prize more highly than any other of any age or country, and I should have been taking it all the time. You will send it to Pigeon Roost, Choctaw county, that being the nearest post-office to me.

Pardon me for trespassing so long on your time, and believe yours in the Lord,

W. V. W. M'LINDON.

Louisville, Ky., February 24, 1847.

I have just closed a meeting at this place, and have the gratification of reporting 9 confessions. Eight of them were immersed. Of these, five were of the Blind Asylum. One, 12 years of age, was considered too young, as I understood, to be immersed until farther consultation. This Institution is invaluable to that unfortunate class, and the managers are worthy of all praise. Brothers Kendrick and Begg were with me almost all the time, and our meeting was a most delightful and profitable one. We had a fine hearing, and the basement room was so crowded, on several occasions, that many were prevented from hearing.

Our last baptisms were attended to this morning in the baptistry of our Baptist brethren of this place, of the First Church. This kindness on their part we acknowledge with gratitude; and I pray the Lord that soon we may have a complete union and fellowship. Brother Kendrick administered the baptisms in a manner most acceptable and solemn.

I may remain a few days longer to preach for the brethren of the Second Church of Christ at this place.

J. T. JOHNSON.

N. B. Four additions were made to the Second Church by brother Kendrick whilst we were laboring at the First, making 13 in all. J. T. J.

Toronto, U. C., February 9, 1847.

The church in this place now numbers about 35 members. Recently we have had 42 added by immersion and 7 by letter, but nearly as many have gone to other parts of the country to reside.

ROBERT BEATY.

Tompkinsville, Ky., February 5, 1847

The cause of Christ is prospering mightily in this county, having a church at this place of upwards of two hundred.

JEDH. RANDOLPH.

Boston, March 12, 1847.

At the request of the Disciples here, I send a short statement of things relating to the kingdom of our Lord in Boston. On the 17th of January last, a few names of us resolved to make an effort to unite with the brethren here, and organize ourselves, and by so doing constitute a congregation of the Lord. Accordingly seven persons met and gave themselve to one another, and signed the church record in their own hand. A short time after one more united with us, and three weeks after we organized we immersed a very intelligent man. The immersion took place in the harbor, it being at the time one of the most severe snow storms we have experienced this winter. Brother Gashell, an evangelist of the church in Salem, immersed him for the remission of sins, which makes our number at the present time 9 persons, 7 males and 2 females. We have set every thing in order as far as we can. The church meet every Lord's day in my house to remember the resurrection, to break the emblematic loaf, and drink the commemorative cup, and attend to all things the Lord has taught. Our prospects look very cheering. A number of sensible men are searching the word, and we expect very soon to have to say to them, "Why tarriest thou? Arise and be immersed, and wash away thy sins, calling on the name of the Lord." We think now is the time that the Disciples of Christ in the West should unite as one man and do something for this great city. If the brethren will not send an able teacher, will not some brother volun-

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teer? The people are perishing for lack of knowledge. The honest in heart are wandering about, saying, 'O that I could find the way!' The clergy are all, as it were, doing nothing. The only thing flourishing now is Parkerism, or rather some infidelity. In view of all this, ought not something to be done in order that the ancient gospel and order should be firmly planted in the metropolis of New England? It is not for us to dictate, as we are poor in this world's goods; but we hope, beloved brother, you will use all the influence you can to accomplish such a desirable object.

CHARLES T. BERRY.

On opening the Christian Chapel, corner of 8th and Walnut, Cincinnati, brother Burnet informs me, under date of the 1st February, that two persons were immersed in the baptistry of the new church, in the presence of a very large assembly. The house is 74 by 50, and the baptistry contains about 1000 gallons.

Under date of the 24th ult. we also learn from brother Burnet, that on the 14th inst. he had the exquisite pleasure of baptizing his youngest brother Staats G Burnet, A. B. On the Lord's day preceding 8 were immersed; and on the Monday following 4 others confessed the Lord. Two of those immersed on Lord's day, the 14th, a husband and wife, were respectively 72 and 70 years old, of the Old Virginia church of England, and a third, of the same community, from Europe. A. C.

BETHANY COLLEGE.

In a few instances subscribers in aid of Bethany College have proposed to transmute their subscriptions into scholarships, at the rate of one scholarship for every fifty dollars to be paid, or yet due the College. This would be to make the College contribute to its contributors, and assist them to its own detriment, even to the rendering of itself unable to redeem its pledges. Scholarships are a favor bestowed by the College on individuals, for their benefit or for that of their families, and are to it an advantage only in the amount of interest annually accruing as an endowment. To discharge its debts already contracted, as well as to increase its library, apparatus, &c., the College needs a good deal more than is yet subscribed.

It would also be unjust to a large proportion of its contributors to give to those who have not yet paid their subscriptions a release from them, or, what would virtually be the same thing, by giving to them a scholarship, and at the same time withholding them from those who have already paid. We are only sorry that we have it not in our power to be as liberal as we could wish. Our scheme of scholarships is every where regarded, so far as we have heard, as the most liberal policy known in the history of American or European Colleges, and certainly presents to all who desire to secure a collegiate education the greatest and the best facilities ever offered to the public. We are pleased to have had the honor of making such an offer. It is practicable in the highest degree. Many philanthropists will, no doubt, purchase scholarships to bestow, and thus aid those who have not the means to obtain a liberal education. Societies also, in this way, may greatly advance their own interests by having young men raised up to advocate their views in the world. Besides the making such an education practicable, in many instances, where on any other foundation, it could not be attained, it

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opens to the friends of religion and learning a way of doing good on a more enlarged and enduring basis than at present is known to us to exist any where in connexion with any seminary of learning.—We, therefore, hope that the number required to authorize the commencement of the scheme, will, within a few months, be completed.

A. C.

OBITUARY.

Died, in Shelbyville, Kentucky, at the residence of her husband, Major J. S. Whitaker, Mrs. PHEBE H. WHITAKER, in the 53d year of her age.

On the 23d October, 1828, she connected herself with the Baptist church, and continued in that church until she heard the gospel proclaimed by the teachers of the Reformation. She and many others separated themselves from the Baptists in September, 1831, and during that fall formed a church of Christ in the town of Shelbyville, in which she has ever been a faithful, unwavering, and highly useful member.

During her long and extremely painful illness, she exhibited the most unflinching fortitude and Christian resignation. In her death, her husband has lost a faithful and affectionate wife—her children, a devoted mother—and society, a member whose loss cannot be repaired. Another has been taken from earth---one more has been added to the bright host of heaven. With the blood-washed throng she now surrounds the throne of her Creator and sings the song of the redeemed. Her virtues are her most exalted eulogy, and will be held in the most lasting and endearing remembrance.

C.

Died, on the 18th December, 1846, Mrs. MARY KENDRICK, after a lingering illness, which she bore with Christian fortitude and resignation, aged 62 years. Thus have closed the labors of a mother in Israel. Mrs. K. was a sister of Daniel Parker, the author of the "Two Seeds" doctrine, and became a member of the Baptist church when quite a girl. Her religious influence was deeply felt by her family in the midst of wickedness. After both her sons had become ministers and baptized most of her other children, she arose in a public assembly and called their attention while she boldly declared her faith in the cause of reformation.

W.

Bethany College, March 30, 1847

Brother Campbell—I am greatly afflicted at the death of my father-in-law, Col. JOSEPH NANCE, whose spirit passed into the world of fruition and into that "rest prepared for the people of God," on the 13th inst. He was a man full of faith, and full of hope, in his life, and in his death. Enjoying his reason to the last, he was perfectly resigned to depart and go hence. His farewell exhortation to his children was to "read the Bible, and labor for the gains of another world, not this." He was of Giles co., Te.—Aged 54.

He has left a most interesting and amiable family—a mother and eight children—to wade through the trials of earth without an earthly husband's and father's assistance. He was as good a man as those who pass for the best—as a husband, a father, a neighbor, a friend, a patriot, a presbyter of the church, and a disciple. All who knew him loved him. Many a stranger, many an evangelist, will remember for life the hospitality and generosity of that man's house. He has gone with winter to return no more till the resurrection morn. We feel and mourn our loss. But God reigns—and let him reign! He is too good to be unkind. But I feel sad and cannot write.

W. S. Speer.

☞ Christian Review, please copy.

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Died at his residence, in Clay county, Missouri, on the night of the 8th of February, brother ROBERT OFFICER, a man greatly esteemed and loved for his sincere piety, his well balanced zeal, his prompt and disinterested benevolence, and his grave manly deportment in all his devotions. The loss of this godly man will be heavily felt by his affectionate wife, and extensive circle of true friends and admirers. I knew him well, and take pleasure in bearing my testimony to his eminent and endearing Christian qualities, his amiable, generous heart, and all that rendered him so peculiarly *the gentleman—the Christian.* M. E. LARD.

In our obituaries of last month, through some misinformation, instead of sister Campbell, of Louisville, it was her sister *Colgan*, daughter of sister Christopher, who was recently called home.—From an obituary published in the Banner and Pioneer we extract the following:—

"Died suddenly, on Friday the 17th of December, Mrs. ELIZABETH COLGAN, aged 34 years, 7 months and 3 days. She was recognized by all who knew her, as one of the most consistent and exemplary Christians. A gentler and meeker spirit than hers never inhabited a human bosom. We use not the language of exaggeration in saying that the church of Christ in this city never lost a more pious member, nor society a brighter ornament. A large and extensive circle of friends will all award to her this character. She lived in the continual enjoyment of the blessed fruits of the Spirit—exhibiting always such an equanimity in her deportment as evidenced her religion to be founded in truth, and sustained by principle, and daily increased by communion with God. Hence, when her Saviour called her home, she left the world without a struggle; falling calmly asleep upon the bosom of her redeeming love."

PROFESSOR BRONSON.

PROFESSOR BRONSON has delivered a full course of Lectures on Elocution to a large class of Students in Bethany College. He connects with this science lectures on Physiology, or so much of it as is necessary to the philosophy of the human voice and the practice of elocution. A very perfect Manikin gives great interest, because affording to his class a more full development of the human system and a better basis for the science of physiology than any other means of illustration extant. The Professor's lectures on elocution and his manner of teaching it have already won for him a very high reputation in all the colleges in which he has lectured. We were pleased to find that his is one of the few cases in which a teacher's merits have not been exaggerated in the many flattering testimonials of his abilities already published. A. C.

ELDER ORRIN ABBOTT

OUR brother Abbott misunderstood a note sent to him requesting his essays to be forwarded to me immediately, that I might have answers prepared for them before I left home for Europe, and proposing to have mine sent on to him in writing before they were printed, that he might answer them in more rapid succession than they could appear in the Harbinger. I did not mean to say that they should not simultaneously appear together in print. I do not think that mere local propinquity will do either of us any harm, as the essays will ultimately be read in that way. I have, I see, occupied a few more lines than he has employed in his first essay. He shall have these in his next; and should he think that diminishing one half each time is too much, I cheerfully offer him one third reduction each time, rather than one half. This is entirely at his own disposal. A. C.

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MILLENNIAL HARBINGER---EXTRA.

BETHANY COLLEGE.

Persons who wish to secure scholarships in this Institution, will please call on the agent nearest them, immediately; as the agents are requested to report to the General Agent the names and places of residence of the subscribers they obtain, before the first of June next. Those who may not be convenient to an agent, can secure a right by enclosing two dollars per mail, post paid, directed to W. F. M. Arny, General Agent, Bethany College, Brocke Co., Va.

All agents who will be authorised to collect and deposit in bank, the prices of scholarships, will be furnished with a commission under the *College Seal*, and signed by A. Campbell, Treasurer, or by W. K. Pendleton, Burser, of the Institution; so that no one will pay to any agent without such authority; and when the money is paid to the agent, he will hand to the subscriber a printed certificate of scholarship, signed by A. Campbell, President, or by W. K. Pendleton, Vice President, and countersigned by W. F. M. Arny, Secretary of the Board of Trustees, to which certificate will also be attached the seal of the College.

The following persons have been appointed agents, and are authorised to receive the name of subscribers for scholarships in Bethany College.

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A. R. Wyeth, Agent wherever he may travel.
Eld. John Taffe, " " "
M. P. Wheat, Columbia, Adair co.
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W N Gregory, King William C H
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Eld W D Hunter, Louisa C H
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RECEIPTS FOR THE MILLENNIAL HARBINGER.

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ALEXANDER HALL, *Editor.*

March, 1846.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. IV. BETHANY, *MAY*, 1847. No. V.

TRACTS FOR THE PEOPLE.—*No. XVIII.*

BAPTISM—No. X.

THE DESIGN OF BAPTISM—*No. I.*

As there cannot be a general providence without a special one, so there cannot be a general design in the Christian Institution without a specific design in every part of it. If, indeed, religion be a reasonable service, there must be a reason for every part of it; and that reason, whatever it may be, is the proper design of it; for reason without design is inconceivable. Reason and design are, indeed, inseparable; or, rather, they are two names for the same thing. Now as the whole universe is but one grand system of designs terminating in one grand result, so the Christian Institution is one great system of means and ends terminating in one grand consummation—the supreme glory of its Author in the purity and happiness of his intelligent and moral offspring.

The gospel system is a system of redemption—a deliverance of its subjects from ignorance, guilt, and bondage. It contemplates a new creation—a transformation of man in body, soul, and spirit. It is, therefore, a great system of physical, moral, and spiritual means and ends. Hence its doctrine, its precepts, and its promises are but developments of a remedial system, originating in the benevolence of God, guided by his wisdom and perfected by his power.

This scheme of mercy has its parts, and each of these parts has its own peculiar object. Faith is not a substitute for repentance, holiness, or righteousness, but a means to these ends. As a means it is, indeed, indispensable to every one of them. Prayer, reading, or hearing, and meditation are means of sanctification. But any one of these, without the other, would be incomplete and incompetent to the end proposed. So of the positive institutions of the Christian system. Baptism, the Lord's day, and the holy supper are indispensable provisions of remedial mercy. Not one of them

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can be dispensed with by any one who desires the perfection of the Christian state and of the Christian character. Eating, drinking, sleeping, exercising, though not of the same nor of equal importance, are nevertheless all essential to the preservation and comfortable enjoyment of the human system.

These things premised, we are induced, according to our plan, to institute an inquiry into the use of Christian baptism, or rather into the design of it. It is a conspicuous and prominent part of the Christian religion, and is spoken of and alluded to more than one hundred times in the New Testament. It is worthy of a full examination, and of the most respectful consideration and regard. It could not occupy so much space in so small a volume, and yet be considered as a matter of indifference or of but little importance. We must, therefore, regard it with the respect and reverence due to a very prominent divine institution.

But the *design* of this institution has long been thrown into the shade because of the wordy and impassioned controversy about what the *action* is, and who may be the proper *subject* of it. Now it must be confessed that whatever importance there may be in settling these questions, that importance is wholly to be appreciated by the *design* of the institution. This is the only value of it. The question concerning the value of any action is incomparably superior to the question, What is the act itself? or to the questions, Who may perform it! or, Upon whom may it be performed. We are, therefore, induced to believe that the question now before us is the all-interesting important question—indeed the transcendent question in this discussion.

The appeal, therefore, must be made to the proper tribunal. It must be carried up to the Apostles and Evangelists of Jesus Christ. What, then, do they propose as the design of New Testament baptism! We say *New Testament* baptism, because we have in that book "THE BAPTISM OF JOHN," and the baptism ordained by Jesus Christ. Although not one, nor identical, they may materially unfold and illustrate each other. They both came from heaven. They both immersed believing and penitent persons, and were alike indicative of divine wisdom and benevolence.

The Harbinger was sent "to prepare a people for the Lord." He designed to enlighten and purify them. Hence he was both a preacher of faith and reformation, and proclaimed "the baptism of repentance *for the remission of sins*." It would, then, appear from the very annunciation of John's baptism, that its design was of a transcendently important and interesting character.

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The form of expression is exceedingly familiar and intelligible, and were it not for an imaginary incongruity between the means and the end, or the thing done, and the alleged purpose or result, no one could for a moment doubt that the design of baptism was "for the remission of sins."*

The form of expression is the most common in language, and especially in the simple and sacred style of the Apostles and Evangelists. From the few examples at the foot of the page, any one may see with what little reason and evidence any one can intimate that the form of the expression does not indicate the design of an action. Indeed, if this preposition does not intimate design, we might well ask, What other word in that language could suggest such an idea!

Nor is it only casually intimated that New Testament baptism was ordained for this purpose. It is *the only purpose* for which it was ordained; whether in the hands of John or of the twelve Apostles.

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* The preposition translated *for* in this connexion of means and designs is often so translated—and might have been hundreds of times much better so translated in the common version of the New Testament, than by *into*, or *unto*, or *to*.

We shall give a few examples, selected out of many such in the common version:—

Matth. v. 13. 'It is good *for* nothing.' 'Take no thought *for* to morrow.' vi. 34. 'Do it *for* a testimony to them ' viii. 4. '*For* a testimony against them.' x. 18. 'Shed for many *for* the remission of sins.' xxvi. 28. 'Told *for* a memorial of her.' xxvi. 13. 'Gave them *for* the potter's field'—'*for* to bury strangers in.' xxvii. 7, 8.

Do not these indicate the design or the end for which a thing is given or done? Did not the Messiah shed his blood *for* the remission of sins? Was not the money given *for* the potter's field? Was it not *for* the burial of strangers?

As Luke writes 'the Gospel' and 'Acts of Apostles, we shall give a few examples from him also:—'*For* the fall and arising of many in Israel.' '*For* a sign which shall be spoken against.' Luke ii. 34. '*For*, there*fore*,' [for this purpose,] 'I am sent.' iv. 43. 'Take nothing *for* your journey.' ix. 3. 'Buy meat *for* all this people.' ix. 13. 'He is not fit *for* the kingdom of God.' ix. 62. 'Goods laid up *for* many years.' xii. 19. 'It is not fit *for* the the land, or *for* the dunghill.' xiv. 24. 'Be baptized *for* the remission of sins.' Acts ii. 38. 'Gave it to him *for* a possession.' vi. 5. 'Nourished him *for* her own son.' vi. 21. 'Came here *for that intent*.' ix. 21. 'Are come up *for* a memorial.' x. 4. '*For* the work I have appointed them.' xiii. 2. 'That thou shouldest be *for* salvation.' xiii. 47. '*For* the work which they fulfilled.' xiv. 26. These are but a few examples from Luke.

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What could be more plain or intelligible than such forms of expression as the following:—'John did baptize in the wilderness, and preach *the baptism* of repentance for the remission of sins.' (Mark i. 4.) It was not *a* baptism, but *the* baptism of repentance. It was not *for* remission of sins, but for *the* remission of sins. The fixtures of language could not more safely secure the intention of an institution. It was not *because* your sins *have been remitted*, but it is *for*, or *in order to*, the remission of sins.

Nor is this a form of expression peculiar to one Evangelist. Luke, as well as Mark, uses the same formula:—"And John came into all the country about the Jordan, preaching the baptism of repentance for the remission of sins." Luke iii. 3. John's baptism was as certainly "*for the remission of sins*" as it was "*the baptism of repentance.*" The death of the Messiah, or the blood of the new covenant, was not more certainly *for the remission of sins*, so far as the expression goes, than was the baptism of John for the remission of sins.—Indeed, they are not merely similar, but are *identical* expressions in both cases. It does not, however, follow that they are *in the same sense* for the remission of sins." But that they are in some sense for the remission of sins, can be denied by no man who either understands the language of the Bible or the language of men.

From the apostolic style one might as reasonably conclude that Jesus died *because* man's sins had been remitted, or because the sin of the world had been taken away, as that men are to be baptized, or that John baptized men '*because* their sins had been remitted.' To take such freedom with language, with the language of the Bible, would be to make the word of God of no effect, or, what is the same thing, of no certain interpretation; in other words, of no meaning. If goods are laid up for past years—if men buy food for those who never can use it—if men provide money for the expenses of journeys already performed, then may it be said that John baptized for sins already remitted; or that his baptism was for those who were already cleansed from their pollutions.

When the Lord said, "*To this end* was I born, and *for* this cause came I into the world," does he not intimate that he had a design in coming into the world! When Stephen said that Pharaoh cast out the children of the Israelites *to the end** they might not live, does he not mean that their destruction was designed by their exposure! When Stephen again says (Acts vii. 5.) that God promised Canaan

* Here it is *us, for*, to the end that, the word always used in reference to "baptism for the remission of sins."

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to Abraham "*for* a possession," that it was his design to invest him with that inheritance! And when it is said by the people of Damascus (Acts ix. 21.) that Saul of Tarsus came to that city "*for the intent* that he might" persecute the disciples; and if *eis*, the word always used when baptism and remission of sins are connected, be the word in all these cases containing the sense of "FOR," "*in order to*," "*to the intent that*," or "for the intent," shall we hesitate to allow, that, in connexion with remission of sins, it has the same meaning; or that our translators so understood it! Should any one be so regardless of his reputation, he would be as unsafe as unworthy to be reasoned with on any question of religion or morality, whenever he stands committed to its affirmative or negative.

So far, then, as the force of the preposition is of any consequence or value to show a connexion between baptism and remission of sins, it is incontrovertibly indicative of that connexion. But were it translated in every case by *into* or *unto*, (versions of the word very common in all writings, sacred and profane,) it is as certainly, though not so obviously to all minds, indicative of *such* a connexion. To baptize *into* remission, or *unto* remission, intimates that the subject of that act is about passing into a new state; as entering *into* partnership, or entering into marriage, indicates that it is for such purposes the action, whatever it may be, is performed." "Unto what, then, were you baptized," (Acts xix. 3.) is equivalent to the question, *For* what were you, then, baptized, or *into what* were you, then, baptized! In either case the relation of the person baptized is changed.

It only remains in this part of our essay that we present, in the order of the inspired books, all the passages that plainly import any connexion between baptism and remission of sins. They are the following:—

1. "John did baptize—and preach the baptism of repentance for the remission of sins." Mark i. 4.

2. "The people of Judea and Jerusalem were baptized by him in Jordan, confessing their sins." Mark i. 5.

3. "And he came into all the country about the Jordan, preaching the baptism of repentance for the remission of sins." Luke iii. 3.

4. "Repent and be baptized, every one of you, in the name of the Lord Jesus, for the remission of sins." Acts ii. 38.

5. "Arise and be baptized and wash away thy sins, invoking the name of the Lord." Acts xxii. 16.

These are oracles as express and explicit as any we can imagine.

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Any one of them would establish the connexion for which we plead. For if once such a connexion is clearly established, it depends not upon the repetition of it, but upon the clearness and definiteness of the expression of it. This is intimated clearly in another passage:—

6. "There is one Lord, one faith, *one baptism.*" Eph. iv. 5.

Now if there be but one baptism, and if it appear that both the New Testament dispensations of baptism by John, and by the Apostles, clearly affirm a connexion between baptism and remission of sins—that it must follow that the *only divinely instituted baptism is for the remission of sins.*

It may, however, tend to the confirmation of those halting between two opinions, to inquire whether there be any other connexion between baptism and any thing else noted in the Christian scriptures; and if so, of what nature and kind is it?

In the first place, then, no one is commanded to be baptized *for any thing else;* and no one is ever said to have been baptized *for any thing else,* than for the remission of sins. This a very important fact and worthy of much reflection.

I know, indeed, it may be said that there are two or three forms of expression that might be translated in such a way as to intimate some other connexion. For example:—

"As many of you as were baptized *for* Jesus Christ were baptized *for* his death." Rom. vi. 3.

"Know you not that all our fathers were baptized *for* Moses—in the cloud and in the sea." 1 Cor. x. 2.

"For by one spirit we are all baptized for one body." 1 Cor. xii. 13.

"For as many of you as have been baptized *for* Jesus Christ, have been baptized *for* his death."

These four passages complete the canon—the whole volume on the subject af the relation of baptism to spiritual rights, privileges, and honors. We have, for the sake of uniformity, and of giving weight to all conceivable objections, preferred the common version of these passages.

The reader will remember that in all these it is, in the common version, "*into Christ,*" "*into his death,*" "*into one body,*" &c. Whether, then, we read *for* or *into* one body, and *for* or *into* his death, the sense is the same. If any one baptized for the Lord, for his death, or for his body as a *design,* as an *end,* it is for the sake of the rights, privileges, and honors of his body; or for the sake of the rights, privileges, and honors accruing from his death, his church, or himself. Of all these, remission of sins is the leading and the introductory blessing—from which follows, as consequences, all spiritual

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privileges, honors, and immunities. "For if you be Christ's, then you are Abraham's seed, and heirs according to the promise."

Evident, then, it is, that there is no *specific design* on account of which any one can constitutionally be baptized, except it be for the remission of sins previously committed. We are not commanded to be baptized for faith, for repentance, for justification, for regeneration, for sanctification, for adoption, for the Holy Spirit, for eternal life. We are commanded to be baptized *"for the remission of sins"* not for the remission of *'original* sin'—not for the remission of sins yet to be committed or in advance; but for the remission of sins that are past, that have been committed through the forbearance of God.

True, when immersed into Christ, we have "put on Christ;" and, of course, are in him and under him, interested in all the provisions of that covenant of life and salvation of which he is the Alpha and the Omega, the Author and the Mediator. Still, through faith and repentance, we are commanded to be baptized for one specific purpose, just as much as we celebrate the Lord's day and the Lord's supper for a specific purpose. Every Christian institution has, indeed, its own peculiar and specific object, which can be neither secured nor enjoyed so well any other way.

Having, then, philologically ascertained that in the sacred writings of the Apostles and Evangelists of our King, the baptisms of the New Testament were all for the remission of sins, and for no other specific purpose, our second leading inquiry must be, *In what sense is baptism for the remission of sins?* The connexion between baptism and remission being now fully ascertained and established, the nature of that connexion comes deservedly under our immediate examination.

The relations of time in which one thing may stand to another, are antecedent, simultaneous, and consequent. But the question is not about their relations as respects mere time, place, or circumstance; but as respects natural or necessary dependence—such as that of cause and effect. We contemplate the relations of persons and things with regard to the causes of their existence or the various influences which they may exert on one another. When a man's salvation, for example, is sometimes ascribed to faith, to repentance, to baptism, to the grace of God, to the blood of Christ, to his own efforts, we are desirous to know why a man's salvation should be assigned to so many causes. To prevent confusion or to relieve the mind from a perplexed, indistinct, and imperfect, conception of the influences of numerous and various causes affecting the existence of any thing either as respects itself or our conceptions

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of it, we have given to the word *cause* a very comprehensive meaning, and have been obliged to select names to express the various applications of the word. Thus we have a *moving* or *original* cause, an *efficient* or *meritorious* cause, an *instrumental* cause, a *concurrent* cause, a *final* cause. For example, in saving a person from drowning, a benevolent man sends his son into a river. His son takes hold of a drowning sailor, the sailor also takes hold of the beneficent youth who has risqued his life to save him, and while his deliverer holds his head above the stream he uses his own limbs, and thus co-operating with his saviour, swims to the shore and is saved from death.

In this case we have an illustration of these causes, as developed in the deliverance of a drowning sailor from a watery grave. The father of the son who saved him, or his benevolence, was the *original* or moving cause; the son's obedience was the *efficient* cause; his seizing the sailor by the head, was an *immediate* and a *meritorious* cause; the accepting of his assistance on the part of the drowning sailor, a *co-operative* cause; his making use of his own powers, an *instrumental* and concomitant cause; and his salvation itself, the *final* cause, or the end proposed by the father, the effect of the interposition of his son and of the coperation of the sailor.

Now the salvation of this drowning man may be ascribed to the father or to his love, to the son, or to his obedience, to the sailor himself, or to his acceptance of the proffered aid, and to his own co-operative efforts. To any one of these seven causes might any one with propriety refer his salvation—not to any one of them exclusively, but to them all concurrently. He was saved by the father, by the father's love, by his son, by his son's obedience, by the sailor himself, by his acceptance of the proffered help, and by his own concurring efforts. Thus we are said to be saved by God, by the grace of God, by Christ, by his blood, by faith, by baptism, and by our works. Still the reason of this concurrence, or the power of these several causes, is to be learned from the developments of God's character and man's nature, condition, and circumstances. These only can explain the wisdom and expediency of all these causes as co-operating and terminating in the salvation of a sinner.

Every theory of redemption and salvation, with more or less clearness of perception and precision of expression, admits the necessity of such distinctions as these. Since the days of Luther, and long before between the Jansenists and their rival orders of monkery, all writers and reasoners on this subject have been constrained to admit of a system of causes co-operating in man's salvation.

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The kingdoms of nature,—mineral, vegetable, and animal,—are replete with such combinations of concurring causes in the various results of the divine wisdom, power and goodness. There is not any thing in the universe of created things, that is the result of a single cause, as to its being, its continued being, or to its well being. Indeed, the different attributes of God himself are so many concurrent causes in our conceptions of things both material and mental. Portions of nature, celestial, and terrestrial, are to be ascribed to his wisdom, his knowledge, his power, his goodness; and every single result has in it the concurrence of all these.

But to keep distinctly before our minds the design and place of Christian baptism, for we must observe that for most minds it is enough to read the precept, "*Repent and be baptized, every one of you, for the remission of sins,*" without presuming to comprehend or develope the necessity of it. Two facts are most obvious:—First, that all men alike need the Christian institution; second, that whatever any one institution is to any one proper subject of it, it is in some degree the same to every other proper subject of it. Therefore, we all need every divine institution.

Philosophers are generally more curious and inquisitive than wise. They delight to comprehend every thing, or to assume to understand all mysteries. But who can specify, enumerate, and sort up the causes that convert one grain of corn into the flesh, blood, bones, and covering of a man, a horse, or any other animal that lives upon it. Or can any one set forth the number, the variety, and the order of the causes that are necessary to animal life, health, and comfort! If not, then why so dogmatical and pragmatical—so inquisitive and positive—so dictatorial and absolute, in matters solely depending upon the positive will and law of God!

To conclude our remarks on this part of the subject, we must assign to every institution of Heaven its own proper place, whether in nature, in providence, or in redemption. We must give to grace, to faith, to repentance, to baptism, to the *purpose of the Father*, to the *blood of the Son*, to the *sanctification of the Holy Spirit*—to each of these severally its proper place and importance in redemption and salvation; and to all of them a concurrent efficacy in the rescue and deliverance of man from sin, misery, and ruin.

While, then, we must say with Peter, "Baptism doth also now save us," we will also say with Paul, that "we are saved by grace," "justified by faith," "*redeemed* by the blood of the Lord Jesus," "sanctified by the Spirit of our God," and with James, that "a man is justified by works, and not by faith only."

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We do not, however, place baptism amongst good works. Good works have our brethren and neither God nor ourselves for their object. They directly and immediately terminate upon man, while in their reflex influence they glorify God and beatify ourselves. In baptism we are in spirit, as well as in person, buried with the Lord, "wherein also we are raised with him." Dead men neither bury themselves nor raise themselves to life again. In baptism we are passive in every thing but in giving our consent. We are buried and we are raised by another. Hence in no view of baptism can it be called a good work. The influence which baptism may have upon our spiritual relations is, therefore, not because of any merit in the act as our own; not as a procuring cause, but merely as an instrumental and concurring cause by which we "put on Christ" and are united to him formally as well as in heart, entering into covenant with him and uniting ourselves to him in his death, burial, and resurrection. Hence said the Apostle, "As many of you as have been baptized into Christ have been baptized into his death"—"have put on Christ."

While, then, baptism is ordained for remission of sins, and for no other specific purpose, it is not as a procuring cause, as a meritorious or efficient cause, but as an instrumental cause in which faith and repentance are developed and made fruitful and effectual in the changing of our state and spiritual relations to the divine persons whose names are put upon us in the very act.

It is also a solemn pledge and a formal assurance on the part of our Father, that he has forgiven all our offences—a positive, sensible, solemn *seal* and *pledge* that through faith in the blood of the slain Lamb of God, and through repentance, or a heartfelt sorrow for the past and a firm purpose of reformation of life, by the virtues of the great Mediator, we are thus publicly declared forgiven, and formally obtain the assurance of our acceptance and pardon with the promised aid of the Holy Spirit to strengthen and furnish us for every good thought, and word, and work.

Some have such a puerile and inadequate conception of Christian baptism, as to regard it as a mere ceremonial introduction into the church—a way of making a profession of the Christian religion—no way affecting the spiritual relations of the subject. This view of it ought to have been expressed by such a precept as the following:—'Repent and be baptized, every one of you, for admission into the church.' But no such precept in form, in substance, or in sense, is found in God's own book. As we have, then, but one Lord, one

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faith, and one baptism, and that baptism is "for the remission of sins"—to give us, through faith and repentance, a solemn pledge and assurance of pardon, any other baptism is a human invention and of no value, wanting, as it does, the sanction of the Lord Jesus who ordained it, and submitted to the baptism of John as an example to others to honor and obey every divine institution. But there are other passages of sacred scripture that both illustrate and confirm the views now presented.

It is a very important and interesting fact that no great doctrine or institution of Christianity wholly depends upon a single passage, or even upon a mere plurality of passages. Such is not the Lord's way of teaching his will to weak and erring mortals. He gives us line upon line, precept upon precept, here a little and there a little; wisdom for the wise, knowledge for the prudent, and information for all. No great doctrine, no important principle, no solemn, moral, or religious duty ever was confined to a single enunciation. The more important the duty or the more valuable the privilege, the more ample, explicit, and frequent the allusion to it, except in cases so plain and of such easy intelligence and comprehension that he may run that reads it.

Baptism, a new institution, is an ordination of great significance and of the most solemn and sublime importance. It is a sort of embodiment of the gospel, and a solemn expression of it all in a single act. Hence the space and the place assigned it in the commission. It is a monumental and commemorative institution bodying to all ages the great facts of man's redemption as developed and consummated in the death, burial, and resurrection of the Lord Jesus Christ. Hence immediately upon the first constitutional promulgation of it on the part of the Christian Lawgiver and Saviour, he adds, "*He that believeth and is baptized shall be saved.*"

This has in all time, and will in all future time, impart to this institution a solemnity, a significance, and an importance which no art or ingenuity of corrupted Christianity can long obscure or successfully deface. It will give to it an authority and a claim upon the understanding, the conscience, and the affections of the humble and devout, which no sophistry or hardihood can weaken or destroy. To associate faith and baptism as antecedents whose consequent is salvation, no matter what the connexion may be, will always impart to the institution a pre-eminence above all other religious institutions in the world. The Lord does not say he that believeth and obeys this or that moral precept shall be saved; but "He that believeth the gospel and is baptized shall be saved." This very intel-

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ligible and prominent annunciation, just before his ascension, greatly explains and justifies the new precept promulged by Peter a few days aftewards when the ascended Lord had sent down his Holy Spirit to advocate his cause. Peter, after the new light imparted in the commission, feared not to say to the inquiring Jews, "*Repent and be baptized; every one of you, in the name of the Lord Jesus, for the remission of sins.*" Nor did any one, so far as the history of the apostolic labors is reported, ever express a doubt or an inquiry upon the connexion thus solemnly established between faith, repentance, baptism, and remission or salvation. So far from this, that the Apostles frequently allude to the subject in their epistles as though by universal consent it was understood to be a symbol of moral purification—a washing away of sin in a figure, declarative of a true and real remission of sin—a release of the conscience from the feeling of guilt and all its condemnatory power.

There remains in the historical books of the New Institution another very striking evidence of the proper design of Christian baptism. It being a change of the verbiage of Peter and from another speaker, and addressed to a great sinner, it is peculiarly striking and impressive. It is the address of Ananias to Saul of Tarsus, than whom had not then lived a more fierce and hostile spirit opposed to the claims of Jesus of Nazareth. When commanded to wait for a message from the Lord, Ananias waited upon him; and after a very short introduction he said to Saul of Tarsus, "Arise, brother Saul, and be baptized, and *wash away thy sins*, invoking the name of the Lord." A most unguarded and unjustifiable form of address, under the sanction of a divine mission, if baptism had not for its design the remission of sins, according to the Pentecostian address.

From the express authority and evidence of Apostles and Evangelists, without any inferential reasoning, we feel constrained to conclude that the baptisms of ths New Testament, both of John and Jesus, were for the true, real, and formal remission of sins through faith in the Messiah and a genuine repentance towards God. We shall, however, for the sake of some of our readers who are slow to believe all that the Apostles have spoken, devote to the subject another essay, in the further examination of the sacred writings, and in some notices of the traditions of the Fathers. A. C.

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CHRISTIAN UNION.—*No. X.*

EVANGELICAL ALLIANCE—*No. V.*

I HAVE no intention of protracting my remarks unnecessarily upon the Evangelical Alliance. I have candidly and faithfully, and with every kind feeling, noticed and reviewed its basis. Did I, or the community with which I am associated, desire to be numbered among the people of the Alliance, I am not aware that they either could or would have objected to us on the ground of orthodoxy, as we are probably more sound in the faith on all capital points—on all the nine pillars of their tabernacle, than they are themselves. Still I cannot say, with infallible certainty, that, if Paul and his ancient church of Corinth had attended in disguise, knocking at the door of this new outer court, the porters would have admitted him and his church into the secrets of their assembly, into the mysteries of their alliance.

I wish the Alliance God speed in every effort to gather the dispersed of Israel into one—to bring the people out of the land of their captivity into the courts of the ancient sanctuary—to the hill of Zion "whence cometh our help." I desire for them a broader and a clearer vision of the temple of the Lord—a still more catholic spirit—and a more vigorous effort to dethrone the Man of Sin from his lofty pretensions even in the midst of Protestant communities. Adverse as I am to Protestant as well as to Roman Popery, to Prelatic as well as to Papal assumptions, I must deal with a like impartial hand an admonition to all as they recede from apostolic grounds of union and communion, and a commendation to all as they approach the holy, catholic, and apostolic basis on which Apostles and Prophets founded the Christian church.

I said at the beginning, and I say at the close of my notice of the Evangelical Alliance, that I thank God and take courage from every effort, however imperfect it may be, to open the eyes of the community to the impotency and wickedness of schism, and to impress upon the conscientious and benevolent portion of the Christian profession the excellency, the beauty, and the importance of union and co-operation in the cause of Christ, as prerequisite to the diffusion of Christianity throughout the nations of the earth.

The reformation for which we plead grew out of a conviction of the enormous evils of schism and partyism, and the first document ever printed by any of the co-operants in the present effort, was

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upon the subject of the necessity, practicability, and excellency of Christian union and communion, in order to the purification and extension of the Christian profession.

The abjuration of human creeds as roots of bitterness and apples of discord—as the permanent causes of all sectarianism, was set forth as a preliminary step to the purification of the church and the conversion of the world. The restoration of a pure speech, or the giving of Bible names to Bible ideas, followed in its train, and from these starting points we have been led, step by step, to our present position, each one of the prime movers adding to the common stock something of importance, until matters have issued in one of the most extensive moral and ecclesiastic movements and revolutions of the present age. Quietly advancing step by step through hosts of opponents, without any other aid than the calm, bold, persevering, argumentative efforts of those who had been long devoted to the Bible alone, as the only volume of authority and revelation adequate to all the wants of the church and of the world.

It is a remarkable coincidence that at a meeting held in Washington, Pennsylvania, of various denominations, a resolution was passed so early as September 7, 1809, precisely similar in its characteristic feature with that passed by the Evangelical Alliance as respected its position to the Christian world. It is in the words following, to wit;—

"That this society by no means considers itself a church, nor does it at all assume to itself the powers peculiar to such a society; nor do the members, as such, consider themselves as standing connected in that relation; nor as at all associated for the peculiar purposes of church association: but merely as voluntary advocates for church reformation; and, as possessing the powers common to all individuals, who may please to associate in a peaceable and orderly manner, for any lawful purpose: namely, the disposal of their time, counsel, and property, as they may see cause."

It will be remembered that the Alliance declined in advance a church or ecclesiastic character. It declined all the powers peculiar to a church association.

So far, then, the movements differ only in numbers and magnitude. But the former is much in advance of the latter in the following resolutions:—

"That we form ourselves into a religious association under the denomination of the Christian Association, for the sole purpose of promoting simple evangelical Christianity, free from all mixture of human opinions and inventions of men."

"That this society, formed for the sole purpose of promoting sim-

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ple evangelical Christianity, shall, to the utmost of its power, countenance and support such ministers, and such only, as exhibit a manifest conformity to the original standard, in conversation and doctrine, in zeal and diligence; only such as reduce to practice that simple original form of Christianity, expressly exhibited upon the sacred page; without attempting to inculcate any thing of human authority, of private opinion, or inventions of men, as having any place in the constitution, faith, or worship of the Christian church; or any thing, as matter of Christian faith or duty, for which there cannot be expressly produced a *thus saith the Lord* either in express terms, or by approved precedent."

Out of this Christian association came the prime agents of the current reformation. Still much light has been since elicited by many new helps, and by the friction of mind upon mind; for at that moment we were all Pedobaptists, and attached to a sort of Congregational Calvinism. Forty years have greatly developed the minds and views of many of us who have been for that time making our way out of Babylon, and therefore we can very cordially sympathize with the Evangelical Alliance, and anticipate for them a brighter and a better dispensation; and, for my part, I will, to the utmost of my power, co-operate with them just as far and as long as they please to permit me. Whereunto they and we have already attained, let us walk by the same rule, let us mind the same thing: and as many as be thus minded, peace be on them, and on the Israel of God! A. C.

CHRISTIAN UNION—*No. XI.*

UNITARIANISM.

Having devoted a reasonable share of attention to the "Evangelical Alliance," under the general caption of "Christian Union," I now resume other projects for union; amongst which that proposed by the Pennsylvania Christian Conference, first presented to my consideration by Elder James Hervey, under date of April 26, 1845, first published in the Millennial Harbinger of September, 1845, now demands my attention.

Publicly censured by Elder J. Hervey for not republishing the Resolutions which called forth his essays on the subject, having since been directed to them by Elder J. Hervey, I find them first published in the September No. for 1845. But for his sake, and at his request, we shall again lay them before our readers:—

"1st. That God raised up Christ, and authorized him to speak to the people; and,

"2d. That whosoever heareth the sayings of Christ, and does them, is a Christian, is loved of the Father and of the Son also;

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and is therefore to be received into the Christian fellowship of all saints; for he that loves God who begat, loves all who are begotten and beloved by him; and,

"3d. That by the practical exemplification of this love in unity of the spirit in the bond of peace, the followers of Christ are known from others; for John says, 'In this the children of God are manifest and the children of the devil; whosoever does not righteousness is not of God, neither he that loveth not his brother; for this is the message that ye heard from the beginning, that we should love one another."

From this preamble it appears that Elder Hervey, appointed to correspond with "the Disciples of Christ," "the Church of God," called "Reformers and Winebrennarians"—and such others as he might think expedient to address, chose also to write to the Bostonian Unitarians, having, as he judged, the same "rule of faith and manners"—"THE BIBLE ALONE," and the same test of Christian fellowship—"Christian character, and not technicalities of opinion" —and succeeded in gaining a union with them. This union of the "Old Christians" of New England and Eastern Pennsylvania was very cognate, homogeneous, and apposite—

1st. Because, "They both regard the Messiah as raised up by God, and *authorized* by him to declare his word unto his people."

2d. Because "that whosoever heareth the sayings of Jesus, and does them, is to be received into the Christian fellowship of all saints."

3d. Because "by the practical exemplification of this love in the unity of the spirit by the bond of peace, the followers of Christ are known from others."*

Such is the basis of union among them in fact, and such is "the Bible alone" as a rule of Christian union and communion among them. Now had they supposed that the mere recognition of "the Bible alone" was an all-sufficient basis of union, why add three articles of union to it! Why not five! Why not thirty-nine!

But having presented such a basis of union, they call upon all professed Christians to examine it. So I understood the matter, and presented my objections in part. These objections called forth a long letter from Elder J. Hervey, under date of 6th January last. The Evangelical Alliance then on hand forbade the introduction of the subject till now—and so much of his letter being rather inculpatory of myself for not having published a second time the above Resolutions, and exculpatory of himself, I proceed to lay such parts of it as pertain to the new basis before my readers.

* See pp. 415, 416, vol. 2, 3d series, M. H.

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Before I give his doctrinal expositions I must request the reader to read again his letter of April 26, 1845, vol. 2, 3d series, p. 416; also, my reply to it, April, 1846, vol. 3, page 181, and brother Hervey's letter of July '46, p. 786, and my reply to that, page 689, vol. 3, 3d series. Then he will be prepared to appreciate the proper issue, so far as there is any.

Had not the basis proposed in the resolve of the Christian Conference proposed an opinion or an article of belief concerning the Messiah that does him great injustice by reducing him to the rank of a mere Prophet, I should likely have suffered the whole matter to pass without an allusion to Unitarianism or Trinitarianism.

Having reviewed the basis of the Evangelical Alliance, I deem it due to the Christian Conference to pay the same honor to its basis. If I am not to be censured for that review, I hope I may not be for this. Every overture for the union of Christians must have a basis. That basis must be a Christian basis. We must, then, try the basis by the constitution of the Christian Institution itself. That is the supreme law of the kingdom of the Messiah.

A basis for the union of Protestants must be *the Protestant* basis. So a basis for the union of Christians must be *the Christian* basis. Now it so happens that such a basis has never occurred to any one who pleads for the union of sects. The plea for the union of sects is a plea full of compromises and concessions. But if all sects were united in one communion, as the orders of Monks and Vestal Nuns in the Papal Roman establishment, it might make one great Protestant church, as there is one great Roman Catholic church. But neither of these could, by any possibility, be THE CHRISTIAN CHURCH. The foundation of the Christian church was laid by God the Father himself; and it is a FOUNDATION "TRIED," "PRECIOUS," and "SURE;" other than which there neither now is, nor can hereafter be, laid any one as the basis of enduring union or everlasting peace in the family of God. The foundation is neither that of the Evangelical Alliance, for one reason, that it is only intended to be a Protestant basis; nor is it that of the Christian Conference, for that is a sectarian basis; or, as some now call it, a *Unitarian basis*, or an *antitrinitarian basis*.

"The first and main pillar of this new basis is the first position or article of the project already before us—in the words following:—

"*That God raised up Christ, and authorized him to speak to the people.*"

This is just as true of Moses or John the Baptist as of Jesus of

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Nazareth. Mahomet laid this as one of the foundations of his church. 'God,' said the false prophet, 'raised up Moses, and he raised up Christ, and sent them to speak to the people, and now he has sent Mahomet his last prophet to instruct them.'

Mr. Jefferson, of Virginia, the author of the Declaration of Independence, was a Christian of this school, according to the "Christian Palladium," of New York. Indeed, I have long thought that any form of religion that does not recognize Jesus of Nazareth as "the ONLY BEGOTTEN SON OF GOD"—as the everlasting Word Incarnate—or "the WORD that was God," and that "*became* flesh,"—and his death as an atoning sacrifice, an expiation, or *sin-offering*—is neither more nor less than simple deism—no matter whether baptized in a crystal font or sprinkled with Castalian dew from a golden bason.

But if any one doubt my conclusion, I invite his attention to an authority equal to that of the Christian Conference of Pennsylvania. It is to the Christian Palladium, the oracle of the Christian Conference of New York, edited by Jasper Hazer and John Ross, with an Executive Committee of the twelve New York Apostles of Christian Union on Elder Hervey's basis. The following document is commended by N. Summerbell, one of the Twelve—so recent, too, as March 31, 1847. It is in the words following:—

"THE RELIGIOUS VIEWS OF THOMAS JEFFERSON—*by N. Summerbell.*

"Thomas Jefferson is a name revered by every true American—a name which, as it floats down the mighty current of time, is not doomed to sink with millions by whom he was surrounded; but it will ever be surrounded by a halo of glory. In the archives of our nation it will ever be referred to as one of the pillars of our republican institutions. But the name of Jefferson has been branded with *Infidelity, Deism*, and *Atheism*, by the popular religious teachers, until many, I doubt not, suppose he was a disbeliever in the Christian religion.

Thomas Jefferson was a Unitarian, according to the common understanding of that term. He says, 'I have to thank you for your pamphlets on the subject of Unitarianism, and to express my gratification with your efforts for the revival of primitive Christianity in your quarter. No historical fact is better established, than that the doctrine of one God, pure and uncompounded, was that of the early ages of Christianity; and was among the efficacious doctrines which gave it triumph over the polytheism of the ancients—sickened with the absurdities of their own theology. Nor was the unity of the Supreme Being ousted from the Christian creed by the force of reason, but by the sword of civil government, wielded at the will of the fanatic Athanasius. The hocus-pocus phantasm of a God like Cerberus, with one body and three heads, had its birth and growth in the blood of thousands and thousands of martyrs.

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And a strong proof of the solidity of the primitive faith, is its restoration, as soon as a nation arises which vindicates to itself the freedom of religious opinion, and its external divorce from the civil authority. The pure and simple unity of the Creator of the universe is now all but ascendant in the Eastern States. It is dawning in the West, and advancing towards the South, and I confidently expect that the present generation will see Unitarianism become the prevailing religion of the United States. The Eastern presses are giving us many excellent pieces on the subject, and Priestley's learned writings on it are, or should be, in every hand. In fact, the Athanasian paradox that one is three and three but one, is so incomprehensible to the human mind, that no candid man can say that he has any idea of it, and how can he believe what presents no idea! He who thinks he does, only deceives himself. He proves, also, that man, once surrendering his reason, has no remaining guard against absurdities the most monstrous, and like a ship without a rudder, is the sport of every wind. With such persons, gullibility, which they call faith, takes the helm from the hand of reason, and the mind becomes a wreck.'

His views of the doctrines of the Son of God, he has himself given us under three heads. He says, 'The doctrines of Jesus are simple, and tend all to the happiness of man.

1st. That there is one only God, and he all perfect.

2d. That there is a future state of rewards and punishments.

3d. That to love God with all the heart, and thy neighbor as thy self. is the sum of religion.

These are the great points on which he endeavored to reform the religion of the Jews.'

He then compares these simple views with the dark philosophy of Calvin, and goes on to say, 'Now which of these is the true and charitable Christian? He who believes and acts on the simple doctrines of Jesus, or the impious dogmatists, as Athanasius and Calvin? Verily I say, these are the false shepherds foretold us to enter not by the door into the sheepfold, but to climb up some other way. These are the mere usurpers of the Christian name, teaching a counter religion made up of the *deleria* of crazy imaginations, as foreign from Christianity as is that of Mahomet. Their blasphemies have driven thinking men into infidelity, who have too hastily rejected the supposed author himself, with the horrors so falsely imputed to him. Had the doctrines of Jesus been preached always as pure as they came from his lips, the whole civilized world would now have been Christians. I rejoice that in this blessed country, of free inquiry and belief, which has surrendered its creed and conscience to neither kings nor priests, the genuine doctrine of one only God, is reviving, and I trust that there is not a young man now living in the United States who will not die a Unitarian.'

Such were the religious views of Thomas Jefferson, as gathered from his own writings. See the Lives of Washington and Jefferson, by Simpson, page 307 and 308; as terrible to religious demagogues as were his political views to political tyrants."

"Well done, good and faithful servant!" Mr. Summerbell, thou [illegible] well! "Thomas Jefferson was a Unitarian;" and you

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will pray that, live as they may, every young American may die a Unitarian!

We are now in possession of a practical commentary on the first article of "the Christian basis," advocated by Elder J. J. Hervey and some other very benevolent, good natured, charitable, popular Christians of the Jeffersonian school.

But, as I am laying up documents for future reference, I will give liberal extracts from Elder Hervey's late communication to me:—

"On the 21st ult. I received the M. Harbinger containing your reply to my letter of July last; and, seeing you make it necessary for me to write again, I proceed in kindness to do so. And it will afford me pleasure to be guided by that 'wisdom which is from above, which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.' If I mistake not, (and in this opinion I am not alone,) the *spirit* of your 'reply' is more kind than that of your No. I., which appeared in the Harbinger of April last. This is encouraging, for it augurs well for the future.

In my letter of July I express a regret that *when* you published *your strictures* on my letter of April, 1845, you did not with those strictures also publish the Preamble and Resolution under which I wrote you, and others on Christian Union. Of these, you say, you have no copy, &c. In this my brother is mistaken: I sent them to you with my letter, all which you printed in the Harbinger of September, 1845, to which I respectfully refer you and your readers, and which will aid your understanding in this particular. My regret is, that you did not lay the Preamble and Resolution before your readers *in connexion* with your strictures.

It was my opinion that when an Editor published an article from another person, and inveighed against it, as you did against my views of Christian Union, and my definition of a Christian, it then constituted '*two sides*' between the Editor and the author of the said article; and I have, as yet, no evidence on which to change that opinion.

You say you were not condemning my project for union. I certainly so understood your No. I. You also avow yourself the advocate of union amongst Christians. 'But,' say you, 'it must be *union in truth—union in faith, hope, and love*, and not union in opinion—not union in outward forms and ceremonies.' This is precisely what I plead on this subject, as far as truth, faith, hope, and love are concerned; and by these, I mean that truth, faith, hope, and love inculcated by Christ and his Apostles. To talk of 'union amongst *Christaos*' without this truth, faith, hope, and love, is to me incomprehensible; for without them there are no Christians to unite. But by a practical submission, with the whole heart, to the truth, faith, and love taught in the New Testament, will Christians unite in the proper observance of the 'outward forms and ceremonies," enjoined by Christianity upon its votaries; and, without which, I cannot conceive of Christian union in church relation, nor in the ordinances or

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the Lord's house; for, I maintain that without 'form and ceremonies,' these cannot exist.

From the above you will observe that all I have said in favor of Christian union, has truth, faith, hope, and love in the premises. Hence your remark, that I 'would eat with publicans and sinners the bread of life in its symbols,' is very uncharitable, and fearfully wide of the mark. I have not advocated *union* with publicans and sinners, but with Christians. And I would eat a common meal with publicans and sinners as Christ ate with them, with the view of leading them to the true light. You say, 'Paul would not have an industrious Christian to eat a common meal with a lazy, sponging, indolent Christian, and refer to 2 Thess. iii. 10. I do not understand the Apostle to say that the person here alluded was *then* a Christian, but a wicked person, and I think Dr. M'Knight sustains my position. Hence I regard your 'quotation of scripture as exceedingly unfortunate.' Moreover, I believe that a 'lazy, indolent, sponging' person cannot be a Christian. 2 Thess. iii. 6, 7, 8, 9.

In your 'No. I.' you condemn my definition of a Christian. In so doing 'thou condemnest thyself;' for I cannot see wherein yours differs from mine. Let us lay them side by side. I say, He is a Christian who has the capacity to hear, understand, believe, and obey the doctrine of Christ, and does so with all the heart. You say, He is one that believes that Jesus is the Messiah, the Son of the living God, and submits to his government. Will brother C. show us the difference which induces him to reject mine, and adopt his? I honestly confess I cannot discern it. Again, you say, 'One may, indeed, confess his belief that *Jesus is the Christ*, and in his works deny him.' This I admit. Here is an important point in this investigation. I contend that upon such confession (nothing appearing to the contrary) we are bound to receive the individual to Christian baptism, Acts viii. 37, 38; and then if in his subsequent works he denies Christ, we have our remedy in Matth xviii. 15, 16, 17, and in the Epistles.

With the definition of a Christian, as above given, in your eye, will you please to tell your readers what *opinion* such a Christian must hold, on account of which, other Christians must deny him? I ask for light on this point: please help me. Such *opinions* as prevent persons from *submitting* to the Lord Messiah in the first place, keep them from becoming Christians, and do not, I apprehend, come within the scope of my question. My position is, that FAITHFUL CHRISTIANS are to be received into our Christian fellowship without regard to their opinions. These I regard as *private* property, and about which nothing as *authoritative* should be said among Christians. He who submits to the government of Christ in every particular, cannot, it seems to me, hold unchristian opinions; and if not, my position is sustained. I admit that opinions may be wrong, and lead to wicked conduct; but it is by the *conduct* that character is formed, and by character we receive into, or reject from Christian fellowship; and not on the ground of opinions merely. The Judaizers you mention are not in point; for they were not faithful Christians, but had more faith in Moses and the Law than in Christ and his Gospel. Paul understood this, and told them that acted on [illegible]

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faith that 'Christ should profit them nothing;' that all who sought righteousness by such observances had 'fallen from grace.'

You next speak of professors 'that annihilate the sufferings of Christ as an atoning sacrifice, and reduce him to a mere man, or mere angel, or some other kind of a creature, than *the* WORD *that was God and became incarnate*, as propagating views more fatal to God's corner stone' than the Judaizers above named. I do not know any 'professors' that are guilty of this crime, except a certain class of Trinitarians who contend that Christ has two natures, 'one of which is the Eternal God; the other a perfect man;' the latter only suffering on the cross. Such, indeed, 'annihilate the sufferings of Christ and reduce him to a mere man, and have but a human sacrifice for the sins of the world. This does not satisfy my mind.—Paul speaks correctly on this important subject when he says, 'But God commendeth his love toward us, in that while we were yet sinners Christ died for us.' Rom. v. 8. Take notice, the Apostle says '*Christ died*:' this I believe. He *died* for, or on account of, our sins.

If you know professors who degrade our Divine Redeemer, and 'annihilate his sufferings, and reduce him to a mere man,' please name them. This would be more magnanimous than to throw out inuendoes. Behold the example of Christ: he knew the world of mankind to be in error and sin, but still he went forth to 'seek and save that which was lost.' Let us 'go and do likewise.'

Of the Unitarians you say, 'I have long since heard and learned their doctrine,' and admonish me, if I have determined to fraternize with them, to give my reasons and disguise nothing. *My dear Sir*, I am not aware that I am disguising any thing; and while we have the apostolic admonition, 'Rebuke not an elder, but entreat him as a father,' 1 Tim. v. 1., you will, I hope, excuse me, by simply repelling your insinuation, and again minding you of the excellent precept happily expressed in the following words: 'As you would others should do unto you, do you even so unto them.' My reason for writing to the Unitarians is, because they profess to take the BIBLE as their *only rule* of faith and practice, and this is expressed in the preamble and resolution already named. I have no desire to fraternize with the Unitarians, you, nor any one else, only so far as I can do so in the TRUTH AS IT IS IN JESUS; and in *this way* I am anxious to fraternize with every body.

You say you are sorry that in my letter there is no praise offered to Christ; and that I have failed to distinguish between faith and opinion, so far as pertains to the *person*, and *office*, and *character* of the Lord Messiah. I have not intended to withhold any just praise, honor, or glory from my Divine Lord. No, no; far be such an act from me!

I believe he honors Christ most that embraces him in his faith and love just as he is set forth in the Holy Scriptures; and this I do with all my heart, as may be seen by reading my letter on *Union amongst Christians*. But if on this point I am censurable, (which I do not admit,) I do not see how my brother Campbell will escape; for, in the article which you furnished for the Encyclopedia of Reli-

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gious Knowledge, declaring the FAITH and practice of the 'Disciples of Christ,' 'there is no offering to his praise, and honor, and glory.'',

I fear that, in publishing the above communication, while doing an act of justice, I am doing an injury to the reputation of my worthy correspondent. There is nothing in it satisfactory to saint or sinner, or that can do its author any honor before an intelligent community. Elder Hervey is a very clever man, of good kind feelings, and of popular talents, as I learn from those who know him. He is benevolent and zealous, and is much esteemed by many of his acquaintances. He and I do not exclusively use the same dictionary, grammar, or Bible; and, therefore, there is a discordancy in our use of words and in our Bible expositions. He regards me as "inveighing" against his views of Christian union. He "regrets" that I did not, with my strictures, publish the preamble and resolutions under which he wrote his first piece on *Christian Union*—and yet informs me that I had already published them. He maintains that neither Christian union nor the ordinances of the Lord's house, without forms and ceremonies, cannot exist. This is a proposition not in debate. "I have not advocated," says he, "union with publicans and sinners." I know not who accuses him. I alleged that he misapplied remarks about "eating and drinking with publicans and sinners"—arguing from Christ's eating an ordinary meal that we might eat the Lord's supper with such persons. His allusions to that case had this meaning, else they were wholly impertinent. M'Knight is decidedly against his allusion to disorderly walkers. 2 Eph. iii. 6. Note—"Disorderly persons are they who profess to be subject to the discipline of the gospel, yet do not walk according to its precepts." 1 Thess. v. 14. "Idleness" is the disorderly walking here censured."

I cannot blame myself with brother Hervey's inability to discern the difference between his definition of a *Christian* and mine. I believe he speaks his convictions when he says he "cannot discern it." But were it important, I think I could show that he is not so obtuse as not to be capable of being made able to see it. But in the whole piece there appears to be rather a writing for effect than for conviction. I will, then, allow it all that it can effect in his favor. Since he has not thought it expedient to deliver himself unambiguously on the subject of uniting with those who recognize Thomas Jefferson as a Christian, and who desire that every young man in the nation may become a Unitarian, I feel no desire to press the subject upon him farther. But in my next I intend to examine the basis of union proposed by the *Christian Conference*, under whose

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sanction he acts, and whose views and manners he approves—not, however, with any special allusion to him or any one else, but with regard to its own intrinsic merits. A. C.

AMICABLE DISCUSSION.

AKRON, Erie county, N. Y., April 3, 1847.

ORRIN ABBOTT TO A. CAMPBELL---*No. II.*

BROTHER CAMPBELL:

Dear Sir—You allow that my last letter had one argument, only one! But as that did not have Baptist in it, you threw it overboard for want of syllogistic form. I think it was easier to dispose of in that way than to meet it. In Watt's logic, that eminent Doctor, says, "The light of nature, a good judgment, and due consideration of things, tend more to true reasoning, than all the trappings of moods and figures." I put Baptist into the premises, but the space you allowed me compelled me to condense my arguments; therefore, as your readers know that Baptists reject infants from the church without my telling them in the premises, I threw the whole into one sentence without giving them the knowledge which they already possessed. The sense is plain; but as you have twice changed its form to get its meaning by logical rules, and have both times rendered it senseless, refuted and then easily refuted it, you shall now have it in syllogistical order.

25. The Jewish church had infants within its pale. A Baptist rejects infant church membership; therefore, no man who held to the Jewish church could be a Baptist. The law of Moses required infant church membership: a Baptist rejects such membership; therefore, no man who held to the law of Moses could be a Baptist.—Substitute the covanant of circumcision for the law of Moses and you may apply the syllogism to that also.

26. You call their adhesion to the Jewish church their "vulgar prejudices," in which the Apostles "themselves fully participated." But call their faith what you will, it proves that they had not left that church. Their "vulgar prejudices" were too strong for them to be Baptists.

27. In answer to the first assumption with which you charge me, viz. "The Jewish church was founded upon the covenant of circumcision," I reply, The first syllogism above shows that it makes no difference with the argument, when, or where, that church was

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founded; or what covenant it was founded upon. In my third section I showed from yourself, that such a church existed. That was enough. I likewise showed from the same excellent author that it existed after the resurrection of Jesus—and that the Apostles "understood all the discourses of Christ" to refer to its "continuation." And in 4—14 I proved that they understood him then better than you can now. I did this by showing that the Christian Jews remained in that church as long as the sacred narrative follows them. To the 2d and 3d assumptions of which you complain, I reply:—I did assume that the law of Moses was given for the government of the Jewish church, and that it required infants to be church members, because I could not think that you would deny those points. If I had based an argument upon men's noses, would you find fault with me for not first proving that they have noses? All the other assumptions, of which you accuse me, I deny. So far as I touched the points, it was by evidence and argument.

28. I did not mention that the Mosaic law governed the Gentile Christians; or that it should, or should not, have governed the Jewish disciples. I showed facts as they stand in the sacred record. I am sorry to be obliged to occupy so much of my space in this way.

29. In reply to your argumentative suggestions, if I had room, I would show that Ishmael was left out of the covenant of circumcision, and that Esau was turned out of it—also, that the people in the covenant had laws, ordinances, altars, sacrifices, public worship, priests, prophets, and rulers, and that they had a religious government—that would expel the transgressor from the congregation of Israel, that God often called them "my people," led them by a cloud, sent his angel before them, baptized them, gave them the Sabbath, fed them with "spiritual meat," and gave them "spiritual drink" before they came to Horeb, where you begin their church existence.

30. More questions may be asked in a few lines than can be answered in a common volume; but I will fill the remainder of this letter with an answer that will apply to the whole of your last set of questions about baptizing a circumcised Jew, and your suggestions and argument about the new covenant and the Christian church. Three important family covenants have been made with the house of Israel. When they entered into the first, they were circumcised; when they entered into the second, the one at Sinai, they were sprinkled with blood and water; and when they entered into the third, the new covenant, they were baptized. The second was "added because of transgressions till the seed should come,"

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and then it was "ready to vanish away." The third was made with the *same* "HOUSE of Israel and with the HOUSE of Judah;" not scattering individuals; but collective bodies—not with a spiritual Israel of Jews and Gentiles; nor with a spiritual Judah; but with the *self-same houses, infants and all.*

A "house" means *all,*
Both great and small.

I think it is evident that the same church, or house, which was in the second covenant, is continued in the third. Again, the declaration that the third, which was to be made with them, should be, "not according to the covenant that I made with *their fathers,*" at Sinai, shows that the new covenant was made with the children of the men who were embraced in the Sinaitic covenant.

Can common sense dispute a point so clear?
The sires at Horeb stood—the sons are here.

The *people* were not destroyed; but, according to Moses, "every soul" [this does not reject them collectively, but individually,] "which will not hear that Prophet shall be destroyed from among the people;" and according to Paul, "Because of unbelief they were broken off;" but, if they afterwards repented, they were baptized, and "grafted in" again. Now I think I have proved that the new covenant was made with them collectively; and that the unbelieving were expelled individually.

31. The Gentiles were not admitted into this covenant until Peter preached the gospel to Cornelius.

32. The scripture does not teach that the covenant of circumcision has expired. If you think it does, please to show the passage. The questions I might ask you I leave out, because I had rather you would occupy your space in clearing your way through those "vulgar prejudices."———With high respect,

ORRIN ABBOTT.

A. CAMPBELL TO ORRIN ABBOTT—*No. II.*

BETHANY, Va., April 20th, 1847.

BROTHER ABBOTT:

My dear Sir—LEAVING for Europe thirty-six hours hence, I sit down to respond to your favor of the 3d instant. In the same playful mood in which you say it was easier for me to throw your one argument overboard for want of syllogistic form, than to meet it, I respond that it is hard, indeed, to meet that which has neither body, soul, nor spirit. But then even to meet it, you make my

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power greater than it really is. But now you say you will bring it up in syllogistic form. But, my dear sir, I ask not for *form* without *substance*. You have given the *form* of an argument; but where is the *substance!* The proper form of your argument is—

The Jewish church had infants within its pale;
But — A Baptist church has not infants within its pale:
Therefore, a Baptist church is not the Jewish church.

This is not only in logical form, but in rational form; for logic is reason and reason is logic without rules; and in this form and substance it is decidedly on my side of the question; for that is just my argument. But, *in the form you have given it*, it applies not to the case in hand. You have only proved that a Baptist church is not the Jewish church; but who affirms that it is! You have lost your ammunition. You are fighting against a windmill—you are beating the air, and not warring against me.

You seem, from the favor before me, not to have duly considered the assumptions to which I requested your grave attention. Indeed, you admit some of them, and merely deny some others. You now say, not that the Jewish church was founded upon the covenant of circumcision; but affirm that it is enough to assume that it existed. This is candid. But what comes of the argument! A Jewish assembly, or community, or nation existed in the wilderness—called out of Egypt, having men, women, and children in it, as every other nation has; but is the Christian church a national church, or is a church taken out of a nation! If you admit the latter, as I verily believe your candor must, then what becomes of your arguments. The fair argument or syllogism would then stand thus:—

The Jewish church constitutionally included every man, woman, and child born of the flesh in one kingdom;
But the Christian church does not constitutionally include every man, woman, and child born of flesh in any one kingdom:
Therefore, the Jewish and the Christian church are not one and the same church.

Do you not, my brother Abbott, assert without consideration on this subject when you say, that you have "showed that the Christian Jews remained in the Jewish church as long as the sacred narrative follows them." Does not Peter say that the Lord visited the nations not to take them nationally, but "*to take* OUT OF THEM *a people for his name*"! And did not Paul "SEPARATE *the disciples*" from the Jewish church when the Jews as a nation rejected them! Or would you say that I belong to the British empire, because I admit and practise family worship—as practised there! How, then, could you say that

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because some Christian Jews practised circumcision, that this made either them or their children members of the Jewish church, or that the Jewish and Christian church are one and the same church!! Think of this, my good brother, and be consistent with yourself.

But you apologize for some other of your assumptions on the ground that you assumed that I admitted them. How could you, my dear sir, suppose that I could admit that the Jewish church was founded upon the covenant of circumcision and governed by the law of Moses, when, if the church was founded upon the covenant of circumcision, it existed four hundred years before the law! What authority have you found, unknown to me, authorizing the conclusion that the church composed of a portion of Abraham's seed were governed four hundred years by a law which, during that period, had no existence. What church preceded the Jewish! Had it infant members! Was it governed by the law of Moses! Or do you assume that there was no church or family of God during the first 2107 years of the world, for circumcision and infant membership commenced in the year of the world 2107!

But you say you deny the 4th, 5th, and 6th assumptions. In so affirming, do you not, my venerable friend, deny yourself! The fourth says, "The Christian church is governed by the law of Moses." This you now deny. *Then* how can you affirm that the Christian and Jewish church are governed by one and the same law! Do you believe that two nations, governed by different laws, are one nation!! Please explain this. You also deny that the Jewish and Christian church are in constitution, law, and membership indentical; and, strange to tell, you make them one and the same church!

We shall now consider the new arguments that you offer. Three family covenants are, then, your demonstration and proof. On entering the first, they were circumcised; on entering the second, they were sprinkled; on entering the third, they are baptized. In one capital point we are agreed, viz.—that sprinkling and baptism are two different institutions. For you say on entering the second family institution they were sprinkled, but on entering the third they were baptized. Well, now, as there are not two baptisms, sprinkling and baptism are two things—as well as appendages to two, and not to one family covenant. Of this new theory of one church in three families, with circumcision for one door, sprinkling blood and water for the second door, and baptism for the third door you very prudently decline offering any proof.

You ask me for disproof. "The scriptures do not say that circumcision is done away." Well, if not, why did not the Jewish

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portion of the Christian church continue it till now!!! It *was* done away amongst all converted Jews. Paul positively says that he took away the enmity between Jews and Gentiles—the law of commandments contained in ordinances—contrary to us—carnal or *fleshly ordinances* imposed on them till the time of reformation. We Christians are circumcised not with the knife nor with the water, but by the new circumcision which is of the heart and not of the flesh, which is of the spirit and not of the letter—whose praise is not of men, "glorying in the flesh, but of God."

I am sorry that my *twelve facts* and my *eleven questions* have not yet received any attention from you. I request you to read them again, and to consider them as again repeated by me, inasmuch as they stand in file almost wholly unnoticed, and certainly unanswered. Meantime I have time only to say, that I hope to hear from you in my absence, and to respond to you on my return to the United States. I may return early in September, and I may not till some time in the month. Meantime accept the assurance of my high consideration and respect, and my fond hope that we may see eye to eye before we close this amicable discussion.

Yours benevolently, A. C.

ACTS OF APOSTLES.

SECT. XI.—CHAP. XV.

Analysis.—The first doctrinal controversy in the Christian church. The necessity of circumcision as an appendage to the gospel preached to the Gentiles. A mission to Jerusalem from the church of Antioch in Syria. Paul and Barnabas, with certain others, are sent to Jerusalem. A convention of the Apostles and Elders. Peter's address to the Apostles and Elders. The narrative of Paul and Barnabas. The speech of James. The decrees of the Apostles and Elders. An election of messengers from the Jerusalem church to accompany Paul and Barnabas. Paul and Barnabas continue some time in Antioch. On a proposition to visit the churches planted by Paul and Barnabas, a controversy on a question of expediency arises. Paul and Barnabas separate on account of it.

XV.—In the mean time, some, who came down from Judea, taught the brethren, Except you be circumcised, according to the
2 manner of Moses, you cannot be saved. There being, therefore,

1. Certain men came down to Antioch from Jerusalem, and enforced upon the Gentile converts the necessity of circumcision in order to salvation. This occasioned a severe controversy between Paul and Barnabas on the one part, and the Judaizers of Antioch on the other part. This resulted in a mission to Jerusalem, where the other Apostles then were

2. As Paul and Barnabas were a party to the discussion, the brethren at Antioch thought good to send some other messengers with them. It would seem that Titus was of the number, and that this was Paul's second visit to

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a contention, and no small debate with them, on the part of Paul and Barnabas; they resolved that Paul and Barnabas, and some others of their number, should go up to the apostles and
3 elders at Jerusalem, about this question. They, therefore, being brought forward on their journey by the congregation, went through Phenicia and Samaria, relating the conversion of the Gentiles, and they occasioned great joy to all the breth-
4 ren. And being arrived at Jerusalem, they were received by the congregation, and by the apostles and elders; and they re-
5 lated what things God had done with them. But some of the sect of the Pharisees that believed, rose up and said, that it was necessary to circumcise them, and to charge them to keep the law of Moses.

6 And the apostles and elders were gathered together to con-
7 sult upon this affair. And after much debate, Peter rose up and said to them, Brethren, you know that, some considerable time since, God, among us, chose, that the Gentiles, by my mouth,
8 should hear the word of the gospel, and believe. And God, who knows the heart, bore witness to them, giving them the Holy
9 Spirit, even as he did to us: and made no distinction between us
10 and them, having purified their hearts by faith. Now, therefore, why do you tempt God, by imposing on the neck of the disciples a yoke which neither our fathers nor we have been able
11 to bear! But we believe that we are saved by the grace of the
12 Lord Jesus, in the same manner as they. And the whole multitude kept silence, and attended to Barnabas and Paul; relating what signs and wonders God had done among the heathen, by
13 them. Then after they had done speaking, James answered,
14 saying, Brethren, hearken to me. Simeon has been relating how God first looked down on the Gentiles, to take from among

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Jerusalem after his conversion, as mentioned by himself to the Galatians, chap. ii. 1. He went up to Jerusalem at this time by *revelation* as well as by the request of the Antiochan brethren.

3. They were brought on their way by the church, preaching and teaching in the countries of Phenicia and Samaria as they went. The ancient church supported their public servants as well as sent them out.

4. The church of Jerusalem, with its elders, received them in the character in which they were sent, as messengers on an important business, and held meetings to discuss the questions referred to them.

5. Peter was neither President nor Pope in this assembly; for after much debate he rose and made a speech in order to propitiate the ears of the assembly, setting forth what God had done by him among the Gentiles. He was an advocate for Gentile liberty.

11. "*We believe that, through the grace of our Lord Jesus Christ, we shall be saved even as they.*"—With all our Jewish circumcision, we hope to be saved, even as the Gentiles, by the grace of God set forth in the gospel.

12. Paul and Barnabas simply confirm the judgment of Peter by alleging what miracles had been wrought among the Gentiles by their instrumentality.

13. James gives his views of the matter, even after Peter delivered his judgment. Evidently, then, Peter did not decide this first controversy. His authority as vicar of Christ and head of the church, had not yet been thought of by any one, nor assumed by Peter himself.

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15 them a people for his name. And the words of the prophets
16 harmonize with this; as it is written, "After this, I will return,
and will rebuild the tabernacle of David, which is fallen down;
17 yes, I will rebuild its ruins, and set it upright again: that the
remainder of men may seek the Lord, even all the heathen upon
whom my name is called, says the Lord," who does all these
18 things, known to him from the beginning. Wherefore, my
19 judgment is, not to disquiet those who, from among the Gentiles,
20 are converted to God; but to write to them, that they abstain
from the pollutions of idols, and from fornication, and from that
21 which is strangled, and from blood. For Moses has, from ancient
generations, those who preach him, in every city, being read in
the synagogues every Sabbath day.
22 Then it seemed good to the apostles and elders, and all
the congregation, to send to Antioch, with Paul and Barnabas,
chosen men from among themselves, namely, Judas, surnamed
Barsabas, and Silas, men of principal account among the breth-
23 ren; writing by their hand these things: The apostles, and elders,

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16—17. This passage, quoted from the Septuagint rather than from the Hebrew, is applied to the enfranchising of all the called Gentiles with the privileges of the Jewish converts to the faith. "The residue of men," i. e. the Gentiles as well as the Jews.

God now visited the Gentiles with the gospel to take out of them a people for his name—for the manifestation of his glorious grace.

18. "*Known unto God are all his works.*."—These are not the works of creation, but of his providence and grace. From the calling of Abraham he had purposed to bless all the families of the earth in a son of Abraham. There is no contingency with God.

There is, however, some reason to doubt the proper reading of this verse But should we admit the received text, and reject the emendation of Griesbach and others, it might then, very appositely with sacred usage, mean God has made known these works of his ever since the beginning of the ancient dispensations.

19. "*My sentence is*"—or, 'Wherefore, I determine, or judge, that we do not trouble the believing Gentiles with these Jewish observances at all.' Had circumcision been done away among the Jews and baptism substituted for it, then Paul might have said, 'Why circumcise any one now, seeing the Lord has substituted baptism for it'?! The occasion would have demanded such a development if it had been a fact. But this is an assumption of latter times.

20. "*From things strangled and from blood.*"—Things strangled have the blood in them; and, therefore, according to the law given to Noah, are not to be eaten by Jew or Gentile. When God gave the fruits of Paradise to men, he reserved one tree for a test of loyalty; and when he gave to man the right to kill and eat animals, he reserved blood, in which was the life of animals, for the altars, and to prevent man from cruelty and barbarity. Blood-eaters are amongst the most degraded and brutalized of mankind.

Fornication is added, inasmuch as amongst the Gentiles in those days there was little or no infamy associated with it. These decrees were not only right in themselves, but they had especially for their object the removal of all barriers to a free, full, and cordial intercommunion between the converts among the Jews and Gentiles in the church of Jesus Christ.

23. "*They wrote letters by them.*"—The conciliatory manner of these decrees and the accompanying provisions to prevent all difficulty and to pro-

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and brethren, to the brethren from among the Gentiles in Antioch, and Syria, and Cilicia, greeting:

24 Forasmuch as we have been informed that, some going out from among us, to whom we gave no commission, have troubled you with discourses, unsettling your minds, saying, that you must
25 be circumcised, and keep the law: we, being unanimously assembled, have thought proper to send you chosen men, with our be-
26 loved Barnabas and Paul; men that have exposed their lives for
27 the name of our Lord Jesus Christ. We have, therefore, sent Judas and Silas, who will also tell you by word of mouth, the
28 same things. For it has seemed good to the Holy Spirit, and to us, to impose no further burden upon you besides these necessary
29 things; that you abstain from things offered to idols, and from blood, and from any thing strangled, and from fornication: from which you will do well to keep yourselves. Farewell.

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pitiate all good feeling at Antioch, and every where among the Jewish brethren, are especially worthy of all admiration and imitation. The apostles, elders, and the brethren in Jesusalem chose of *their own* company or party two distinguished messengers, Judas and Silas, to confirm the words of Paul and Barnabas, who might be regarded as one party having withstood the Judaizers at Antioch. The veracity of Paul and Barnabas was not to be questioned, but they were determined both by other messengers and letters to prevent even the suspicion of it. This measure seemed good to the apostles, the elders, and *the whole church;* but the church was not put into the preamble to the decrees. The authority of the decrees is that of the apostles and elders only. This appears from chapter xvi. 4., in which the decision is called "*decrees* ordained of the apostles and elders which were at Jerusalem." The Jewish church, indeed, acquiesced; but the authority was in the apostles and elders.

24. "To whom we gave no *commission.*"*—From this it is evident that the primitive church in sending out persons was regarded as giving their commission or authority. These Judaizers, like many in our times, sent out or commissioned themselves. The word *such* is not in the original. The "apostles, elders, and the whole church" affirm that these Judaizers were uncommissioned itinerants, acting on their own responsibility. Such a class of men ought not to be countenanced in any organized community.

28. "*It seemed good to the Holy Spirit, and to us.*"—The apostles and elders in adding "and to us," do not mean to add their authority to that of the Holy Spirit. The history of the case authorizes the conclusion that the Holy Spirit had afore time, in calling the Gentiles and receiving them even in anticipation of their baptism, and without circumcision in the family of Cornelius, decided this matter. There seems to me no intimation in these words that there was in this conference any new light given from the Holy Spirit, for that had been already given in the first reception of the Gentiles into the church. And this allusion to that fact goes far to explain the singularity of the event. The Jews were first baptized and then received the Holy Spirit in its public gifts and attestations; but the Gentiles received these gifts first, and were afterwards baptized and added to the church. "It *seemed good*" (not *it now seems good*) to the Holy Spirit and to us Apostles, with all the light since received, to lay upon you no such obligations.

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* Διαστελλομαι occurs eight times in the New Testament; six times translated *charge;* twice *commandment. Commission* in this case is better than either.

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30 They, therefore, being dismissed, came to Antioch; and as-
31 sembling the multitude, delivered the epistle. And when they
32 had read it, they rejoiced for the consolation it brought. And
Judas and Silas, being also prophets themselves, in a copious
33 discourse exhorted and strengthened the brethren. And having
made some stay, they were dismissed with peace from the breth-
34 ren to the apostles. But Silas thought proper to continue there.
35 Paul also, and Barnabas, with many others, continued at Anti-
och; teaching and declaring the good word of the Lord.
36 And, after some days, Paul said to Barnabas, Let us return
and visit the brethren in all the cities in which we have pub-
37 lished the word of the Lord, and see how they do. And Barnabas
32 determined to take along with them John, surnamed Mark. But
Paul did not think proper to take with them that person who had
withdrawn himself from them from Pamphylia; and went not
39 with them to the work. There was, therefore, a sharp fit of
anger, so that they separated from each other: and Barnabas,
40 taking Mark along with him, sailed to Cyprus. But Paul made
choice of Silas, and departed; being commended to the grace of
41 God by the brethren. And he went through Syria and Cilicia,
confirming the congregations.

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30. Having been dismissed—sent out from the church—"they gathered the multitude."—A general meeting being called, the messengers delivered the epistle. The assembling the multitude was by a special call. It was not an ordinary meeting of the brethren in Antioch.

35. "*Preaching and teaching.*"—How often are these works contradistinguished in the Acts of Apostles, and notwithstanding how almost universally confounded in our time.

36. "*To visit the brethren and see how they do.*"—This proposition, offered by Paul, was a very necessary one. Barnabas readily acceded to it, but they differed about the person who should accompany them. Barnabas would have his *nephew*, John Mark, to accompany them; Paul, however, did not like to trust him a second time, he having deserted them at Pamphylia, because of some difficulty in the way.

The word *paroxysm* here used is translated by Doddridge "a sharp fit of anger." This is literal enough. The currency of the present day has freely adopted the Greek word *paroxysm* itself This is another proof that the best of men are but men at the best. It is, however, to the honor of Paul, that he afterwards took Mark into his favor, he doubtless having so acted as to regain the confidence of Paul, and that he also afterwards speaks of Barnabas with all affection and respect. (1 Cor. ix. 6.; Gal. ii. 9.) Barnabas goes to Cyprus, his *native* island, with his *relative* Mark. Paul takes his faithful Silas and sets out from Antioch, being commended to the grace and blessing of God by the brethren. He, too, revisits his native country, Cilicia, confirming the brethren in their faith and hope in God.

PRACTICAL THOUGHTS AND REFLECTIONS.

We have in this very interesting section of sacred history, an account of the first effort to establish terms of communion other than the "common faith" and hope of the gospel. This little creed, like all our ancient and modern creeds, had for its authors uncommissioned ministers and innovators. These Judaizers were the grand prototypes of all those disturbers of

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the peace of Israel, who imagine that some human expedient added to the apostolic words is yet necessary to salvation, or to the protection of the church from error and schism. But this, like all the modern, obtained not the sanction of apostolic authority.

Prudence, and not a divine oracle, led the Antiochan brethren to carry up this matter to the apostles and elders in Jerusalem. Consultative meetings in certain emergencies are still necessary. Indeed, co-operation implies organization and consultation. But not having the apostles and elders at Jerusalem as a court of appeal, we must appeal to their writings. These and our elders or men of experience are to preside over all our counsels and deliberations in the furtherance of the gospel, in the prevention of innovations, and in confirming the souls of the disciples when assailed by the craftiness of error and the policies of deceit.

The Christian kingdom is an organized kingdom. It has its great occasions, great undertakings, and great efforts. These require consultation and co-operation. It has its important crises. Errorists, factionists, and party men will always trouble the church. These, together with the calls of the Gentiles, required occasional big meetings, like that in Antioch, and occasional consultative or co-operative assemblies, like that in Jerusalem. They are rather visionary and speculative than wise who suppose that the present kingdom of Christ requires these less now than in the days long since passed away.

The gentle and conciliatory spirit of those who had the plenary authority to decide not only questions of expediency, but questions of Christian doctrine and faith, is worthy of all admiration and imitation. The Council of Trent, the last and most reformed of Papal councils, uttered as many anathemas as decrees, and imprecated as many curses on those who would not submit to its enactments as blessings on those who should acquiesce in its decisions. Indeed, its anathemas are more numerous than its benedictions, and demonstrate that it was as apostate in its heart as in its head, in its spirit as in its doctrine, from that which first met in Jerusalem.

How natural the solicitude which Paul and Barnabas exhibit for the happiness and prosperity of the churches which they had planted. The affection of Christian ministers for their spiritual children resembles the natural affections of parents for their own offspring. How ungrateful and unkind, therefore, are they who wound that affection by any neglect of duty to those to whom, under God, they are indebted for their introduction into the family of God, and the participation of the blessings of the sons and daughters of the Lord Almighty.

We are pained to see that the corruptions or the infirmities of human nature could have, even for a time, alienated the minds of such men as Paul and Barnabas so as to drive them into different fields of labor. It is, however, nevertheless true, and as humiliating as true. Still, from this unpleasant circumstance we learn not to expect too much from any man—inasmuch as man in his best estate is altogether frailty. We are, however, in this case consoled with the fact that there was no perpetual alienation of affection between them, and that time in its mellowing influences, and the grace of God in its soul-subduing efficacy, so softened and subdued their hearts as to overcome all this difficulty, and effectually to obliterate every unpleasant reminiscence of it. Each one visits his own native country, and labors amongst his own people, which, perhaps, but for this affair, they would not then have done; and, perhaps, upon the whole, it was overruled for a blessing to some that but for it would never have been converted to God. Thus the Lord frequently makes the frailties and passions of men a blessing to others.

A. C.

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TOUR TO EUROPE.

On leaving the United States for the land of our fathers, to visit the nation that has given to us our language, our laws, and our religion—a land now more honored of heaven than any land on the face of the earth—the greenest spot in all the plantations of grace—to visit which I am induced chiefly because of the pressing and long continued solicitations of our beloved brethren there, who are struggling for the restoration of primitive Christianity, and who are eminently worthy of our sympathy, our affection, and our admiration; I must leave, for a time, the discharge of my usual duties in the editorial department, a calling in which I have now been employed for almost a quarter of a century.

My readers, for whose edification and gratification I have labored so long, I know will indulge me on this occasion with the proposed recreation, especially when my place shall be filled, for the most part, by brethren Richardson and Pendleton. These brethren are already known to most of my readers, and will hereafter be still better known to them as my CO-EDITORS in this work. Dr. Richardson has, to such a good degree, recovered from a long protracted weakness of his eyes, as to allow me to indulge the hope that he will be able to continue in this relation to the Harbinger. Meantime my readers will, the Lord willing, hear from me every month till I return. I solicit the prayers of all the holy brethren in this enterprize, that my labors in the Lord may not be without effect, and that I may be restored again in health, to a land which I have cordially adopted as my own, and that of my family—a land, indeed, on which our heavenly Father is now bestowing the greatest variety and number of blessings allotted to any nation or people now living on the globe. May we, as a people, be sensible of their greatness, and our corresponding responsibilities springing from them, that we may prove worthy of them, and that they may be continued with our children, and our children's children, for many generations. And may grace, mercy, and peace be multiplied to all the holy brethren! A. C.

REFORMATION.—*No. I.*

In presenting a few plain reflections upon this topic, we shall at present consider the propriety of the call which has been made upon the religious communities in behalf of reformation. For if there really exists no just cause for such a demand; if religious society has no need of reformation, but is truly modelled after the divine pattern, and perfectly conformed to the requisitions of the word of God, a call to reformation must be regarded as idle and impertinent.

When we speak of the reformation of religious communities, we have reference of course to that of religious societies as now constituted and organized. The question of individual and personal reformation is a different one, though indeed intimately connected, as the

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great end to be attained by any professed change in the polity of existing religious establishments, and their various methods of ministering the gospel of Christ. That there are individuals in all communities who are reformed in individual character, of which a freedom from party bigotry is one of the clearest marks, must be cheerfully admitted by every one. But, this admission does not at all affect the question at issue, which is not, whether *any one* can attain to personal holiness and acceptance with God under the ministry of any of the different religious bodies; but whether any one of these bodies is so organized, and does so present to the world the gospel of Christ in its primitive simplicity and uncorrupted perfection, as to fulfil the divine purposes, and place the real enjoyment of Christianity within the reach of *all*.

It would seem, from the opposition which each party makes to the suggestions and views which we have felt it our duty to offer, that each one of them has decided this question in the affirmative, and in its own favor, so that all the parties into which the religious world is divided, do severally claim to be churches of Jesus Christ, and to have, as religious bodies, no need whatever of reformation. The church of Rome urges her antiquity, her supremacy and infallibility. She boldly denounces and anathematizes all who are not of her communion, and demands an unqualified submission to all her traditions. The church of England boasts the purity of her doctrines as contained in the 39 articles; the authority of her clergy as the lineal descendants of the Apostles, and the excellency of her Liturgy which she almost believes to have been composed by inspiration. The Presbyterian body claims to have the true scriptural ministry, and to have secured in her *elect* points of doctrine the very essence of all religious truth. To this claim, the Methodist community sets itself in opposition, and affirms that in her five cardinal points of Arminianism alone there is the truth, the whole truth, and nothing but the truth. But we need not adduce the opposing claims of Unitarians; of Baptists; of Quakers, Shakers, Independents, and what not; each one of which insists upon its own perfections, and while it calls upon all others to reform, denies that any change is needed in itself. Each one is equally correct and infallible in its own estimation. Each one is intolerant of every other, in proportion of its own power to rule, although there is perhaps some difference here between the Protestants and the Catholics, as to the disposition they would seem inclined to make of their opposers; for while the former benevolently commit them to the care of Charity,

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the latter very impolitely send all their heretics to the very warmest place with which they are acquainted.

Under such circumstances, it is not to be expected that any religious community, as such, will lend an ear to any direct proposition for reformation; for such a proposal at once implies a deficiency which it does not acknewledge, and is likely to be regarded as an insult, rather than a kindness. Yet one would think there could not be a stronger evidence of the need of reformation, than this morbid sensibility to criticism, and this overweening self-complacency or confidence which repels in advance every overture to a calm and considerate examination of matters of so much interest to the human race. Not that we regard it as proper that a religious body should be continually agitated by innovations, or that they should lightly change the views they have derived from sources entitled to their confidence, but every religious body should be ready to entertain the all-important question, which, under no circumstances can be inappropriate, whether or not it is in all respects fully conformed to the Christian standard, and is really presenting to the world the gospel of Christ in its original simplicity and purity. For this is a question which is by no means to be regarded as settled, because in former ages, a few eminent men framed these religious systems and induced different portions of the community to receive them as correct and perfect. It is a question which must be considered in all the light which the present age can throw around it, and decided by the aid of all the advancements which have been made in biblical knowledge, and an enlightened liberality.

It would indeed be strange, if, while the human mind has been gradually emancipating itself from the shackles of ancient superstitions, and while the scriptures of truth have been so diligently and so universally disseminated, and so carefully and critically studied, that no imperfection should have been discovered in former views, and that no more just and enlarged understanding of the divine plan of salvation should have been attained. This would be contrary to every thing known of the human mind, and would be to deny to it in religious science, that power of progression which is conceded to it in every other department of human knowledge. Nay, it would be even to discredit history, and to close the eyes against the most obvious facts—such, for instance, as the meeting of the Evangelical Alliance, an event which forms an epoch in the annals of Protestantism, and which indirectly exposes the folly of the exclusive claims of particular denominations, and the necessity for which we plead,

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of a review of the basis on which each of the Protestant communities rests, and of such a reformation on the part of all, that all may unite upon the true foundation laid by Christ and his Apostles.

We are not unaware that we are living under what is termed "The Protestant Reformation," and that all the communities in opposition to Romanism are styled "The Reformed Churches." Nor are we unmindful that they glory in this designation, under which they have so earnestly and so successfully contended against the usurpations of Rome. It is perfectly natural, indeed, that they should be tenacious of this epithet, "reformed," and that they should reject with disdain the call now made upon them, if they suppose it to imply that they are not yet *reformed*, and that all their boasted distinction as to purity of faith and practice is merely a delusion. Having been themselves, as they conceive, the reformers of the world by way of eminence, they cannot endure that a few humble and obscure individuals should call upon them to be themselves reformed. But they greatly mistake the nature of the overture made to them, if they thus imagine that no credit is awarded to them for reformation, or that their arduous struggles for purity of doctrine and for the word of God, are regarded with indifference. It would indeed argue but little sense, and still less religion, for any one to repudiate, or even to fail to venerate the leading principles and doctrines of the Protestant reformation. But even if such persons could be found amongst our ranks, as there are in all communities, when in movement, individuals whose zeal is proportioned to their ignorance rather than to their knowledge, and is fired by the baser passions of our nature, rather than by the embers of the altar of divine love, and who rush into those extremes in which alone they find the elements of a discord congenial to their turbulent dispositions, yet the community to which such persons may happen to attach themselves, is no more accountable for their course than human nature itself or human society at large. Still the errors of such factionists are often charged upon the community upon which they have fastened, and afford in all cases a plausible pretext to those who seek occasion to discredit it, and to overthrow principles which they conceive to be adverse to their own favorite opinions.

When, however, it may be conceded that the Protestant communities are in fact *reformed*, it does by no means follow that they are not still in need of reformation. If they would consider for a moment that reformation is, in the nature of things, gradual and progressive, they would not be guilty of the error of supposing their title of "Reformed," to be an absolute when it is only a relative

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expression. In imagining themselves *wholly* reformed because the epithet "reformed" is applied to them, they think that their respective founders attained at once to the whole truth in divine things, and handed down systems of faith and ecclesiastical polity so perfect as to admit of no change in all succeeding time. Yet they must know that they cannot all be right, and one would suppose it scarcely possible they could be ignorant of the fact that they themselves have really changed in many points under the plastic influence of changing times and society, and that they are no longer what they were in days of yore.

The innovating independence of the human mind forever struggles successfully with the despotism of spiritual legitimacy; and civilization, refinement, science, and art form a Holy Alliance too powerful to permit the tyranny of empire in the free government of human aspirations and progress. It was not to be expected that any mind, however acute, could, when first aroused from the lethargy of ages, comprehend at a glance the whole system of divine truth; nor that any community would at once, in all respects, carry out into practice even the principles which they professed to have adopted. For not only is the discovery of truth progressive, but conformity to it also; and while all due honor is to be paid to the illustrious men who maintained Protestant principles against the power of Popery, and to those communities which have continued to adhere to these principles, neither the one nor the other are to be regarded as having attained perfection. And where there is not an entire conformity to the accredited standard of divine truth, there is of necessity demanded a *progress*,—a change—which, in the case of organized communities, is but another word for reformation.

The proposition, then, which is really made to the religious communities of the day, is, not to disparage or neglect the labors and learning of the eminent and pious of any age, or to renounce the leading doctrines of Protestantism, established as they are upon the incontrovertible evidence of Holy Writ; but to advance in Christian knowledge; to make larger discoveries of divine truth; to carry out principles which remain disregarded in their own standards—in short, to co-operate in the good and glorious work of restoring a pure primitive Christianity in form and spirit, in principle and practice. No one who is familiar with the New Testament can for a moment be persuaded that any religious body does now present to the world such an exhibition of Christianity, and surely no one who loves God, and feels for the condition of his own race, should be offended at any overture for the attainment of so desirable an object. R. R.

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REMARKABLE WEATHER.

THE occurrence of remarkable and unseasonable weather, leads us to look back and see what kinds we have had in previous years—both of cold and heat. The following account of "the most remarkable winters" of which there is any record preserved, on which perfect reliance is to be placed, clearly shows that the rigor of the winter is far less than in "olden times," owing no doubt to the progress of cultivation of the surface of the earth, as well as to the increase of population covering it:—

In the year 301, the cold was so intense, the Black Sea was entirely frozen over.

In 401, the Pontus Sea, and the Sea between Constantinople and Scutari in Turkey, were entirely frozen over.

The Danube was frozen over in 462, so that a whole army crossed on the ice.

The Black Sea was again frozen over in 762, and the snow drifted to the depth of 50 feet.

Carriages crossed the Adriatic Sea on the ice in 859, and in 860 the cold was so intense that cattle froze in their stalls. The Mediterranean Sea was so thickly frozen over that it was passable for carriages and horses, and merchandize was transported across it on the ice.

1133—This year the river Po was frozen from Cremonia to the sea; wine burst the casks containing it, and trees split with immense noise.

1216—The river Po was frozen this year to the depth of 16 feet.

1233—The Mediterranean was again frozen over, and a whole pine forest was killed by the cold.

1282—This year the snow was so deep in Austria that houses were entirely buried beneath it, and many persons perished.

1292—The Rhine was frozen over, and the snow was represented as being of an enormous depth.

1323—The Baltic Sea was frozen over so as to be passable for six weeks.

1344—All the rivers in Italy were frozen over.

1349, 1402, and 1408—The Baltic Sea was frozen over in each of these years.

1384—The Rhine and Gulf of Venice were frozen over.

1423, 1426, and 1459—In each of these years the travelling from Lubec to Prussia was performed on the ice.

1620—The Sea between Constantinople and Iskodar was passable on the ice.

1670—The cold was intense throughout Europe.

1581—This year the cold was so severe as to split whole forests of oak trees.

1790—Scotland this year was visited with an awful snow storm which lasted for thirteen days and nights, during which time nine-tenths of the sheep were frozen to death and many shepherds lost their lives.

1693—Wolves came into Vienna and attacked men and women, owing to the intense cold and hunger.

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1729 or 1730—In one of these years another great storm visited Scotland, in which about 20,000 sheep and many shepherds were lost—"by a single day's snow."

1776—This year the Danube was frozen over five feet thick below Vienna.

Scotland was the scene of another terrible snow storm in 1794, which is the most extraordinary one of which there is any record. In one single night snow fell to the depth of eight or ten feet, and in some places the most lofty trees were entirely covered. By this one night's storm seventeen shepherds lost their lives, and thousands of sheep, besides other animals, were destroyed. One farmer alone lost fourteen hundred sheep. After the storm had abated and the snow had somewhat disappeared, there were found collected together (by its violence) in one spot, the dead bodies of two men, one woman, forty-five dogs, three horses, nine black cattle, one hundred and eighty hares, and one thousand eight hundred and forty sheep.

The above are the most remarkable accounts of the old world, and strangely contrast with the weather of the present time; or even that of our country since its settlement.

[*Neal's Saturday Gazette.*]

MR. G. BAILEY ON REFORMERS.

THE following very judicious remarks we copy from "The National Era," a weekly, published in Washington City, and edited by Mr. G. Bailey, Jun., formerly Editor of "The Philanthropist" of Cincinnati:—

Eighteen hundred years ago Charity was not regarded as out of place in the character of a Reformer. He who was the greatest of all reformers became flesh that he might be touched with a feeling of our infirmities, and wept over the foreseen calamities of the very city that was to nail him to the cross.

But we have a more illustrious class of reformers in this nineteenth century, who may be styled immaculate, infallible, intolerant, and implacable. When the Pharisees of old brought an evil woman to Jesus, that he might condemn her, he said unto them, Let him that is without sin among you cast the first stone. Self-righteous as they were, there was enough conscience and shame left to cause them to steal away, leaving the woman untouched. The pharisaical reformer of this age has no such scruples. He is never so well pleased as when stoning to death an offender.

At a certain time Jesus Christ came to a city which refused to extend to him and his disciples ordinary hospitalities. Lord, said some of his disciples, shall we command fire from heaven to fall upon this city! Meekly he rebuked this fiery intolerance: "Ye know not what manner of spirit ye are of. The Son of Man came not to destroy, but to save." Had our pharisaical reformer been in his train, he would have turned back in disgust, denouncing such for-

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bearance as utterly repugnant to stern justice—mere "milk and water."

He imagines that the spirit of reform in this century is far more exalted than it was during the first period of the Christian era. The character of Christ he admires in many respects; but he detects in his course occasional indications of worldly prudence, and a spirit of compromise; and his precepts, he thinks, are not always in harmony with a sound philosophy. For example, it was a sorrowful spectacle when the Great Teacher, being required to pay tribute, wrought a miracle that he might fulfil the requirement. It was acquiescence in an unjust demand, involving him in the guilt of supporting a most wicked government. Again, what an opportunity was presented for bearing his testimony against wrong, when he was asked whether it was lawful to pay tribute to Cesar! Why did he *evade* the question! Why did he shrink from uttering his real sentiments in regard to Cesar's government! But this is not all. Christ insisted that it was expedient to consult the peculiar habits and circumstances of men, in proclaiming to them the truth; that it was unwise to put new wine into old bottles, or mend a rent in an old garment by sewing in new cloth; and on another occasion he counselled his disciples to be wise as serpents and harmless as doves. Our reformer eschews such a policy; he holds it in abhorrence, as a departure from a true philosophy. Be it far from him to sanction any such worldly wisdom.

The course of the Apostles is still less pleasing to him. He disbelieves utterly the declaration, that "at the time of this ignorance God winked;" for this, he says, is charging the Almighty with connivance at evil. Nor can he refrain from expressing his contempt for St. Paul, when he talks of having fed his converts with milk instead of strong meat. That was a tame policy, very different from our style of dealing out spiritual food! Meat for babes as well as men, is our motto!

Our modern reformer is also highly scandalized at St. Paul's conduct on another occasion. The reader will remember that he visited a certain city, where to preach a new god was deemed horrible blasphemy. Paul, however, was exceedingly anxious to plant the truth there, without being forestalled by henbane. Accordingly, when arraigned before the authorities of the place, he made a very truthful but an "*exceedingly judicious*" statement. He had observed, he said, in his walks, an altar erected to "the Unknown God." "Him, therefore," said he, "whom ye ignorantly worship, declare I unto you." He thus avoided the penalty of an infamous law, and at the same time preached Christ to the Athenians. "Ah! what trickery," exclaims our model reformer. To think that he should have so demeaned himself! Doubtless it was "*exceedingly judicious;*" but think you one of us would have been so tame!

There were different species of reformers among Christ's followers, some of them pretty fair types of the class under consideration. On a certain occasion a disciple said unto Jesus, "We saw one casting out devils, and forbade him, because he followeth not us." "He was a true man," exclaims our unspotted one. His master, to be sure, inculcated toleration, but the disciple thought his first allegi-

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ance due to truth. Others might do many good works, but, inasmuch as they had not joined the little company of the disciples, they were mere obstacles in the way of reform. The better they were, the more mischief they did.

Thus reasons our model reformer. Believe me, or be damned. Worship God at the altar I have set up in this mountain, or you shall be unto me no better than a heathen. The old Jews, that would have no dealings with the Samaritans, were not more exclusively self-righteous and intolerant.

His whole life is marked by the most monstrous inconsistencies. The claim of infallibility for the Pope arouses his most dreadful ire; but exact conformity to his ideas of right, he demands, under pain of the most withering anathemas. Sectarianism he abominates; but in furiously denouncing every man who will not step within the charmed circle of reform to which he belongs, he exhibits its most revolting features. The truth he adores: but he never hesitates to misrepresent and caricature an adversary. Carnal weapons he deprecates; but the malignity which in other cases tortures the body, is poured out with corroding rancor on the spirit of an opponent. The sword he lays aside; but, with "a tongue set on fire by hell," scathes and devours whatever crosses his path.

HOLINESS.

I REMEMBER the thoughts I used then to have of holiness, and said sometimes to myself, I do certainly know that I love holiness, such as the gospel prescribes. It appeared to me that there was nothing in it but what was ravishingly lovely; the highest beauty and amiableness—a divine beauty; far purer than any thing here upon earth; and that any thing else was like mere defilement in comparison of it.

Holiness, as I then wrote down some of my contemplations on it, appeared to me to be of a sweet, pleasant, charming, serene, calm nature; which brought an inexpressible purity, brightness, peacefulness, and ravishment to the soul. In other words, that it made the soul like a field or garden of God, with all manner of pleasant flowers; enjoying the sweet, calm, and gently vivifying beams of the sun.—The soul of a true Christian, as I then wrote my meditations, appeared like such a little white flower as we see in the spring of the year, low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; diffusing around a sweet fragrancy; standing peacefully and lovingly in the midst of other flowers round about; all in like manner opening their bosoms to drink in the light of the sun. There was no part of creature-holiness, that I had so great a sense of its loveliness, as humility, brokenness of heart, and purity of spirit; and there was nothing that I so earnestly longed for. My heart panted after this—to lie low before God, as in the dust; that I might be nothing; and that God might be ALL, that I might become as a little child.

[*Edwards.*]

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SACREDNESS OF TEARS.

THERE is a sacredness in tears. They are not the mark of weakness, but of power. They speak more eloquently than ten thousand tongues. They are messengers of overwhelming grief, of deep contrition, of unspeakable love. If there were wanting any argument to prove that man is not mortal, I would look for it in the strong convulsive emotions of the breast when the soul has been deeply agitated, when the fountains of feeling are rising, and when the tears are gushing forth in crystal streams. O! speak not harshly of the stricken one, weeping in silence! Break not the deep solemnity by rude laughter or intrusive footsteps. Despise not woman's tears—they are what make her an angel. Scoff not if the stern heart of manhood is sometimes melted to tears of sympathy—they are what help to elevate him above the brute. I love to see the tears of affection. They are painful tokens, but still most holy. There is a pleasure in tears—an awful pleasure! If there be none on earth to shed a tear for me, I should not wish to live; and if no one might weep over my grave, I could never die in peace.

DANCING.

*******, March 20, 1847.

Messrs. Editors—I HESITATE to trouble you or your readers farther with a word on the levity of dancing; for it would appear that an action which springs from feeling, or what I might term the disposition and taste of the heart, will always be of the nature of that disposition; and, therefore, it will be vain to hold up to reprobation the action, if wrong, unless we can also destroy the disposition which leads to it. Such a course may, indeed, stay the particular form of sin against which it is directed; but it will not prevent the manifestation, in some other way, of the same feeling. A true Christian is a new creature—has a new heart and new tastes—his views of God and himself are all changed; and, with these, the habits and desires of his heart: so that the things in which he once delighted, please him no more; and the habits of gratification which he once indulged with satisfaction, become irksome and even disgusting. Still it must be admitted, that the blinding influence of the world will sometimes lead even good men and women to conform thereto, and the current of custom sweep along in its tide the wavering and weak. Every Christian has felt himself thus sometimes borne beyond the limits, which even his own conscience had, in cooler moments of reflection, prescribed as the boundary of indulgence; and many a time, doubtless, most of us have mourned

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over the triumphs of that proclivity in our nature which inclines us so constantly to error—so "that the good that we would, we do not; but the evil which we would not, that we do."

Far be it from my purpose, then, to read out as reprobate, the man or woman that has been, in a moment of temptation and excitement, drawn into the eddying whirls of the dance, or to denounce as unworthy the fellowship of saints, the brother or sister who may not, at first sight, discover the want of congeniality between the spirit of even a private and select ball-room and the spirit of Christ. We cannot look upon all such as hopelessly gone—fallen beyond the reach of remedy; but we certainly fear that their condition is dangerous, and their case one requiring all the earnest solicitudes and exhortations of the church. We will, therefore, beg indulgence, kind sirs, and of you, gentle patron of the dance, while we take an old man's view of what we may, with but few exceptions, call a young man's passion—to wit, the passion for dancing. I have, it is true, heard of old men dancing—indeed, I do remember, in my youth, to have *seen* such. Jolly old fellows they were though, habituated to sport and dissipation for long years; and by force of habit, and bibbing, cherishing a youthfulness of heart far more buoyant than of legs. It pains me now to think of them, in their short trowsers, silk stockings, and shining knee-buckles, giddy with wine, and capering in the dance, till the flesh failed and the spirit was compelled to give over. They made no profession of religion, however, and came in rather as the clown at the close of the play, to cut pranks for the merriment of more jaded votaries and caper a jig, as if to show how like—how very like, may be a monkey and a man. Every one is impressed with the incongruity and folly of such exhibitions; and whilst they fill with amusement the light and giddy, they cannot fail to make the serious and meditative shudder.

But if the spirit of the dance be incongruous with that of age, how much more so with the spirit of Christ! Is it not altogether of the flesh! The exercise is wholly physical—and the pleasure of like kind. The mind is not employed in it all. Not a single power that is peculiar to man is called into requisition: not one. Monkeys can dance, and we have seen dogs do feats in this line that would baffle Madame Celeste. The music is addresssed only to the ear. It is sound and nothing more. In this respect the dances of the old Pagan nations had the advantage over ours. They employed songs as well, so that some associations were presented to the mind through words. But our music speaks only to the feet; and whilst we must admit, that, in many instances, it has power to

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put *them* most harmonious into play, we as stoutly deny that it ever conveys one intelligible idea to the mind. Dancing is certainly, then not a *rational* exercise. It is purely animal; and, as such, is of the flesh—fleshly. But are we not allowed to gratify the flesh in some things! Certainly in one sense we may; but never, where the indulgence has any tendency whatever to make us forget God—become carnally minded—unfit for the exercises of devotion—neglectful of the sober and solemn duties of our sphere, and alienated in heart from the pious, the prayerful, and God-fearing, who mind only the things of the Spirit, and whose walk and conversation are in heaven. And are not these among the tendencies of dancing! I put the question to the conscience of every one who has had experience in this respect. When the head is almost giddy with the excitement of the music and the maze of the dance, and the soul yields itself up to the wild revelry of its sounds, is there ever an humble thought of God, a subduing and prostrating vision of his awful presence, or an audience to the still small voice of that Monitor, who would always remind us, that "for every idle word which we utter, must we also give account"! Is there any tendency to spiritualize our nature, lift us from the earth and earthly things, and lead us to the contemplation of those unseen realities of a better world! Let the votaries of this passion answer. Are not drunkenness, gluttony, vain conversation, dissipation, and unsoberness in every form, the unvarying accomplishments of those who have worshipped with most ardor and faithfulness at this fascinating and tempting shrine! This we mean, of course, of the males. The greater odium and disgrace restrain these appetites, in some respect, with females—though not altogether, even with them. Unwholesome air and food, and irregular and excessive artificial excitements, both to the mind and the body, mark their effect upon the cheek and form of beauty as well.

Is not the passion of dancing also unfriendly to a spirit of devotion! Who ever felt, while thus engaged, like looking at the Cross! Who ever pauses under the thrilling strains of the violin, to listen to the cries of Calvary! And when beauty is rustling in silks and wreathed in smiles, tripping it joyously in the dance, who can turn away, without repining, to look upon the sorrowful face of Him who was "a man of sorrows and acquainted with grief"—on whose shoulders the robe of derision is thrown, and upon whose brow the thorn is wreathed in painful mockery of a crown! Come, my brother, be candid to yourself, and say, would you not feel it an unwelcome and painful interruption to your revelry, to be called from its midst, to

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the family altar for devotion—or should a friend admonish you of your good custon of retiring at *nine*, to your closet, to commune with God, would you not be tempted to say, *Not to-night!* Or, should you yet be too alive to the shame of such a neglect, and *go*, would you not find it difficult, in the tumult of your soul, to feel like you were with God—to banish from your memory the gay words of your partners in the dance, enough to hear and take pleasure in those solemn sounds, that come, deep and awful, as the eternity of which they speak! O, what a contrast is that, which presents us at one view, with the giddy, delirious partners of the dance, wheeling on the joyous foot through its tangled parts, with every noble power of the mind exiled for the full surrender of the soul, that joy may be unconfined, and at the same time that most sublime of all earthly spectacles, the true man of God, bowed upon his knees, with his eyes turned to heaven—and his heart pouring itself out in the accents of prayer! The Son and the Father are there, and rapt in the high audience—he looks like a being from another sphere, who had no sympathies with the vanities of this, but was just pausing in his course to commune with those he loved in his higher home and longing to be with them.

Again, let us inquire, Does not the indulgence of this passion lead us to neglect our more solemn duties! Let us remember. Have we ever known a funeral and a ball on the same day; and if so, which does the devotee of the dance attend! Is it to the house of mourning or feasting! Do we find him pouring his sympathies into the wounded hearts of the afflicted, and laboring to lift the thoughts, when under the impressive discipline of death, to Him with whom are the issues of life! Like the Saviour at the tomb of Lazarus—by the bier of the son of the widow of Nain, is he there to weep with those that weep and sooth the sorrow he cannot heal! Ah no! The pall and the bier suit not the joyous mood of his heart, and he trips quietly, softly, stealthily by, for he feels it is wrong, and throws himself into the oblivion of a wilder joy. Dear brother, remember Solomon, who spoke with a wisdom from God, has declared, "It is better to go to the house of mourning than the house of feasting; for that is the end of all men; and the living will lay it to his heart."

This is, however, but one class of duties, and we would we could say it is the only class which is neglected. But too often does it happen that ladies who have taken upon themselves the high responsibilities of rearing a family, not only retain a taste for, but actually indulge, to the wildest excess, this unholy passion.—

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Neglectful of their children and husband alike, they are often seen in the protracted dissipation of the dance, courted and admired it may be by a few, giddy and vain as themselves, but the object of pity and remark to the virtuous and discreet. Who that is at all enlightened in the relations of life and their corresponding duties, can witness the spectacle of a *mother* and a *wife*, abandoning her tender offspring to the mercy of menials, and forsaking the society and neglecting the happiness of her husband, for the revel and excitements of the ball-room, and not feel pity or contempt for the heartlessness it reveals! But we are very blind, and we do not see ourselves as others see us. The tongue of the flatterer is ever ready to praise to the face, that which he condemns to the back, and thus we are deluded into the belief that our ugliest deeds are the veriest loveliness. The Lord give us true friends, and open our eyes to our faults! Make us charitable; and whilst we disapprove and condemn, fill us with that love which hopeth all things!

As ever in hope, your fellow-laborer,

TIMOTHY WEST.

LETTER FROM MARIA EDGEWORTH IN BEHALF OF THE IRISH.

THE following letter, says the New York Commercial, from Maria Edgeworth, has just been received by an intimate acquaintance and correspondent:—

EDGEWORTHSTOWN, March 11, 1847.

To the Ladies of America; more particularly, to the Ladies of N. York.

Dear, kind, and charitable Ladies—You are, as I am informed, well disposed to contribute to the relief of the distressed Irish; but before you yield to your feelings of pity, and pour forth your bounty, you wish to have credible assurance that the accounts which you have seen in the public papers of these distresses are true representations, and not exaggerated pictures.

I am encouraged by some of my many excellent friends in your country to hope that you will not consider my addressing you at this moment as obtrusive. I am encouraged to hope that you will believe in the truth of the assurance I give you that the accounts you see in the public papers, one of which I send with this letter, are not exaggerated. From my long residence in Ireland, during and since the lifetime of my father, R. L. Edgeworth, and from my connexions in Ireland, you may infer that I have means of information, and, from my public character, so far as you can see it in my writings, or gather it from private friends who have visited this country, I trust you will believe that I am incapable of exaggerating for *any* purpose—especially not for the purpose of working upon your feelings.

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I assure you that, during my sixty-six years residence in Ireland, I never knew of distress equal to the present. I will not give you any private instances—some might touch you deeply, but none can or *ought* to strike you and influence your feelings and your actions so much as the general information—the positive facts of greatest magnitude, and awful consequence. Famine, disease, deaths innumerable, are in *all* parts of this kingdom—putrefaction and pestilence in some—and if the people are not *immediately* relieved by supplies of food, and enabled by supplies of seed to sow the land, the famine, diseases, deaths, and pestilence must be still more dreadful next year.

At this moment a vast quantity of the land in Ireland lies untilled for want both of men to till and of seed to sow it.

The men who have been employed in public works, now, when *almost* too late, they are turned back to till the ground, as tenants or as laborers for themselves or others, have merely and hardly been supported by their wages at the public works, and cannot now, without wages, or with lowered wages, feed themselves or work to prepare a crop for next season.

Food—actual food—is wanted; but *seed* is more wanted—*most wanted*—oats and barley. Supply might come from America of barley in time for sowing; Indian corn may be had for money—money will relieve all our wants for the present; but, without *seed*, *our future is hopeless.*

I will not add more to this plain statement of facts; but trust entirely, my dear ladies, to your good hearts and good understandings.

I sign a name which has been transmitted to me unsullied by falsehood. MARIA EDGEWORTH.

Our readers will doubtless peruse with interest the foregoing letter from Miss Edgeworth, a lady whose name recalls so much that it is useful to have read, and pleasant to remember. The exalted morality of her tales is sufficient witness for her truth, and the story she tells must move upon the sympathies of all who read it. It is no false rumor that Ireland needs help—much help *now*, and the means of helping herself in the future. Her land and her labor will be as nothing, without *seed;* and this we have the testimony of one, whom none can doubt, they have not got. What a call is there, then, upon the charity of those whom God has favored with abundance! Six months yet to the harvest, and the probability of no harvest then!

We have been gratified that a few have responded to our call for contributions to such of our *brethren* as may be included in this distressing visitation, and hope to receive yet further evidences of a more general effort to aid in so good a cause. We have to acknowledge to brother George Campbell, on behalf mostly of the congre-

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gation at Little Flat Rock, Ills., the receipt of $31,00; to brethren M'Kay and Lewis, on behalf of the church at Bloomfield, Ky., $16,00; and to brother Joseph Collins, of Oxford, O., $3,00; all of which has been remitted by the hands of our beloved father Campbell, who left on Thursday the 22d inst. for Europe. The church at Bethany sent by his hands also the further sum of $57,00, and the contributions of the brethren in Baltimore he will receive on his way through. Besides the amount of $57,00 sent by the church at Bethany for our destitute brethren, particularly, she had before raised a sum of one hundred and seventy or eighty dollars, to be expended in the purchase of provisions for general distribution. This we committed to the hands of our beloved brother Church, of Pittsburg, who purchased with it flour at Pittsburg prices, and consigned to the Philadelphia "Relief Association;" so that by the liberal arrangement of the society of Pennsylvania and the federal government, *it will reach Ireland free of all costs other than the original Pittsburg prices.* This is an inducement to all those who live remote from these advantages, to remit their donations to us, as they will tell to greater effect in the final and desired result. We hope, therefore, that some benevolent man or men, in every community, will take the lead in this matter, and stir up the minds of the liberal to continued efforts in so good a cause. Remittances made *especially for the brethren* can yet be forwarded to Mr. Campbell—and I may add, he left under the expectation that such would be the case. Or should any, made for this purpose, come too late for him to distribute them, they can be sent on to others, whom he will select and recommend for the agency; or if the contributors desire it, they shall be expended for provisions in Pittsburg, and applied in this way, for general distribution to all the destitute, both in Ireland and Scotland. Any remittances sent to *A. Campbell, P. M.*, will come to my hands as well, and under the new arrangement of the "Post-Office Department," being directed to him, will pass *free* of postage. Will not the ladies listen to the call of one who has done so much both to interest and delight them as Miss Edgeworth, and make an effort for the poor in whose behalf she addresses them! We shall wait in hope for the response of their ever open and generous hearts.

W. K. P.

QUERIES.

1. WHO are they who are "of no account in the congregation"? 1 Cor. chap. vi. In the common version, "*least esteemed.*"

JAS. E. GASTON.

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Ans. The word here rendered "of no account" and "least esteemed," is in Acts iv. 11, translated "set at naught," in the passage, "This is the stone which was set at naught by you builders," &c. Again, in 1 Cor. i. 28, we find it—"things *that are despised*," &c. Also, in Luke xviii. 9. "He spoke this parable to some who trusted in themselves that they were righteous and *despised* others." If we suppose the epithet "least esteemed" or "of no account" to be applied to certain members of the church, as the common version would require, we recognize a distinction in the church of a very equivocal character. It is true that Christ himself speaks of some who were to be accounted *great* in the kingdom of heaven, and of others who from disobedience to one of his least commandments, and corresponding teaching, were to be regarded as the *least* in this kingdom. Matth. v. 19. And Paul complains bitterly of some of whom he affirms that they walk "as enemies of the cross," that their "god is their appetites," that they "glory in their shame," that they "mind earthly things." So that it might be urged with some plausibility that as there were in the church then persons of a worldly disposition, too much occupied with business or pleasure to attain any distinction in the church as Christians, and, on this very account regarded by the pious as "least esteemed," it was very proper to refer a controversy respecting worldly business to such persons. And this for two reasons: 1st. Because they would be the best judges in such cases, being so conversant with worldly affairs; and 2d. Because such affairs being of small importance compared with the matters appertaining to the kingdom, might well have their trifling nature made more evident by being referred to the least esteemed in the church for adjudication. But before any practical application could be now made of this view, it would be necessary to suppose that there are in the churches of the present day, the same description of persons, having all the qualifications above specified, to constitute them the proper judges in such cases.

Or, on the other hand, it can be asserted, (and this is a view greatly favored by the clergy,) that the distinction is not into spiritual and carnal, but into *clergy* and *laity*. Here the private members of the church, or laity, are those who are the "least esteemed," or regarded as "of no account," and it is to them all differences of a worldly nature are to be referred, the clergy being too much occupied in spiritual matters to be troubled with worldly concerns of this description, in which they would have no interest. But there are many who do not admit such an official distinction as must be supposed to exist, upon this hypothesis.

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Another view of the passage, accordingly, has been taken which does not involve such consequences, and is most generally adopted. It is this: That the epithet "of no account," applies to unbelievers—to those out of the church, who were to be held in no estimation as judges of church members, being disqualified by their very position in respect to the church, and ineligible, from the fitness of things, to sit in judgment over those who were themselves the constituted judges of the world. To carry out this view, the 4th verse must be understood as an interrogation, as printed in the later editions of the new version: "If then *you* have the cognizance of such matters, why do you set *those* to judge who are *of no account* in the congregation?" Why do you set *infidels* to judge? "For shame to you I say it. So, then, there is not among you a wise man, not even one, who shall decide between his brethren! But brother with brother is judged, and that by infidels!"

It is evident from the whole connexion that the charge the Apostle brings against the Corinthian disciples, is, that they went to law before the *unrighteous* instead of being judged by the saints, and that while he deprecates litigation altogether, he authorizes the institution of a secular seat of judicature, filled by one or more brethren, to decide questions of a worldly nature in respect to which brethren might disagree. The epithet in question is, then, undoubtedly applied to unbelievers, who are here rejected by the Apostle as judges in such cases, not perhaps so much from any incompetency on their part, as because a reference to them would place the members of the church in a false position.

Q. 2. Is the "eating," spoken of 1 Cor. v. 11, the Lord's supper or a common eating? J. E. G.

Ans. It is a common eating. The characters spoken of were to be excluded from every social and religious intimacy with the members of the church.

Q. 3. What is the import of the phrase "end of the commandment"? 1 Tim. i. 5. J. E. G.

Some suppose "commandment" to signify the *charge* committed to Timothy by the Apostle. Others, with better reason, understand it of the gospel itself, whose objects are precisely those here attributed to the "commandment." There is no impropriety in thus designating the gospel, for it is something which is to be "obeyed." Rom. x. 16. The law itself is so denominated on various occasions.

R. R.

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FOURIER, THE FOUNDER OF THE SOCIALISTS.

THE French correspondent of the New York Observer gives the following account of Mr. Charles Fourier, the originator of what is called Socialism, or Fourierism:—

Charles Fourier was not a scholar, and in all his writings he expresses contempt for philosophy and for scientific investigations. Employed in a commercial house at Lyons, he passed the day time in performing the humble duties of a clerk; and then, he devoted the long watches of the night to utopian dreams. This man had certainly an inventive genius and great perseverance; he was unwearied in the prosecution of his plans; but his mind was not well balanced; and he lacked principles of high integrity. Having lived amidst the saturnalia of the Revolution, he had no knowledge of the gospel, nor respect for the law of God. His sphere of vision was very contracted; he saw only the manufacturers of Lyons toiling around him, and this sight led him to believe that the business of men every where was manual labor. Then consider the influence upon such a man of the works of Voltaire, John James Rosseau, Dupuis, Volney, books which were then in all hands, and which diffused in France the most revolting impiety. Add to this, an ardent, roving, wild imagination, which constantly hurried the poor clerk of Lyons into the regions of fancy, and you will have the portrait of Charles Fourier.

He published, in 1808, his *Theory of Four Movements;* in which he predicted prosperity heretofore unknown to the human race. This crude work remained for a long time completely unknown; I do not believe it found a hundred readers in the space of twenty years. It is a parody of the Apocalypse, a very *pandemonium*, where calculations of political economy are mingled with visionary opinions, and pompous descriptions of future prosperity, with the most violent denunciations against the present order of society. The author scrupled not to soil his book with obscenities which cannot be repeated to decent readers. He announces with the utmost coolness monstrous debaucheries, in comparison with which the licentiousness of a Nero or a Heliogobalus seems excusable. The style is exactly on a level with the ideas. It requires a great effort of will to read the book to the end. Fourier was unable to write clearly and correctly: his book is full of newfangled words. His periods are harsh, involved, unfinished; he would wish apparently to overthrow grammar as well as civilization.

In 1822 he published another work entitled *Essay on Domestic Agricultural Associations.* The author corrected neither the sentiment nor the style of his compositions, and he had the mortification of having hardly any readers. His book was never finished; it was to be in six volumes, but the author or the publisher (I dont know which of the two) gave out before its completion. But Fourier took steps to bring his system into practice. He communicated his opinions to Robert Owen, who seemed not to pay much attention to them. When the St. Simonians had acquired in France some reputation, he sent them also his works, but they bestowed on them only

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proud contempt. Irritated at this bad reception, Fourier published a pamphlet against Robert Owen and the St. Simonians; but his pamphlet remained like all his other writings on the shelves of the book-shops.

At last the darkness in which he lived was illumined with some rays of light. A small school was formed around him, after the fall of the St. Simonians. During this long delay Fourier had become old, his mind was soured, and he complained of every body. When his disciples published a periodical work, called *The Phalanx*, he sent them some articles; but with all the respect which they professed for their master, the editors of *The Phalanx* suppressed the greater part of his silly lucubrations. Fourier showed much dissatisfaction with this treatment, and amidst these intestine quarrels he died. The socialist school had little regret for him, for this infatuated and obstinate old man was only an embarrassment to them.

A MOTHER'S COUNSELS AND PRAYERS.

A MOTHER'S counsels and prayers! Who can estimate their immense influence! When the son has left the parental roof, and gone forth mingling with a gay and trifling world; among all the recollections which crowd themselves upon his mind, none go deeper into the fountain of feeling, none excite purer emotions, than those of the affectionate counsels and fervent prayers of a pious mother. If happily he is associated with a pious family, whose altar-fires never go out; as they surround that altar in the morning; hear the Word of Life as it is read, and listen to the ardent petition as it rises to God; his mind wanders quickly and quietly back to his own home, where he has often witnessed the same scenes—where the same pious practice is maintained. As they surround the table, and the blessing of God is invoked, these hallowed associations are again stirred. When about to retire to rest, as he sees the child at the knee of its parent, offering up its evening prayer, he remembers how often he has done the same. And when he lays his head upon his pillow in the stillness of night, he meditates upon the advice and the prayers of his mother. Does he attend the house of God! As he hears the minister speak of the glories of heaven, of the joys of religion, or of the sufferings of Christ, he recollects what his pious mother used to tell him concerning these things. Let him be where he may,—whether pursuing his classic studies in college halls, or engaged in the absorbing pursuits of merchandize; or traversing the country in pursuit of recreation or health, or whatever may be his employment, there are times when these recollections will force themselves upon him. Yes, the weather-beaten sailor, away upon the mighty ocean, will sit down among his comrades, and as he details the events of his earlier days, he proceeds without difficulty until he has occasion to say "*my mother*," and with this his voice falters, his lips quiver, his frame is convulsed, and the big tears are wiped away in their descent by his rugged hand. "Good woman," he says, "if ever there *was* a Chris-

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tian, *she* was one;" and it is not until he has made a pause to recover himself, that he can proceed with the narration. Even the infidel or the atheist, in his more sober moments, when reflecting upon the future, as reflections like these flow up in his mind, feels his foundation quiver and quake. Argue with him upon the subject of religion, and while he remains unmoved by every other appeal, only mention a mother's counsels and prayers, and in an instant the great deep of his heart is broken up, and his tears freely flow. The soldier, though his finer feelings may have been buried for awhile amid the clangor of war, and the prospect of military glory, yet when the strife is over, and he gives way to reflection, a tide of feeling will rush over his soul as he thinks of his mother. And do these recollections always end with the emotions which they excite! No. They exert a most powerful influence upon the conduct. Is that son tempted, in an evil moment, to take advantage by telling a falsehood, the remembrance of the pure unadulterated truth which ever flowed from his mother's lips, checks him in the attempt. Is he prompted to take his Maker's name in vain, he remembers with what reverence that name was spoken by his mother, and his tongue is silenced. Ah! who would have the hardihood to commit a crime against which he had been warned by his mother, with that warning before his mind! Where is the inebriate, however deeply sunk—where is the libertine, however abandoned—where the scoffer, however hardened, who, if trained by such a mother, has not, under the influence of these recollections, formed purposes of reformation! Nay, where is the rebel against God or man, whose heart has not been softened and had its palpitations quickened by such hallowed remembrances! O! the influence exerted upon a son by these things is vast, unmeasurable. It strikes deeper in the soul, and twines more closely round the spirit than any other. It is in the soul as a beacon light to show the dangers of the way. It is the silken cord to incline gently and affectionately to the path of virtue and piety. It is the influence which has, no doubt, been the means of landing many a soul in the paradise of God.— *Mother's Magazine.*

VISITING THE POOR.

I CAN imagine hardly any thing more useful to a young man of an active and powerful mind, advancing rapidly in knowledge, and with distinction, either actually obtained or close in prospect, than to take him—or much better, that he should go of himself—to the abodes af poverty, and sickness, and old age. In every thing there is a lesson; in every thing Christ speaks, and the spirit of Christ is ready to convey to his heart all that he witnesses. Accustomed to the comforts of life, and hardly ever thinking what it would be to want them, he sees poverty and all its evils; scanty room, and too often scanty fuel, scanty clothing, and scanty food. Instead of the quiet neatness of his own chamber, he finds, very often, a noise and a confusion, which would render deep thought impossible; instead of the stores of knowledge with which his own study is filled,

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he finds, perhaps, only a prayer-book and a Bible. Then let him see—and it is no fancied picture, for he will see it often, if he looks for it—how Christ is to them that serve him, wisdom at once, and sanctification and blessing. He will find, amidst all this poverty, in those narrow, close, and crowded rooms—amidst noise and disorder, and sometimes want of cleanliness, also—he will see old age, and sickness, and labor, borne not only with patience, but with thankfulness, through the aid of that Bible, and the grace of that Holy Spirit who is its author. He will find that, while his language and studies would be utterly unintelligible to the ears of those whom he is visiting, yet that they, in their turn, have a language and feelings to which he is no less a stranger. And he may think, too, —and, if he does, he may forever bless the hour that took him there, —that in fifty years or less, his studies, and all concerned with them, will have perished forever; whilst their language and their feelings, only perfected in the putting off their mortal bodies, will be those of all-wise spirits, in the presence of God and of Christ.

[*Dr. Arnold.*]

ENGLISH METHODIST CHURCH.

The Wesleyan Conference contains 1,688 ministers under its orders, and 15,000 local preachers—total, 16,688 ministers, besides 30,000 "leaders;" the number of church members is 468,313; and about two millions of hearers. The immense amount of their chapel and other property has been estimated at more than fifteen millions of dollars, and the annual revenue of the body, from every source, at not much less than five millions. The income of their missionary society for the year 1845–6, was more than $560,000; in 1840, by a mighty effort throughout the kingdom, more than $855,000 of chapel debts were extinguished, and a centenery fund was raised of nearly $1,250,000. The Quarterly Review states that the weekly penny contributions and the quarterly shilling, in the "classes," are sufficient for the maintenance (in far greater comfort than any other body of Christian ministers) of 1,500 ministers with their wives and children. No married minister receives less than an equivalent of $750 per annum, and perhaps none more than $1,250.

They have two Theological Institutions, containing 74 students. Their Sunday Schools contain half a million of scholars. At the close of the year 1843, it was resolved to establish seven hundred "day schools," and more than half have already been organized.

[*Visiter.*]

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AMERICAN AND FOREIGN BIBLE SOCIETY.

We have received the ninth annual report of this society, and are pleased to learn that its course is onward. Notwithstanding the opposition, both political and sectarian, with which it has had to encounter, it is enlarging the sphere of its usefulness and sending the Bible in multiplied translations to the various tongues of the earth. The legislature of N. York, still most arbitrarily and in the true spirit of proscriptive and persecuting bigotry, refuses the society a charter, and thus embarrasses, in some measure, her operations; yet she is not discouraged; but relying on the strength of Him who is the only rightful Potentate of heaven and earth, still demands at the hands of a state professing the republican principle of free religious toleration—equal rights and immunities with other associations for benefitting the race. We trust they will persevere, till an enlightened public opinion shall not only correct such an unwarranted exercise of power, but rebuke the spirit of proscription which has led to it.

"The peculiar character of the Chinese, as an eminently inquisitive and reading people,—and the wide door lately opened in Providence for the introduction of the Word of God among them,"—together with "the overthrow of the restrictive government of Burmah, which formerly excluded all missionary and biblical operations from that populous empire," are urged with much force by the society, as imposing extraordinary obligations upon Christians to supply copies of the Scriptures for circulation among these people,—and we cannot doubt that the argument will be liberally responded to by all who love the kingdom and appearing of our Lord and Saviour, Jesus Christ.

The report of the Treasurer shows the amount of receipts from auxiliaries, churches, and individuals, since the last annual report, to have been $24,509 62; and the amount from the sale of Bibles and Testaments, $7,694 79. Making the receipts $32,204 41. This, with the old balance before in the treasury, gave them upwards of thirty-two thousand dollars for last year's operations, about eight thousand of which remained in the treasury, variously and safely invested.

The churches of the Reformation have shown, in many places, the importance they attach to the Word, freely and fully translated, by the very liberal manner in which they stepped forward in aid of this society It had its origin in one great principle of the Reformation, to wit, *the religious duty and necessity of a faithful translation of the New Testament;* and as we value *this* principle, ought we to aid *this* society. It has adopted the language of king James' translators, when they say, "We have shunned the obscurity of the Papists in their *Azimes, Tunike, Præpuce, Pasche,* and a number of such like, of purpose to darken the sense, that it may be kept from being understood; but we desire that the Scripture may speak like itself, as in the language of *Canaan,* that it may be understood even by the vulgar;" but they have repudiated their practice, in refraining, at the dicta-

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tion of a monarch or a *general assembly* of Pedobaptists, from *translating old ecclesiastical words*. The flimsy excuse which has always been given in justification of this ecclesiastical cowardice, showed itself at once to the honest mind of a Judson, when he felt himself called upon to give the Word of Life to the Heathen, in their own tongue. His mind could rest under the sophism, so long as he was dealing with a people, with whom the *Greek anglicised*, had become as their vernacular—who looked upon these *old ecclesiastical words* as native born, or else naturalized by law; but when he set himself about telling the Burmese the commission—giving them the Charter of Life, he felt it would be mockery to translate a part of what they had to do, and leave the balance in anglicised Greek! Here is a great salvation, says the poor heathen; we earnestly desire it; men and brethren, what must we do to be saved? Look to your book. Repent and be *baptized*. Yea, but, good sirs, this *baptized* is a strange word, 'tis an unknown tongue. We cannot do it! Such is the practical operation of the *no translation* principle; and why not have the whole book in *English* or *Greek*, or any other tongue; and if the *preacher* is to translate *viva voce* a part, and that an *essential* part, why let him do the whole of it. We need only send out translating missionaries, make *them* our word of God, and give up all this matter of Bible-making for the Heathen. It is in the great operations of the kingdom, that the littleness of sectarianism shows its inefficiency, and men are driven to walk by the system—the broad and universally applicable system of Him who has declared that the field is the world. Let all true men cleave to this and urge it to its triumph—and the glory be to God!

W. K. P.

OBITUARY.

Brother Campbell—THE recent death of our brother A. G. STEPHENSON, one of the overseers of the congregation of God at Lancaster, Ky., has caused the deepest sadness and regret in the community. A deep gloom passed at once over those without, with tremblings and fearful forebodings; while his bereaved family and brethren in Christ were comforted and sustained only by faith in God

I send you the following, from the Frankfort Commonwealth, not only to convey an idea of his worth, but particularly to suggest that, difficult as the task is, a Lawyer may be a good and useful man in the church, holding the *universal* confidence of all parties, within and without—as he evidently did. Lawyers have many temptations and trials not common to other men; on which account their profession is not to be desired; and, perhaps, hardly to be encouraged amongst the followers of the Lamb: but brother Stephenson's life furnishes a matter of fact sort of evidence, never to be doubted, not only that a Lawyer *may be* an honest man and a devoted Christian, but also that the course directed in the Holy Scriptures is best for Lawyers as well as other men—best for this world, and best for eternity.

C. KENDRICK.

At a meeting of the members of the Lancaster Bar, on the 27th day of March, 1847, Horatio Bruce, Esq, was called to the chair, and Alexander R. M'Kee was elected Secretary. The object of the meeting was then ex-

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plained by the Chairman. Whereupon A. A. Burton, Esq, moved that a committee be appointed to prepare resolutions expressive of the feelings of this meeting upon the death of ALBERT G. STEPHENSON, Esq.; which motion carried, and A. A. Burton, G. W. Dunlap, and R. D. Lusk, were appointed said committee; who, after having retired, reported the following preamble and resolutions, which were unanimously adopted:—

Whereas the members of this Bar and the officers of the Garrard Circuit and County Courts, have heard with deep regret, of the death of *Albert G. Stephenson*, Esq, Attorney and Counsellor of Law, of said county, who departed this life on Friday, the 26th day of March, 1847, at 9 o'clock, P. M.—by reason of which the Bar has been deprived of one of its brightest ornaments—the Christian church, of which he was an exemplary member, of one of its strongest pillars—and society of a devoted friend and adviser—a man distinguished for his urbanity, honesty of purpose, and love of justice. Therefore,

Be it resolved, That we deeply sympathize with the family and friends of the deceased; and as a testimony of our regard for his memory, we will wear the usual badge of mourning for thirty days.

Resolved, That we will attend the funeral of the deceased at 3 o'clock this evening.

Resolved, That the proceedings of this meeting be entered and preserved on the records of the Garrard Circuit and County Courts, as a feeble but abiding expression of our respect and esteem for our deceased friend and brother, and that the Chairman communicate a copy thereof to his bereaved family.

Resolved, That a copy of the above resolutions be forwarded to the editors of the Richmond Morning Chronicle, the Kentucky Tribune, and Frankfort Commonwealth, with a request that they publish the same.

The meeting then adjourned until 3 o'clock this evening.

HORATIO BRUCE, Ch'm.

ALEX. R M,KEE, Sec.

Washington County, Penn., April 20, 1847.

Messrs. CAMPBELL & PENDLETON:

Dear Brethren—I wish to inform you, and through the medium of the Harbinger to make known to the numerous friends in the reformation, that another of our worthy, intelligent, and zealous brethren, is with us no more on earth. Brother JAMES BURGON, of Pigeon Creek, in this county, after a long and painful illness, was called away, on the 18th ultimo, to that rest which remains for the people of God, in full confidence in the power of the gospel, to the study of which he had devoted 33 years; and ever after his public profession of faith in the Son of God, he contended earnestly for the faith once delivered to the saints. His constant wish during his last illness was expressed in the voice of song—

"*Jerusalem, my happy home,*
O how I long for thee," &c. L. P. S.

Bethany, May 5, 1847.

Died in Newry, Ireland, at his residence on Sandy Street, ARCHIBALD CAMPBELL, in his 80th year, after a long protracted nervous disease, which he bore with uncomplaining Christian patience. Worn out at length, like an infant going to repose he fell asleep in Jesus. In all the relations of life he was exemplary—a steady friend and true patriot. His worth will be long remembered. A shock of grain, fully ripe, he has been, by the sickle of death, taken from his many beloved and sorrowing friends to receive the reward of his labors. Of him it may be said, "Write, Blessed are the dead who die in the Lord!" C.

"Died on the morning of the 8th March last, at the residence of his mother, Windsor Hill, Newry, county Down, Ireland, after a tedious ill-

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ness, the Rev. WILLIAM CARR, A. M., formerly Pastor of the Berry Street Presbyterian Church, Belfast. The deceased, while actively engag d in the discharg of the duties of the ministerial office, was known and admired as one of the most eloquent and effective preachers of his day, and was highly esteemed by an extensive circle of friends, of every religious persuasion."

The above highly gifted and truly liberal-hearted individual was Mr. Alexander Campbell's fellow-student—his endeared companion and warm friend. C.

NEWS FROM THE CHURCHES.

Winchester, Scott County, Ills., April 18, 1847.

As I am writing to you, I will give you an account of my labors in the gospel during the past year. I preached once a month at Princeton. We had four immersions, and two united by letter. I visited Pittsfield a number of times. We had one immersion, and two additions by letter. At this place, previous to December, we had five immersions, and four additions. Brother Bowles and myself conducted a meeting here, commencing December 18th, 1846, and closed January 4th, 1847; during which time we had forty immersions; two of the number were Presbyterians; four or five were reclaimed; four united by letter, and two from the Baptists. The meeting was characterized by no violent excitement—the additions were very gradual—they came under a deep sense of the necessity of obeying Christ. Since our protracted meeting we have had six immersions—one from the Presbyterians, and one from the Methodists; also, two additions by letter. The Lord be praised for his goodness and mercy to the children of men!

J. S PATTON.

Euclid, Ohio, April 13, 1847.

Seventy persons have been brought unto the obedience of faith here, within the last four weeks, mainly through the labars of brother Isaac Errett. May the Lord greatly increase the number, and make them all chosen vessels in his house! A. S HAYDEN.

Grapevine, Mercer County, Ky., April 6, 1847.

I immersed ten persons during the bad weather.

L. MARRETT.

Oldham county, Ky., April 16, 1847.

There have been 35 added to the congregation for which I preach, since January last. SILAS W. LEONARD.

HISTORY OF THE BAPTISTS.

This work, long the subject of laborious preparation by D. Benedict, has progressed to 600 pages, and will probably run to 200 more. These will be stereotyped as fast as possible. Meantime the author is anxious to get immediately "the minutes of every Association, yearly meetings, &c. of all kinds of Baptists, for 1846." They should be directed to "Hist. Cor. and Inquirer, Pawtucket, R. I" W. K. P.

☞ We learn by a letter from Mr. Campbell, dated New York, April 30th, that he had engaged his passage for Liverpool on the packet ship Siddons, to sail on the 3d inst. (May.) The Lord keep him and bless his mission! W. K. P.

☞ **All communications for, or concerning the Harbinger, are requested to be addressed to A. CAMPBELL.** A. C.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. IV. BETHANY, *JUNE*, 1847. No. VI.

TRACTS FOR THE PEOPLE.—*No. XIX.*

BAPTISM—No. XI.

THE DESIGN OF BAPTISM—No. II.

WATER has always been the principal medium of purification. It is so in nature. It was so in the types of the Levitical Institution. In the gospel, baptism is, therefore, called "*the washing of the new birth*," or "the washing of regeneration." It is not the new birth itself, but the *washing* of the new birth. True, our Lord himself has spoken of a birth of water as he speaks of a birth of the Spirit. He makes the one as necessary to introduction into the spiritual blessings of his kingdom as the other. They may not be necessary in the same sense, but they are in some sense equally indispensable. Baptism and faith are necessary, as on all sides agreed, to introduction into the present visible kingdom of God; but they are not in the same sense indispensable.

The passage quoted from our Lord's discourse with Nicodemus, has, in all Christian denominations, and from the earliest times,—in the Hebrew, Greek, Roman, and English churches,—been understood as referring to baptism, and as indicative of its importance in the Christian dispensation. Of this abundant evidence will be afforded in the present essay. Placed in connexion with the words of Christ in the commission, "*He that believeth and is baptized shall be saved*," we need not wonder that the church of the faithful, in all ages, nations, and languages, has regarded baptism as an ordinance of paramount value in the wisdom and grace of the Author and Founder of the Christian Institution. He intended it to be an ordinance full of grace and of meaning to all who are properly qualified by faith and repentance to submit to it. It is, indeed, the outward and sensible sign of an inward and spiritual transition from one state to another. A death, a burial, and a resurrection, are so essentially united in it as to express to its subject, and to all that witness it,

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that he has *died* with Christ, is *buried* with Christ, and *risen* with Christ, to walk in, and to enjoy, a new, a spiritual, and a divine life.

Paul, we have said, calls it "the washing of the new birth." This is a figure intimating its proper position. *Purification* rather than *justification* is intimated. In baptism we are purified from the pollution of sin, the consequence of its guilt, and in this way we are by Paul said to be "washed, justified, and sanctified *in the name* and *by the Spirit* of our God. True, that justification and sanctification, or the remission and purification from its turpitude, are often connected together as two distinct acts, but yet are inseparably connected; for remit the guilt, and the pollution is taken away. Still we must have a distinct conception of these as different consequences of transgression. The gospel was not invented by, or designed for, the benefit of mere metaphysicians. It speaks of things in the concrete, as they exist in nature; and not in the abstract, as they exist by art. Paul, then, in allusion to the natural birth, says that baptism stands to the new birth as washing to the old birth; and as without the latter no one acceptably enters the kingdom of men, so without the former no one acceptably can enter into the proper kingdom of God as constituted and existing in this present dispensation thereof.

These views explain several allusions in the New Testament. That in 1 Cor. vi. 11. "And such were some of you—fornicators, idolators, effeminate, abusers of yourselves with mankind," &c. &c. "but you are *washed*, but you are *sanctified*, but you are *justified by the name** of the Lord Jesus and *by the Spirit* of our God"—is a clear allusion to baptism and its consequent train of blessings. These views also explain the inspired address of Ananias to Saul of Tarsus when commissioned by Jesus Christ to induct him into the blessings of pardon—another name for the blessings of the kingdom of heaven or of God, in the present dispensation. "Arise," said he, "brother Saul, and be baptized, and WASH AWAY THY SINS, invoking or calling upon the name of the Lord." Paul *was* then a believer, while that commanded him, with its consequences, was *in the future*. He had believed, but was not yet baptized—had not yet washed away his sins. We have only to remember that the gospel dispensation is the last, the present, and the only means of salvation now extant. Baptism is, therefore, its ordinance of purification, while the holy supper is its ordinance of confirmation and thanksgiving.

But they are these to the faithful only. Without the blood of

* In the Greek it is *en*, by, in both cases.

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Christ there is no foundation for the remission of sin—there is no *Throne of Grace*. Without the preaching or the hearing of that word of pardon and life, there can be no faith. Without a faith or belief of the gospel as promulged by the Holy Twelve, there can be no evangelical and salutary repentance. Without these, there can be "no baptism of repentance for the remission of sin;" and without such a pledge and an assurance of pardon, signed, sealed, and delivered to us, there can be no clear, full, realizing enjoyment of the reign of grace in the heart by the Holy Spirit—no true introduction into the peculiar blessings of the new and everlasting covenant of truth, mercy, and life, the dispensation of which is now called "the kingdom of God *within men*."

But that these views may have some *human* confirmation, is necessary for some men. Our faith, however, true Christian faith, rests alone upon the word of God, and not upon the reasonings of men, nor upon the votes of Councils and Rabbies. Still, as our mode of interpretation is repudiated by some partially educated and unlearned men, for their sakes I will engross in this Tract the proof of one or two propositions laid before our former readers, copied from my first Extra on Remission of Sins. These evidences and authorities to the Bible student—to the initiated, are of no great value. But there are men so much the creatures of other men's opinions, that no evidence to them is so convincing and propitiatory as that of the Fathers and the Rabbies of ancient and modern sects. For their sakes, then, we request a candid hearing of the authorities here adduced in support of the following propositions:—

PROPOSITION XI.

All the Apostolic Fathers, as they are called; all the pupils of the Apostles; and all the ecclesiastical writers of note, of the first four Christian centuries, whose writings have come down to us; allude to and speak of, Christian immersion, as the "regeneration" and "remission of sins" spoken of in the New Testament.

This proposition I shall sustain by the testimony of those who have examined all Christian antiquity, and by citing the words of those usually called the Apostolic Fathers, and other distinguished writers of the first four hundred years. We shall first summon one whose name is familiar throughout Christendom. Whether the writing be genuine or spurious, it is on all hands admitted to be a fragment of the highest antiquity:—

BARNABAS,

In his catholic epistle, chapter xi. says, "Let us now inquire whether the Lord took care to manifest any thing beforehand, concerning water and the

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cross. Now, for the former of these, it is written to the people of Israel, how they shall not receive that baptism which brings to forgiveness of sins; but shall institute another to themselves that cannot. For thus saith the Prophet, "Be astonished, O heavens! and let the earth tremble at it; because this people have done two great and wicked things: They have left me, the fountain of living waters, and have digged for themselves broken cisterns that can hold no water. Is my holy mountain, Zion, a desolate wilderness? For she shall be as a young bird when its nest is taken away." ——"Consider how he hath joined both the *cross* and the *water* together. For this he saith, "*Blessed are they who, putting their trust in the cross, descend into the water;* for they shall have their reward in due time: then, saith he, will I give it them." But as concerning the present time, he saith, "Their leaves shall not fail." Meaning thereby, that every word that shall go out of your mouth, shall, through faith and charity, be to the conversion and hope of many. In like manner does another Prophet speak: "And the land of Jacob was the praise of all the earth;" magnifying thereby the vessels of his Spirit. And what follows? "And there was a river running on the right hand, and beautiful trees grew by it, and he that shall eat of them shall live forever." The signification of which is this:—*that we go down into the water, full of sin and pollutions; but come up again, bringing forth fruit; having in our hearts the fear and hope which are in Jesus by the Spirit:* "And weosoever shall eat of them shall live forever." That is, whoever shall hearken to those that call them, and shall believe, shall live forever."

CLEMENT AND HERMAS.

The former gives no testimony on the subject. The latter deposes as follows. [Book of Similitudes, chap. xvi.]

In speaking of a tower, built upon the water, by which he signified the building of Christ's church, he thus speaks:—"Hear, therefore, why the tower is built upon the waters: Because your life is saved, and shall be saved by water." In answer to the question, "Why did the stones come up into this tower out of the deep?" he says, "It was necessary for them to come up by (or *through*) water, that they might be at rest; for they could not otherwise enter into the kingdom of God: for before any one *receives the name of the Son of God*, he is liable to death; but when he receives that *seal*, he is delivered from death, and assigned to life. Now that seal is *water*, into which persons go down, liable to death; but come out of it assigned to life: for which reason to these also was the seal preached; and they made use of it, that they might enter into the kingdom of God."

Both Clement and Hermas wrote about the end of the first, or beginning of the second century.

Hermas, moreover, deposes as follows, in another work of his, called "The Commands of Hermas." [Com. 4. chap. iii.]

And I said to him, I have even now heard from certain teachers, that there is no other repentance besides that of *baptism;* when we go down into the

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water, and *receive the forgiveness of sins;* and after that we should sin no more, but live in purity. And he said to me, *Thou hast been rightly informed.*"

Having closely and repeatedly examined the epistles of Clement; of Polycarp, to the Philippians; of Ignatius, to the Ephesians; that to the Magnesians; that to the Trallians, the Romans, the Philadelphians, the Smyrnians, and his epistle to Polycarp, together with the catholic epistle of Barnabas, and the genuine works of Hermas, I can affirm that the preceding extracts are the only passages, in all these writings, that speak of immersion.

Having heard the Apostolic Fathers, as they are called, depose to the views of the pupils of the Apostles, down to A. D. 140; I will summon a very learned Paidobaptist antiquarian, who can bring forward every writer and Father, down to the fifth century; and before we hear any of his witnesses, we shall interrogate him concerning his own convictions after he had spent years in rummaging all Christian antiquity:—

TESTIMONY OF DR. W. WALL, AUTHOR OF THE HISTORY OF INFANT BAPTISM.

Pray, Doctor, have you examined all the primitive writers, from the death of John down to the fifth century?

W. Wall.—I have.

And will you explicitly avow what was the established and universal view of all Christians, public and private, for four hundred years from the nativity of the Messiah, on the import of the saying, (John iii. 5.) "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God!"

W. Wall.—There is not any one Christian writer, of any antiquity, in any language, but who understands it of *baptism*; and if it be not so understood, it is difficult to give an account how a person is born of *water*, any more than born of *wood*.—4th London edition, p. 116, vol. 1. A. D. 1819.

Did all the Christians, public and private, and all the Christian writers from Barnabas to the times of Pelagius, (410,) as far as you know, continue to use the term *regenerate* as *only* applicable to immersion?

W. Wall.—The Christians did, in all ancient times, continue the use of this name, '*regeneration*,' for *baptism;* so that they *never* use the word *regenerate*, or '*born again*,' but they mean, or denote by it *baptism*. And almost all the quotations which I shall bring in this book, shall be instances of it.—vol. 1. p. 24.

Did they not also substitute for '*baptism*' and '*baptize*,' the words

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renewed, sanctified, sealed, enlightened, initiated, as well as *regenerated?*

W. Wall.—For *to baptize,* they use the following words:—Most commonly, *anagennan,* to regenerate; sometimes, *kainopoien,* or *anakainizo,* to renew; frequently, *agaizein,* to sanctify. Sometimes they call it *the seal;* and frequently, *illumination,* as it is also called, Heb. vi. 4. and sometimes, *teliosis,* initiation.—vol. 1. p. 8. St. Austin, not les than a hundred times, expresses *baptized* by the word *sanctified.*—page 194,

We shall now hear some of W. Wall's witnesses; and I choose rather to introduce them from his own pen, as he cannot be supposed partial to the views I have presented in this essay:—

JUSTIN MARTYR.

Justin Martyr wrote about forty years after John the Apostle died, and stands most conspicuous among the primitive Fathers. He addressed an apology to the Emperor Antoninus Pius. In this apology he narrates the *practices* of the Christians, and the reasons of them. Concerning those who are persuaded and believe the things which are taught, and who promise to live according to them, he writes—

"Then we bring them to some place where there is water, and they are *regenerated* by the same way of *regeneration* by which we were *regenerated;* for they are washed in water (*en to udati*) in the name of God the Father and Lord of all things, and of our Saviour Jesus Christ, and of the Holy Spirit: for Christ says, Unless you be regenerated you cannot enter into the kingdom of heaven; and every body knows it is impossible for those who are once generated (or born) to enter again into their mother's womb."

"It was foretold by Isaiah, as I said, by what means they who should repent of their sins might escape them; and was written to in these words—'Wash you, make you clean, put away the evil, &c.' "

"And we have been taught by the Apostles this reason for this thing. Because we being ignorant of our first birth, were generated by necessity (or course of nature) and have been brought up in ill customs and conversation; that we should not continue children of that necessity and ignorance, but of will (or choice) and knowledge, and should obtain *forgiveness of the sins* in which we have lived, by water, (or in the water.) Then is invoked over him that has a mind to be *regenerated,* the name of God the Father, &c. And this washing is called the *enlightening.*"

As you trace the history of infant baptism, Mr. Wall, as nigh the apostolic times as possible, pray why do you quote Justin Martyr, who never mentions it!

W. Wall.—Because his is the most ancient account of *the way of baptizing,* next the scripture; and shows the plain and simple man-

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ner of administering it. Because it shows that the Christians of those times (many of whom lived in the days of the Apostles) used the word *'regeneration,'* (or *'being born again'*) for *baptism;* and that they were taught to do so by the Apostles. And because we see by it that they understood John iii. 5, of water baptism; and so did all the writers of these 400 years, NOT ONE MAN EXCEPTED.—p. 54.

Did any of the ancients use the word *matheteuin* (to disciple) as it is used in the commission; or did they call the baptized, *disciples?*

W. Wall.—Justin Martyr, in his second apology to Antoninus, uses it. His words are: "Several persons among us, of 60 and 70 years old, of both sexes, *who were disciples* (*matheteuin*) to Christ, in or from their childhood, do continue uncorrupted."—p. 54.

So soon as they began to mysticise, they began to teach that immersion *without faith* would obtain remission of sins, and that immersion *without faith* was regeneration. Then came the debates about *original sin;* and so soon as original sin was proved, then came the necessity of infant immersion for the remission of original sin. And so undisputed was the import of baptism for remission, that when the Pelagians denied original sin, pressed with the difficulty "why immerse those who have no sins!" they were pushed to invent *actual sins* for infants, such as their crying, peevishness, restlessness, &c; on account of which sins they supposed that infants might, with propriety, be immersed, though they had no original sin.

TERTULLIAN.

Tertullian, the first who mentions infant baptism, flourished about A. D. 216. He writes against the practice, and among his most conclusive arguments against infant immersion, (for then there was no sprinkling,) he assumes, as a fundamental principle not to be questioned, that immersion was for the remission of sins; and this being universally conceded, he argues as follows:

"Our Lord says, indeed, "Do not forbid them to come to me;" therefore, let them come when they are grown up—let them come when they understand—when they are instructed whither it is that they come. Let them be made Christians when they can know Christ. What need their *guiltless* age make such haste to *the forgiveness of sins?* Men will proceed more warily in worldly goods; and he that should not have earthly goods committed to him, yet shall have heavenly! Let them know how to desire this salvation, that you may appear to have given to one that asketh."—p. 74.

ORIGEN.

Origen, though so great a visionary, is nevertheless, a competent witness in any question of fact. And here I would again remind the reader that it is as witnesses in a question of *fact*, and not of *opin-*

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ion, we summon these ancients. It is not to tell their own opinions, nor the reasons of them; but to depose what were the views of Christians on this institution in their times. There was no controversy on this subject for more than four hundred years, and therefore we expect only to find incidental allusions to it; but these are numerous, and of the most unquestionable character. Origen, in his homily on Luke, says:

"Infants are baptized for the forgiveness of their sins. Of what sins? Or when have they sinned? Or how can any reason of the law, in their case, hold good, but according to that sense that we mentioned even now? (that is) none is free from pollution, though his life be but the length of one day upon the earth"

And in another place he says, that

"The baptism of the church is given for the forgiveness of sins."

And again—

"If there were nothing in infants that wanted forgiveness and mercy, the grace of baptism would be needless to them."

In another place he says—

"But in the *regeneration*, (or new birth,) by the *laver*, (or baptism,) every one that is born again of water and the Spirit, is clear from pollution: clear (as I may venture to say) as by a glass darkly."—p. 82.

But now let me ask Dr. Wall—Do Gregory Nazianzen, Basil, Ambrose, Chrysostom, and St. Austin, concur with all their predecessors in those views of regeneration and remission?

W. Wall.—Yes, exactly. I have observed, among the several names which the ancients give to *baptism*, they often, by this phrase, "*the forgiveness of sins*," do mean the sacrament of baptism."—p. 179. "And as for Chrysostom, he expressly says, "In baptism, or the spiritual circumcision, there is no trouble to be undergone but to throw off the load of sins, and receive pardon for all foregoing offences." —p. 182. And again; "There is no receiving or having the bequeathed inheritance before one is baptized; and none can be called *a son* till he is baptized."—p. 183.

The controversy about infant baptism and original sin were contemporaneous; and just so soon as they decided the nature and extent of original sin, baptism for the remission of sins was given to infants because of this pollution, and defended because of the necessity of regeneration and forgiveness to salvation; and because immersion was universally admitted to be the scriptural regeneration and remission. In this way, there is no reasonable doubt, but infant baptism began; and for convenience sake, as Dr. Wall contends, it was substituted by infant sprinkling.

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Unless we were to transcribe all the testimonies of antiquity, one by one, no greater assurance can be given, that, for more than four hundred years after Christ, all writers, orthodox and heterodox, Pelagius and Austin not excepted, concurred in the preceding views. Were I to summon others—Eusebius, Dupin, Lightfoot, and Hammond, *cum multis aliis*—will depose the same.

This proposition we will dismiss with the testimony of the most renowned of the Bishops of Africa. I extract it from a work now generally read, called the "History of the Martyrs." It is from the account Cyprian gives of his conversion.—p. 317.

CYPRIAN.

"While (says he) I laid in darkness and uncertainty, I thought on what I had heard of a second birth, proposed by the divine goodness; but could not comprehend how a man could receive a new life from his being immersed in water; cease to be what he was before, and still remain the same body. How, said I, can such a change be possible! How can he, who is grown old in a worldly way of living, strip himself of his former inclinations, and inveterate habits! Can he, who has spent his whole time in plenty, and indulged his appetite without restraint, ever be transformed into an example of frugality and sobriety! Or he who has always appeared in splendid apparel, stoop to the plain, simple, and unornamented dress of the common people! It is impossible for a man who has borne the most honorable posts, ever to submit to lead a private and an obscure life: or that he who was never seen in public without a crowd of attendants, and persons who endeavored to make their fortunes by attending him, should ever bear to be alone. This (continues he) was my way of arguing; I thought it was impossible for me to leave my former course of life, and the habits I was then engaged in, and accustomed to: but no sooner did the life-giving water wash the spots off my soul, than my heart received the heavenly light of the Holy Spirit, which transformed me into a new creature; all my difficulties were cleared, my doubts dissolved, and my darkness dispelled. I was then able to do what before seemed impossible; could discern that my former life was earthly and sinful, according to the impurity of my birth; but that my spiritual birth gave me new ideas and inclinations, and directed all my views to God."

Cyprian flourished A. D. 250.

PROPOSITION XII.

But even the reformed creeds, Episcopalian, Presbyterian, Methodist, and Baptist, substantially avow the same views of immersion, though apparently afraid to carry them out in faith and practice.

This proposition will be sustained by an extract from the creed of each of these sects.

EPISCOPALIAN.—The clergy are ordered, before proceeding to baptize, to make the following prayer.—Common Prayer, p. 165.

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"Almighty and everlasting God, who, of thy great mercy, didst save Noah and his family in the Ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red Sea; figuring thereby thy holy baptism, and by the baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify the element of water, to the mystical washing away of sin; we beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these* thy *servants;* wash *them* and sanctify *them* with the Holy Ghost: that *they* being delivered from thy wrath, may be received into the Ark of Christ's Church, and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life; there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.*"

After reading a part of the discourse with Nicodemus, they are ordered to make the following exhortation.—p. 165.

"Beloved, ye hear in this gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. Whereby ye may perceive the great necessity of this sacrament, where it may be had. Likewise, immediataly before his ascension into heaven, (as we read in the last chapter of St. Mark's Gospel,) he gave command to his disciples, saying, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned. Which also showeth unto us the great benefit we reap thereby. For which cause St. Peter the Apostle, when upon his first preaching of the gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do! replied, and said unto them, Repent and be baptized, every one of you, for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For, as the same Apostle testifieth in another place, even baptism doth now also save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not, therefore, but earnestly believe that he will favorably receive *these* present *persons*, truly repenting, and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them partakers* of his everlasting kingdom.

This, I need not add, is in accordance with the sentiments advanced in this essay. What a pity that the Episcopal Church does not believe and practise her own creed!

PRESBYTERIAN.—The Presbyterian Confession, on Baptism, chap. xxviii. sect. 1. declares that—

"Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized

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into the visible church; but also to be unto him a sign and seal of the covenant of grace, of his engrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ to walk in newness of life: which sacrament is, by Christs own appointment, to be continued in his church until the end of the world."

"*A sign and seal of remission of sins!!*" This is much nigher the truth than this church seems to be apprized of. However, she cannot believe her own creed; for she does not believe that baptism is a sign and a seal of remission of sins, nor of regeneration, in her own sense of it, to her baptized or sprinkled infants. But in paying any regard to the scriptures, she could not say less than she has said. It is no wonder that many sectaries cannot be persuaded to think that the scriptures mean what they say, for they are so much accustomed to say what they do not mean, that they cannot think God does mean what he says.

METHODIST.—The Methodist Creed says—

"Dearly beloved, forasmuch as all men are conceived and born in sin.) and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions: and that our Saviour Christ saith, None shall enter into the kingdom of God, except he be regenerated and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons*, that which by nature *they* cannot have; that *they* may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made lively *members* of the same."

Then it is ordained that the minister say, or repeat the following prayer:—

"Almighty and immortal God, the aid of all that need, the helper of all that flee for succor, the life of them that believe, and the resurrection of the dead: We call upon thee for *these persons;* that *they* coming to thy holy baptism, may receive remission of *their sins*, by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you; so give unto us that ask, that *these persons* may enjoy the everlasting benediction of the heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*"—Dis. p. 105.

Thus the Methodist Creed and Church are nearly as scriptural as the church from which they sprang. She prays for those to be baptized, that in baptism they may receive remission of sins! Does she believe what she says?

BAPTIST.—"Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized a sign of his fellowship with him in his death and resurrection; of his being engrafted into him; of remission of sins, and of his giving up unto God,

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through Jesus Christ, to live and walk in newness of life.—Chap. xxx. Sect. 1."

The Baptist follows the Presbyterian church as servilely as the Methodist church follows the English hierarchy. But she avows her faith that immersion is a *sign* of remission. A sign of the past, the present, and the future! A sign accompanying!

Calvin and Wesley are with us here. Calvin makes remission the principal thing in baptism.—*Inst. l.* 4, *c* xv. p. 327.

"Baptism," says he, "resembles a legal instrument properly attested, by which, he assures us that all our sins are cancelled, effaced, and obliterated, so that they will never appear in his sight, or come into his remembrance, or be imputed to us. For he commands all who believe to be baptized for the remission of their sins. Therefore, those who have imagined that baptism is nothing more than a mark or sign by which we profess our religion before men, as soldiers wear the insignia of their sovereign as a mark of their profession, have not considered that which was the *principal* thing in baptism; which is, that we ought to receive it with this promise—"He that believeth and is baptized, shall be saved."

John Wesley, in his comment on the New Testament, (p. 350,) speaks plainer than either the Methodist Discipline or the Regular Baptist Confession. His words are—"Baptism administered to real penitents, is both a *means* and a *seal* of pardon. Nor did God ordinarily, in the primitive church, bestow this (pardon) on any, unless through this means. This is almost, if not altogether, as much as we have said on the forgiveness of sins through immersion.

May we not say, that we have sustained this last proposition to the full extent of the terms thereof!

With the testimony of John Wesley, the last of the reformers, I close my list of human vouchers for the import of Christian immersion. This list I could swell greatly; for, indeed, I have been quite disappointed in looking back into creeds, councils, commentators, and reformers, ancient and modern. I begin to fear, that I should be suspected to have come to the conclusions, which I have exhibited, from consulting human writings, creeds, and reformers. My fears are not that we, who plead for reformation, may appear to have nothing *original* to offer in this reformation; that we are mere gleaners in the fields which other minds have cultivated. It is not on this account our fears are excited: for the reformation we plead is not characterized by new and original ideas, or human inventions; but by a return to the original ideas and institutions developed in the New Institution. Nor do we profess to have any originality of mind, strength of reason, or compass of imagination worthy of admiration, worthy of a temple, or a memorial of any sort whatever. But we fear lest any should suspect the views offered, to be a human invention or tradition; because we have found so much countenance for them in the works of the most ancient and renowned Christian writers, and the creeds of ancient and modern reformers. We can assure our readers, that we have been led to these conclusions from the simple perusal, unprejudiced and impartial examination of the New Testament alone. And we may add, that we are as much astonished, as any reader of this essay can be, to find such a cloud of witnesses to the truth, and importance of the views offered. A. C.

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REFORMATION—*No. II.*

It was remarked that the religious systems of the day are opposed to that law of progress so essential to the development of man's nature, as well as to the fulfilment of his destiny; and, in obedience to which, man must forever strive to surmount the obstacles by which some, from an imperfect knowledge of his character, hope to arrest his steps. It is from the point of view afforded by this striking trait in human nature, that we can best contemplate some of the features of the proposed reformation. For as in the scenery of nature there are certain positions and elevations from which a landscape will be seen to the best advantage, so it is in regard to revelation, and the subjects which it presents. Both nature and revelation are works of God, and both must be viewed from favorable points. It is from an ignorance or neglect of this precaution, that men often take such partial views of religious truth, one thing remaining concealed by another, or the various subjects being seen in false lights, or out of their just relations.

Man, then, in the moral world, like the material earth which he inhabits, is in constant movement. Unlike the latter, however, he moves not always in one direction, neither does he describe a fixed and prescribed circuit. His tendency may be either upward or downward. He may advance or retrograde. In some one of these directions, however, he must continually progress. Heaven attracts him by its glories, or earth deludes him with its toys. Good men seek to co-operate with the Deity in the work of his salvation, while the wicked are co-workers with Satan in obstructing it. And this enemy of our race not unfrequently converts even the well-meant efforts of the good, into the most fatal injuries.

It may not be doubted that the men who framed the religious systems of the day, were actuated by the most benevolent motives in drawing up those formularies of doctrine and church government. They knew that men were prone to apostatize from truth. They felt that there was in human nature a strong tendency to corrupt or abandon the purest principles of doctrine. They thought, therefore, that a clear expression of these principles, in an authoritative form, was likely to command their assent, and repress their love of change. In a word, they knew that men were disposed to retrograde from the point to which they had been advanced by the arduous labors and sufferings of the Protestant reformers, and they hoped, by these con-

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fessions of faith and formulas of doctrine, to interpose obstacles in the way of any return to error and superstition.

But they seem to have overlooked a point of much importance. They did not perceive that these systems, if possessed of the power to hinder men from falling back into previous error, have the very same power to prevent their advance to unknown truths. If their effect was merely to prevent a falling away, and they interposed no hindrance to a farther progress, they might not have been unserviceable. But, embodying, as they profess to do, all the essential truths of Christianity in terms never to be altered, and prescribing a fixed routine in the administration of divine things, they oppose themselves at once as barriers in the way of all future advancement. Their doctrines are drawn, it is said, from the scriptures; and this claim is put forth by each, however different from others. Grant that any one be an accurate presentation of truth as far as it goes, is it not evident that it presents only that amount of knowledge possessed by its compilers! And would any one pretend to say that the amount of knowledge possessed by any individual or set of individuals was to be the extreme limit of human acquisition for all succeeding ages! This would be either to exalt mere uninspired men to the throne of the Apostles, or to suppose that there is a very narrow limit to discovery in the mysteries of our holy religion—the deep things of God—deeper and more wonderful than even those of nature.

But it is not to be admitted that any one of these systems contains truth unmixed with error. That no one is a full presentation of the whole truth would be a sufficient condemnation; for truth seen in part, is, when mistaken for the whole truth, converted thereby into error; and, from the confidence which truth itself inspires, often leads to worse consequences than absolute falsehood. But no one can suppose these systems unmixed with error. Being contradictory to each other, but one of them could be true; and if this be affirmed of any one of them, it would not be difficult to show that this one is inconsistent with itself. If each presented "the truth, the whole truth, and nothing but the truth," it would be in perfect harmony with all the rest, and every part of it would be consistent with every other; for no truth, either in nature or religion, can possibly be incompatible with any other truth. But there can be no such human system of religious belief. From the scriptures of truth alone, true religion must be learned, and each one must learn it for himself, without respect to systematized theology or the traditions and opinions of men. To possess a standard which contains the

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truth, the whole truth, and nothing but the truth, is simply to possess the scriptures, for no one will presume to affirm this of any other standard.

It cannot be justly urged that each party or each individual of a party, is at liberty to add to the truths embodied in the formulary, and to renounce its errors. For no sooner does a member of any religious body presume to dissent from the standard of his church, than he is denounced as a heretic. The fear of incurring this censure, and the odium, usually connected with it, has the effect of preventing, in a multitude of cases, a public avowal of dissent, and induces, consequently, a hypocritical and empty adhesion to theories and forms. But, in other cases, the discovery of error in the standard, or of new truth in the scriptures, leads men to declare boldly their dissent, and to encounter all the obloquy and persecution, usually awarded to such innovators. Thus the creed shelters the fearful and the unbelieving, but cannot retain the sincere lover of truth—the man who desires to attain perfection, and acts therefore in harmony with the law of human progress.

It may be retorted here, that if creeds do not then, in such cases, obstruct the progress so much insisted on, why raise this objection to them? We might reply that their inefficiency proves their inutility, and that being designed by their authors to put an entire stop to movement, their failing to do this is evidence of their inadequacy to effect the very purpose for which they were intended—their authors and advocates being judges. But the cases in which men overleap their boundaries, are few in comparison of the number embarrassed and obstructed by creeds. And not only so, but, unfortunately, many of those who transcend their limits, have been so accustomed to regard formulas of doctrine as essential to safety in religion, that instead of trusting to ths divine word, by which they were guided to their recent discoveries of truth, they embody these views in new systems, and thus by means of creeds, increase parties and perpetuate partyism. And the same result follows, but the more certainly, in case men dissent from having imbibed error, for error, conscious of weakness, avails herself of every method by which she may secure popularity and permanency, and an ingenious theory, drawn up in an imposing form, furnishes an advantage which is seldom or never overlooked. Thus while creeds may sanction and perpetuate error, and lead to hypocrisy or to schism, they fail to prevent apostacy, and may render even progress in knowledge a means of riveting fetters which would otherwise have been loosed.

We have been looking at the claims of the different religious

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parties, simply as these are related to the great law of human advancement and elevation. These parties are based upon particular systems of opinions, which, we have argued, not only fail to prevent the evils against which they were designed as safeguards, but act as hindrances to any real improvement in religion. And we shall, for the present, content ourselves with this view. Whatever obstructs the progress of men in divine things must be wrong. Creeds permit no progress. They command an absolute stop. As well might a ship set her sails while in the dock, as any one attempt to advance in a knowledge of divine things within the narrow limits of a creed. It is upon the broad ocean of *infinite* truth and love, that the soul should be permitted to expand her powers. Whatever may be the dangers from storms and shoals and reefs, the home of the mariner is on the "glad waters of the deep blue sea," and that of the Christian is in the "deep things of God." Let no one presume to limit him, or erect a barrier in his way. Let no one interpose a shallow human creed, between the soul and its Author. Let the lover of truth sit at the feet of Jesus, and hear his words, and receive truth from his lips. Assuredly, this is the good part which shall never be taken from him.

This, then, is the very first step in the reformation for which we plead, and it is the only way in which any religious community, as such, can reform. It is this renunciation of human teaching for the divine, that is, however, only the starting point of individual reformation. But a community at once thus fulfils its duty, in presenting the gospel of Christ in its primitive simplicity and uncorrupted perfection to all its members, and to the world. It then belongs to each individual to profit by the opportunity thus afforded, of perfecting his character, and growing in grace and in the knowledge of our Lord and Saviour. R. R.

MOHAMMEDANISM.

Our view of the religions of the earth, general as we design it, would nevertheless be too imperfect, were we not to notice this mysterious superstition of Islamism. The subject of prophecy, five hundred years before its birth, this remarkable imposture stands out upon the pages of a teeming and inscrutable Providence, at once the rival and the witness of Christianity. Aiming to supplant the religion of Christ and to establish itself as the perfection of all systems, upon the ruins of those which had preceded it, it openly and boldly avowed its belief in the divine origin both of Judaism and

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Christianity; but, in the same breath, claimed for itself a later and superior inspiration, given for a final and more thorough development of the divine purpose towards man—for the universal overthrow of Polytheism and the purification and reform of Judaism and Christianity.

The extraordinary man who has given name to the superstition, Mohammed or Mahomet, was born in the reign of Anushirwan, Emperor of China, about the end of the sixth century, of noble but poor parentage, and under circumstances of much dependence.—Trained by his uncle to the business of a merchant, he soon commended himself, by his assiduity and faithfulness to Khadijah, a widow, noble and rich, and through the influence of his uncle effected with her a match, which at once placed it in his power to command both the means and the influence for schemes of a more lofty and ambitious character. He began now to meditate, as an enterprize not too arduous for his daring energies, the establishment of a new religion, or, as he preferred to say, the replanting the only true and ancient one, professed by Adam, Noah, Abraham, Moses, and all the Prophets.

Having retired to a cave in Mount Hara, with his wife, he there disclosed to her the secret of his mission, and soon persuaded her that he had been honored with an interview with the angel Gabriel, and, through him, had received commission from God to act as his Apostle for the overthrow of Polytheism, the renovation of Christianity and Judaism, and the perfection of a new religion. Through her influence her cousin Warakah, a Christian, somewhat acquainted with the scriptures and the Hebrew character, was readily induced to accredit his pretensions, and in turn confirm her confidence by assuring her that the same angel had in times past appeared in like manner and for like purposes unto Moses. Beginning thus cautiously with the conversion of his own household, he gradually and privately won over his relatives, and some chief men of Mecca, either to wink at or believe his pretensions, till he felt emboldened, after three years, to declare more publicly his purposes. A grand entertainment was provided for his numerous and influential connexions, and in the midst of the feast he proclaimed his mission, and offered to his relatives the honor of being first to co-operate with him in the great and glorious work. The whole matter, however, was turned into ridicule, and a less determined and enthusiastic mind might have been deterred from all further effort to establish pretensions so unfounded and extraordinary. It only drove him to

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more open and public disclosures. He turned to the people, but his denunciations against their idolatry were as unpalatable to them as his claims of divine authority had seemed ridiculous to his connexions; and but for the powerful support of his uncle, Abu Taleb, they would soon have effected his ruin.

Persecution now began to kindle its fires, and by the seventh year of Mohammed's mission, and the forty-seventh of his age, a large proportion of his followers had been compelled to take flight into Ethiopia, and a solemn league had been entered into, prohibiting all intermarriage with them and cutting them off from the privileges of their country. The Prophet himself meantime lived in perpetual hazard of his life. Driven from Mecca, he sought shelter in Tayef; but here the fury of the populace was equally inhospitable, and after a short exile he ventured to return to Mecca, where he preached with some success to the pilgrims. Among his converts were numerous citizens of Medina, (City of the Prophet,) seventy-three of whom, in the thirteenth year of his mission, entered into a solemn league and covenant to protect and defend him by force of arms against all assailants: thus, for the first time, introducing the sword as an instrument in support of his doctrine. He dismissed them, however, and remained at Mecca with the few friends he had there, in hope of a toleration he did not find. The Meccans seemed resolved on his destruction and banded themselves together for the purpose of assassinating him in his own house. His peril was imminent; but a precipitous and almost unhoped for flight to Medina, baffled his enemies and secured him against assassination. This was the famous "*flight of Mohammed*," the beginning of the Mohammedan era, called "*the Year of the Flight*," or "*the Hegira*." It was effected sixty-eight days after the commencement of the Arabic lunar year, that began in our time, Friday the 16th July, A. D. 622.

Hitherto Mohammed had claimed to be nothing more than a Prophet, living in abstemiousness and purity, and sent only to preach the new doctrines of his faith. Exhortation and argument were the only weapons appealed to. But he is now in the bosom of a people prepared to push his cause by the sword; and revelations are not wanting to warrant him in claiming the supremacy as well of a temporal sovereign as a Prophet. He now proclaims a divine command to subdue idolatry by the sword, and to support by violence his spreading faith. Islamism or death is the only alternative, and with this proclamation he leads his followers to battle. His success is as remarkable as his assumption was bold, and in the short period

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of eleven years he had purged all Arabia of her established idolatries and reduced it to his dominion. Preparing for new conquests and the propagation of his faith in foreign countries, he is reminded of his mortality by the approach of disease; and in the eleventh year of the Hegira, or A. D. 632, yields up his spirit in the full persuasion of his own faithfulness, and apparently with an approving conscience. But the energies he had gathered were not destined to perish with him. The spirit of Islamism still thirsted for conquest; and under other leaders, in less than eighty years, the Crescent waved in triumph over Palestine, Syria, both Armenias, almost all Asia Minor, Persia, India, Egypt, Numidia, all Barbary, even to the river Niger, Portugal and Spain. Sicily, Candia and other islands of the Mediterranean, were also forced to swear in the name of the Prophet; and traversing and subduing the greater part of Italy, it was only before the gates of the imperial city that the proud and desolating march of their Saracen hosts was stayed.

It is in the details of these bloody expeditions, that interpreters find so remarkable a fulfilment of the first twelve verses of the nineteenth chapter of Revelation; but our plan does not allow us to go into them here. A few words on the religious belief and practice of Islamism or Mohammedism, as the system is indifferently called, must close the present article. *Islamism* signifies entire submission and devotion to the will of another, and especially of God. The profession of faith in the unity of God and the divine apostleship of Mohammed is called *islaua*. A professor of this faith is called *moslem*. The plural of this is *muslem;* but the dual, *muslimani*, being more commonly substituted by the Turks and Persians, the term Musselman is generally employed instead of the shorter and more correct one. They believe in the one true God, in the existence of angels, and a long line of Prophets, through whom God at sundry times and in divers manners has given unto men, revelations of his will. The number of these Prophets, according to some traditions, is no fewer than two hundred and twenty-four thousand; or, according to another, one hundred and twenty-four thousand. Among these, three hundred and thirteen were Apostles, sent to reclaim mankind from idolatry and infidelity; and six of them,—viz. Adam, Noah, Abraham, Moses, Jesus, and Mohammed,—commissioned to deliver new codes of laws more fully developing the will of God, and each, in its turn, abrogating that which had preceded it.

The process of examination at the final judgment is given with great tediousness; and after it is over and every one's works have

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been weighed in a just balance, we are informed as to the mode of rewarding and punishing, as the adjustment may require. Perfect restitution is to be made for all injuries, and as this must be done only by returning like for like, a portion of the good works of him who has done the wrong is to be taken away from *his* credit and placed to that of the injured party or parties, till every wrong has been fully requited, and all accounts balanced. This office is to be performed by the angels; and if after they have gone through with the adjustment, they shall say, "Lord, we have given to every one his due, and there remaineth of this person's good works so much as equalleth the weight of an ant," God will, of his mercy, double it unto him and admit him to Paradise; but if, on the contrary, his good works be insufficient to balance the claims against him for wrongs or injuries done unto others, then there shall be taken from the injured an equal portion of their sins, and they shall be added unto his, and he shall be sent to hell, there to be tormented for both.—Brutes are subjected to a like trial, and perfect justice is awarded unto them by a similar process of adjustment; after which they are *changed into dust.*

All accounts being thus settled and the scales of justice perfectly balanced, the whole assemblage breaks up to retire—the one party to Paradise, the other to Hell. They must all, however, cross the bridge, *Al Sirat*, finer than a hair and sharper than a sword, which is stretched immediately across the chasm of hell, and beset on both sides by briars, thorns, and various entanglements, which are no impediment indeed to the just, who, with Mohammed at their head, and a miraculous light to guide them, sweep across it safely and with the speed of lightning; but which render it impossible, in their desertion and darkness, for a single individual of the condemned to pass over. Slipping in their efforts and becoming entangled in the thorns by the way, they are plunged hopelessly and irrevocably into the yawning abyss below and take up their abode in hell forever. This place they fancy is divided into seven stories, one below another, and designed for the reception of different classes of the condemned, according to the degree of their guilt. The *first* is set apart for those wicked Mohammedans who acknowledge one God—the *second* is for the Jews—the *third* for the Christians—the *fourth* for the Solians—the *fifth* for the magians—the *sixth* for the idolators—and the *seventh*, the lowest and worst, for the hypocrites. In each of these departments there will be different degrees of punishment, according to the wickedness of the parties afflicted; but in all, except the first, it is to be *endless*. As to the wicked Moslems, who

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are confined to the first, they will be punished a certain definite time, by way of *expiation* for their sins, and then liberated and introduced into Paradise. They will be distinguished by the marks of those parts of their bodies that have touched the ground in prayer, as the fire of hell is supposed to have no power on such.

Paradise is the place of the righteous, and is supposed to be situated above or in the seventh heaven, and immediately beneath the throne of God. Its soil is of the finest *wheat flour*, or the most fragrant *musk*, or the softest saffron. Its stones are the richest gems, pearls and jacinths, and its walls and trees of the purest gold. In the midst of the palace of Mohammed stands the remarkable tree *Tuba*, laden with pomegranates, dates, and other fruits, of a size and flavor unknown to mortals, and spreading its branches so as to reach into the house of every true believer in the Prophet. From its luscious fruits, which bow themselves to the hands of the faithful, burst forth the most brilliant costumes of silk—and beasts of the noblest form, caparisoned in the richest and most splendid style, are furnished at pleasure for the accommodation of the righteous. From its root spring various rivers—some of water, some of milk, some of wine, and others of honey, flowing over the garden of Paradise and refreshing its happy inhabitants. Before entering into this blessed abode, the just, after they have crossed the sharp and narrow bridge, are revived by drinking at the *pond of the Prophet*, which is represented as an exact square, of a month's journey in compass, and supplied with water from one of the rivers of Paradise, whiter than milk and more odoriferous than musk. Around its margin are set golden cups, more numerous than the stars of the firmament, and whoso drinks of this water shall never thirst. This sweet draught is the first taste that the justified have of that endless felicity on which they are just entering.

They are now made participants of all the luxuries of Paradise and introduced to the company, not of the women they have known on earth, for these are denied a place in the Mohammedan's heaven, but a higher order of beings, free from all change and imperfections, matchless in beauty and every charm of female excellence, and of such powers of fascination as to amount almost to enchantment. These, from their large, deep black eyes, they call *Houris*, (*Hur al oyun*,) and believe not to be created of clay, as other women are, but of pure *musk*. Perfectly modest and chaste, they are represented as encased in palaces of pure pearl, some of them sixty miles square; and thus secured from the too ardent gaze of the public.

In their religious practices, the Mohammedans give the highest

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place to prayer, almsgiving, legal and voluntary,—fasting, and a pilgrimage to Mecca. Prayer must be made with the face always turned towards the temple of Mecca; and to die without a pilgrimage, is no better than to have lived a Jew or a Christian.

W. K. P.

BAPTISM.

We lay, with pleasure, the following letter on BAPTISM before the readers of the Harbinger, well knowing how universally acceptable to them are all communications from its venerable author, *Thomas Campbell.*

R. R.

Beloved Friend,—I WAS pleased to learn from your last letter, that you are at last convinced that sprinkling is not baptism. So far, so good. But have you obeyed the truth since you discovered it! If we obey not the truth, better for us that we had never known it; especially a truth so eminently connected with the enjoyment of salvation; that it goes to assure the real believer of the gospel, that he shall be saved: Mark xvi. 16. Indeed, baptism and the Lord's supper are the only ordinances of the gospel, that go to assure the believing subject of the enjoyment of eternal life:* compare Luke xxii. 19, 20, with John x. 14, 15, 16, 27, 28, 29. Indeed, the typical meaning of baptism, as explained by the Apostle,† Rom. vi. 3–11, goes to assure the genuine believer, that he was included with Christ in his death, burial, and resurrection; consequently MUST be saved; seeing that he is one of those for whom Christ died: see

* Luke xxii. 19, 20; John x. 14, 15, 16, 27, 28, 29. "And he took bread, and gave thanks, and brake it, and gave it to them, saying, This is my body broken for you: this do in remembrance of me. Likewise also the cup after supper, saying, This is the new covenant in my blood, which is shed for you. I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice; and I know them, and they follow me. And I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand. My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

† Rom. vi. 3—11. "Know ye not that so many of you as were baptized into Jesus Christ, were baptized into his death? Therefore, we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; 6, 7, 8: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin; but alive unto God through Jesus Christ our Lord."

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again the above quotations from Luke and John. Some, however, neglect and despise baptism, because they can see no merit nor virtue in an immersion in water. Why, is there not as much merit in a dip in water, as in abstaining from eating of the fruit of a certain tree! Surely it is the divine command that, in either case, gives importance to the action. And it is very remarkable, that in each, life and death are connected with the institution:* compare Gen. ii. 16, 17, with Mark xvi. 15, 16. The former says, "In the day that thou eatest thereof, thou shalt surely die." The latter, "He that believeth not shall be damned." That is; shall endure the second death:† Rev. xx. 14, 15. These are also both primary institutions: the first given to man immediately after his creation; the second, immediately before his new birth into the family and kingdom of God:‡ John iii. 5, 6. But you may possibly infer from these remarks, that I make immersion essential to salvation. By no means; for mistakes in such cases are pardonable:‖ see Num. xv. 27–31. If Adam had not known that it was the forbidden fruit that Eve gave him, he, therefore, had not died for eating it; for he had not done it presumptuously. But when we know that we have erred and done wrong, we should certainly repent, and do right if possible; as appears from the above quotation; for genuine repentance always includes and produces reformation as far as possible: and such must necessarily be the serious intention of the real believer. Again, in relation to this all-important subject, recorded Mark xvi. 16: "He that believes and is baptized shall be saved," is the very last sentence of the gospel, according to the commission given to the Apostles in the preceding verse. So that when they had proclaimed the provisions of the divine love for the salvation of perishing humanity, through the sufferings and death of Christ, they concluded their discourse by assuring their hearers, that whosoever

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* Gen. ii. 16, 17. Mark xvi. 15, 16. "And the Lord commanded the man, saying, Of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die." "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned."

† Rev. xx. 14, 15. "And death and hell were cast into the lake of fire: this is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire

‡ John iii. 5, 6. "Jesus answered Nicodemus, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit."

‖ Num. xv. 27—31. "And if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-offering. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him.. But the soul that doeth aught presumptuously, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall be utterly cut off: his iniquity shall be upon him."

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believed in Jesus, according to their testimony just delivered, and was baptized according to his direction; that is, "into the name of the Father, and of the Son, and of the Holy Spirit, should be saved:" that is, he should be pardoned, and should receive the gift of the Holy Spirit:* see Acts ii. 38. Thus, in the first instance, always closed the gospel testimony to the present hearers; giving them the blissful opportunity of enjoying the divine assurance of the enjoyment of the proposed salvation from the guilt, the love, the practice and the punishment of sin, into the eternal enjoyment of an inheritance incorruptible, undefiled, and unfading, reserved in heaven for all such:† see 1 Pet. i. 3–5. Now as closed the first gospel sermon,‡ (Acts ii. 38, 39,) with the blissful assurance of sin-pardoning mercy and sanctifying grace, to all that believed and were baptized; so, of course, must every other, where the gospel was so fully proposed as to give the intelligent hearers a fair opportunity of understanding it: that so they might be enabled to take home with them the blissful assurance of the eternal enjoyment of the proposed salvation: for as many of them as believed and were baptized, had Christ's word for it; which, if they realized his character, could admit of no doubtful uncertainty; and this must all true believers most certainly have done. Thus was the gospel in its original purity and native simplicity divinely calculated to admit of no doubts nor discouragements, in the minds of those who realized it; and, of course, must be so still, where it is exhibited in its original purity and simplicity. Therefore, if we would enjoy it, we must take our seat at the Apostles' feet, whom Christ commissioned to evangelize the world. What think you? Had we been present on the day of Pentecost, and heard Peter's sermon, and believed, as thousands did; had we not also been gladly baptized! being assured that in so doing we should be saved from the guilt and pollution of sin, by remission and sanctification through the blood and spirit of Christ! which promise is still inseparably connected with the belief and obedience of the gospel to the end of time: see Acts ii. 38, 39, and x. 43, 44. In the latter of these, Peter proceeds in Cesarea, seven years afterwards in addressing the Gentiles, as he did the Jews in Jerusalem on the day of Pentecost, and the effect

* Acts ii. 38. "Then Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit."

† 1 Peter i. 3—5. "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath regenerated us to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and unfading, reserved in heaven for you, who are kept by the power of God through faith unto a salvation ready to be revealed in the last time."

‡ Acts ii 38, 39, and x. 43, 44. "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit. For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. To him give all the Prophets witness, that through his name whosoever believeth in him, shall receive remission of sins. While Peter yet spake these words, the Holy Spirit fell on all that heard the word."

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was the same: namely, remission of sins, and the gift of the Holy Spirit. So that wherever the pure apostolic gospel is believed and obeyed, as in Jerusalem and Cesarea, justification, adoption, and sanctification, are essentially and inseparably connected with it: for every one who through the belief and obedience of the gospel is born of water and of the Spirit, and none else, enters into the kingdom of God on earth: see John iii. 5, 6, quoted above. Indeed, no one can truly confess Christ but by the Holy Spirit:* see 1 Cor. xii. 3. And baptism is the divinely appointed means for the primary confession of this divine faith, on the part of the believing subject; in which Christ confesses him as one of those for whom Christ died.† Rom. vi. 3–11; 1 Cor. xii. 13; Gal. iii. 26, 27. But, after all, you may possibly think, that I lay too much stress upon baptism. By no means. I just give it the place which it occupies in the Christian system:‡ see Eph. iv. 4–6. Which is, indeed, a highly important one, as evidently appears from the place it occupies in the above quotation. For being immediately preceded by faith in the one Lord, and immediately succeeded by the one God and Father of all, it evidently connects the happy subject with both: for by it he becomes one of Christ's brethren; and, of course, one of God's sons, being thus born into the divine family on earth: see 1 Cor. xii. 13, with John iii. 5, 6, above quoted. Thus the believer becomes an heir of God, and a joint heir with Christ.§ Rom. viii. 16, 17. So that according to the dispensation of the New Covenant, of which Christ is the surety and mediator:‖ Heb. vii. 20, 22, and viii. 6–13,

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* 1 Cor. xii. 3. "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say, that Jesus is the Lord, but by the Holy Spirit."

† 1 Cor. xii. 13; Gal. iii. 26, 27. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been made to drink into one Spirit." "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ."

‡ Eph. iv. 4–6. "There is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

§ Rom. viii. 16, 17. "The Spirit itself beareth witness with our spirit that we are the children of God. And if children, then heirs, heirs of God, and joint heirs with Christ: if so be, that we suffer with him, that we may be also glorified together."

‖ Heb vii. 20, 22, and viii. 6–12. "And inasmuch as not without an oath he was made Priest, by so much was Jesus made a surety of a better covenant. But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, there should no place have been sought for the second. For finding fault with them, he saith, Behold the days come, (saith the Lord,) when I will make a new covenant with the house of Israel and the house of Judah. Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their minds, and write them in

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believing and being baptized introduce the happy subject into the actual enjoyment of justification, adoption, and sanctification through the remission of sins and the gift of the Holy Spirit: see Acts ii. 38, 39, above quoted; by which it appears, that these divine privileges are as constitutionally connected with a believer's baptism, as the family name and inheritance are with natural birth: and all this, as in nature, without any merit on the part of the subject; for the divine Father, by his own will, begets the believer by the word of truth:* Jas. i. 17, 18. Therefore, no thanks to the begotten, but to the Begetter; "for salvation is of the Lord:" Jonah ii. 9. So that "eternal life (the consummation of it) is the gift of God, through Jesus Christ our Lord." Rom. vi. 23. It is true, however, that there are means divinely appointed for the actual enjoyment of it; for our Lord commanded his Apostles to teach the baptized to observe all things he had ordered them to teach:† see Matth. xxviii. 20. Which they accordingly did, as we see in all their epistles. In the mean time, however, the New Covenant, which, under Christ, the Administrator of it, is the divine charter of the believer's privileges, makes ample provisions for disposing and enabling the happy subjects to make the proper use of the divinely appointed means of enjoyment; and thus happily prevent the fatal neglect, which would ultimately terminate in ther destruction: see Heb. viii. 10–12, with Jer. xxxii. 38–40, with Ezek. xxxvi 25–27: which we here transcribe in full: "This is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and will write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." "And they shall be my people, and I will be their God. And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and their children after them. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." "Then will I sprinkle clean water upon you, and you shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a

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their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

* James i. 17, 18. "Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, nor shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures."

† Matth. xxviii. 19, 20. "Go ye, therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."

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new spirit will I put within you, and I will take away the heart of stone out of your flesh, and I will give you a heart of flesh; and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." These things being so, it evidently follows; "that if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And, that all these things are of God, who hath reconciled us to himself by Jesus Christ:" 2 Cor. v. 17, 18. Consequently, that the contents of the new covenant are the provisions of the divine love for the actual salvation of perishing humanity from the guilt and pollution of sin here, in order to an eternal deliverance from its tremendous consequences hereafter; with the eternal enjoyment of an inheritance incorruptible, undefiled, and unfading, reserved in heaven for the happy subjects: see 1 Pet. i. 3–5, above quoted. And all this the effect of pure sovereign grace, without any merit on their part: see Eph. ii. 1–10. "And you hath he raised, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh; fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others: but God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) and hath raised us together. and made us sit together in heavenly places in Christ Jesus: that in the ages to come, he might show the exceeding riches of his grace, in his kindness towards us through Christ Jesus. For by grace are ye saved, through faith, and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus to good works, which God hath before ordained, that we should walk in them." Thus we see that the purposes and effects of the divine love terminate in the effectual salvation of all the highly favored subjects; without, in the meantime throwing the least discouragement in the way of any; for all that are willing, are welcome:† see Ps. cx. 3, and Phil. ii, 13,

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* 2 Cor. v. 17, 18. "If any man be in Christ he is a new creature; old things are passed away, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ."

† Ps. cx. 3; Isai. lv. 1—4; Rev. xxii. 17. "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." "For it is God that worketh in you both to will and to do of his good pleasure." "Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David." "And the Spirit and the Bride say, Come. And let him that heareth say, Come! And let him that is athirst, come. And whosoever will, let him take the water of life freely."

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with Isa. lv. 1–4, and Rev. xxii. 17. And surely the unwilling can not justly complain of discouragement; for they do not desire to be saved from the love and practice of sin, which is the foundation of all divine enjoyment; and so qualifies the happy subjects for heaven: therefore, they will not accept it: see John v. 10. "Ye will not come unto me that ye might have life." Upon the whole, you see, my dear friend, that the blessed gospel presents a glorious salvation to all that hear it; with the blissful assurance, that every one that will make the prescribed use of the divinely appointed means, shall surely enjoy it: and, that all such shall be abundantly furnished with divine assistance to enable them so to do:* see Matth. vii. 7, 8. Blessed be God, there is, therefore, no just room for discouragement.

Yours very affectionately,

THOMAS CAMPBELL.

"SANCTIFICATION OF SPIRIT."

The following article on the meaning of the phrase "*sanctification of the Spirit,*" was left by Mr. Campbell for the Printer, with the promise that he would reply to it so soon as he should see it in print. W. K. P.

WOODLAWN POST-OFFICE, MONROE COUNTY, MO.
January 23d, 1846.

Dear brother Campbell—I HAVE (to me) some common sense thoughts to offer you, and, if you please, through your valuable periodical to all your readers, on the phrase "sanctification of spirit," which occurs but twice in the scriptures; and which appears to be wholly misunderstood and misapplied, by all writers and teachers of every denomination, as far as known to me, both in the Christian church and out of it. And, however different it be considered in its properties, and effects; all, with one consent, appear to give it a universal application, in the sense of purifying the heart in the formation of Christians. The phrase occurs 1 Peter i. 2, and 2 Thess. ii. 13, as follows:—"Elect according to the foreknowledge of God the Father through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth."

The Calvinist, in fighting the Arminian, triumphs and glories here in the sovereign and abstract operations of the Spirit in sanc-

* Matth. vii. 7, 8. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." Amen.

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tification, (purifying the heart as he supposes,) seeing by the immediate connexion in both places, that the use of human means is entirely cut off, in that the Apostles represent it as taking place independent of faith or obedience; not considering, or caring, in giving it such an application, in such a sense, what havoc he is making of all other scriptures which show the necessity of faith and obedience in order to sanctification in the sense of purifying the heart.

In like manner, even the brethren of the reformation, in order to screen it from the absurdities of Calvinism, consider not the immediate connexion, but bend it to consist with, and mean the same thing, as other scriptures which show the necessity of faith and obedience in order to sanctification, in the sense of purifying. Now the radical error, in my estimation, among all parties, and which forbids us ever understanding some very important points in the Christian religion, consists in giving the phrase this universal application, and in the sense of forming Christians by purifying the heart. It appears to me, that all the Doctors in Christendom can never apply the phrase in such a sense, consistent with the terms of its own immediate connexion, and with the other scriptures. And if it be ever understood, I think it will be seen that the Apostles used it in an appropriated sense, by referring it to, and for the Gentiles, when God demonstrated their privileges, in the descent of his Spirit upon them at the house of Cornelius; to which descent I understand Peter to refer by the phrase "sanctification of Spirit;" calling its immediate effect, at the same time, their election unto obedience and the sprinkling of the blood of Jesus Christ. But, before I state more fully my reasons for believing this, let me show more fully why I cannot understand it in the sense of purifying, and as such, as applicable to all Christians.

In the first place, then, he says in the 22d verse of the same chapter, they had purified their souls in obeying the truth; and, consequently, before obedience the soul was not purified. But the sanctification of Spirit elected them unto obedience; and, consequently, took place before it; and was independent of it; as if I were to say of A. B. of this county,—elect, according to the laws of Missouri, by or through a majority of the votes of the people, unto a seat in the next Legislature. Now A. B's election but gave him a right to a seat through the means used, (votes of the people,) to bring it about; and so preceded his taking that seat, and was independent of it. So precisely to Peter's elect was given the right of obedience and sprinkling of Christ's blood, "through sanctification of the Spirit,"

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as the means which procured their election; and, consequently, preceded their obedience, and was independent of it.

Paul, also, in his use of the phrase, means something very distinct from purification of heart; for he distinguishes between sanctification and belief of the truth. The belief of the truth is indispensable to that sanctification which purifies the heart. Acts xxvi. 18. "That they may receive forgiveness of sins, and inheritance among them who are sanctified, by faith that is in me." Therefore, as faith is a prerequisite mean to sanctification in the sense of making holy, it is necessarily contained, and conveyed, in the term sanctification itself, when used in that sense. So that if Paul meant by the phrase, purity of heart, he unnecessarily and improperly added, "And belief of the truth." If I say of a man, that, by ploughing his field well, and harnessing his team, he made a good crop, I speak tautologically, and therefore improperly; for the term ploughing necessarily contains and conveys the idea of harnessing the team. Therefore, if Paul spoke good sense, he meant not holiness of heart by the phrase sanctification of Spirit.

Now I will proceed to state my reasons for believing that the Apostles used it in a restricted sense, referring to the descent of the Holy Spirit at the house of Cornelius, in what God did for the whole Gentile world, in the eyes of all men, especially the Jews, who, by their law privileges esteemed them too low in the scale of being, to suppose that God would ever admit them to any of his spiritual favors. And inasmuch as the phrase was applied by the Apostles to the persons written to, it becomes necessary to my interpretation, to show that the Epistles were written to Gentiles. But on this question, as far as Paul's epistle is concerned, I believe there is no dispute; the 14th verse of the 2d chapter, 1st epistle, being sufficient for the purpose. As it respects Peter's epistle, there appears to be some doubt; even among the learned, some think it might have been directed to the dispersed Jews, scattered abroad upon the persecution that arose about Stephen. Now that it was not so directed, I present the following reasons. Though it be said that "they who were scattered abroad went every where preaching the word," we are afterwards told "they travelled as far as Phenice, Cyprus, and Antioch;" thereby implying that they went no farther, else the phrase gives no sensible limit. But the persons to whom Peter wrote were scattered over Roman provinces lying beyond the farthest of those places. Moreover, the epistle itself uses language not at all applicable to Jews, but appropriately so to Gentiles. The first chapter, and 21st verse, referring to them, it says, "Who by

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him (Christ) do believe in God," &c. Now is it true to say, 'The Jews, by Christ, believed in God!' Did they not believe in the one true and living God before the Messiah came! Surely they did. Did not Christ say, "Ye believe in God; believe also in me"! But the Gentiles knew not the true God but through the Messiah; hence Paul, in Christ's stead, said to the Athenians, "Whom ye worship without knowing him, him declare I unto you."

Again, in the 10th verse of the 2d chapter, he says of them "Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." Now, if it be thought that Hosea, whom the Apostle quotes, alludes exclusively to the Jews, let him remember that Paul quotes the same in the 9th chapter of Romans and 25th verse, and applies it to the Gentiles. And as the phrase in the form we are considering, occurs no where else in the Bible; and as the epistles where it is found were written to Gentiles, it was therefore applied to them exclusively, and must have been in that restricted sense which we have pointed out, as I shall now attempt to exemplify. The word elect, as used by Peter in the same verse where the phrase occurs, means but the same thing, in effect, as "sanctification of the Spirit;" and is subject, therefore, to the same restriction and limitation. Now if the word elect, in its connexion elsewhere, can be shown to apply exclusively to the Gentiles, and in a restricted sense, it will clearly show, in connexion with the foregoing observations, that the phrase I am considering must have that sense and application I ascribe to it; there being no other left which scripture facts will warrant.

Then in the 2d chapter of Paul's 2d letter to Timothy, and 16th verse, I think we have that word, in that connexion, as follows:— "Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." The salvation spoken of must be the present salvation, as distinguished from eternal glory, (the future salvation;) and as there were others referred to, by the word also, who might obtain this salvation, besides the elect for whom he suffered, the word elect can only refer to a part of all who might be saved; and that not in a sense involving belief and obedience; for in that sense it would be properly applicable to all; consequently it is only applicable, in a restricted sense for those for whom he suffered. And were they not Gentiles! Yes; in the 11th and 12th verses of the 1st chapter it is written, "Whereunto I am appointed a preacher, and an Apostle, and a teacher of the Gentiles. For the which cause I suffer these

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things." Then it was the Gentiles elected that they might obtain (not that they had obtained in their election) the salvation which is in Christ Jesus. Hence we see that the word "elect," like the phrase "sanctification of the Spirit," is only in this place applicable to the Gentiles, and involves but the same meaning.

Paul, in his Epistle to the Romans, uses a phrase very similar in form to the one under consideration, and as I apprehend in the very same sense. Rom. xv. 16, he says, "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being (for having been) sanctified by the Holy Ghost." Here he speaks of them in a national sense; and says their offerings up were sanctified by the Holy Spirit, before he was made a minister to them. Now, when were the offerings of the Gentiles, as a nation, sanctified by the Holy Spirit! We may safely say, I think, that no fact has ever occurred in the world, having a national and equal bearing upon them, that will answer to the sanctification of their offerings by the Holy Spirit, as here represented; save the fact of the descent of the Holy Spirit at the house of Cornelius. Now to bring about such a sanctification as Paul expresses to Romans, or their election to obedience, as I understand him to speak to Timothy, corroborating what Peter stated apparently to the same point; it appears that God had seen it necessary to offer testimony to the Jews, stronger in their estimation than simply that of Peter as an Apostle, and independent of him; and the event fully shows the wisdom of God, and justifies this conclusion: for it appears that their prejudices were never removed till it was testified by the six witnesses that God had given the Gentiles the Holy Spirit, in which act Peter had had no hand whatever. Then, and not till then, they held their peace, and glorified God, expressing the very sentiment which I have ascribed to Paul and Peter in the phrase considered and the term elect, saying, "Then indeed God hath granted to the Gentiles repentance unto life." And from the effect it ever had upon all the Jews afterwards, we clearly see they understood it as having a national bearing, in the sense of sanctification, or election to the right of obedience; no Jew, ever after, daring to dispute that right to any Gentile; though many wished to load it with circumcision and the law. And this gift of the Spirit, viewed in the light of their election to obedience, clearly shows the reason, and the only necessary reason, why they should receive it before baptism, while in every case, as it was given after election and obedience, or after they became sons by adoption, whether to Jew or Gentile, it was not given till after bap-

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tism. And thus as on the day of Pentecost, so after the descent of the Holy Spirit, in the call of the Gentiles, baptism for the remission of sins, whether to Jew or Greek, is left unobscured by a single cloud.

And now, brother Campbell, as the reception of the Spirit before baptism at the house of Cornelius, has rendered, and still renders, the doctrine of baptism for remission not only doubtful, but false, in the minds of many intelligent men, especially with respect to the Gentiles; among whom once stood, for a long time, our very intelligent and worthy brother Fishback, I have thought that the view here exhibited might subserve the cause of truth, feeling confident it is the true one, as I never have seen any thing in the teachings or writings of men to suggest it, but in the Bible only.

Yours in the hope of eternal hope,

MARTIN VIVION.

CHRISTIAN PRUDENCE AND DISCRETION.

THE cause of truth seldom suffers more than from the imprudence and indiscretion of its friends. An intemperate and misdirected zeal, a vain and foolish haughtiness of disposition, and a love of contention for contention sake, do as much effective service in retarding reformation, as is accomplished by all the opposition now arrayed against it. The times call for an analysis and exposure, as well as a remedy for this crying evil. In so far as the following observations may contribute to these ends, they are submitted in the fear of God.

Every Christian should seek to elevate himself above servility to the world. He should not covet its smiles, and he should certainly be superior to its temptations. At the same time he has no right, human or divine, to despise the world. A very important distinction exists between a slavish submission to the opinions and customs of others, and a discreet and judicious behaviour towards them. It is the difference between wisdom and servility—prudence and meanness—gentleness and timidity—courage and violence. The distinction is as broad as that between virtue and vice. In the one case you treat men with civility and appear before them with good breeding, by which you are enabled according to an immutable law of the social economy, to gain upon their affections and instill into them the principles of your holy profession; by the other, you bow meanly to their weaknesses and errors, and become lost to yourselves and

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your principles in conformity to the world. In the one case you become a Jew to make him a Christian; in the other you become a Jew at the expense of your Christianity. How forcible is the apostolic teaching and example upon this subject! "For, though I be a freeman, with respect to all; I have made myself a servant to all, that I might gain the more. So, to the Jews, I became a Jew, that I might gain the Jews: to those under the law, (though not under the law,) as under the law, that I might gain those under the law: to those without law, as without law, (*not being without law to God, but under a law to Christ,*) that I might gain those that are without law. To the weak, I became as weak, that I might gain the weak. To all, I have become all things, that, by all means, I might save some. Now, this I do for the sake of the gospel, and that I may become a joint partaker of its reward." 1 Cor. ix. 19–24. Here is embodied the great principle for which I contend. It is not a sacrifice of truth or even of dignity that Christianity requires; but it is a sacrifice of self. By bearing with the mistakes and infirmities of men you may master their errors, dissipate their prejudices, and through patience and a gentle teaching lead them to truth and consistency. The tide of human prejudice, when blown by the winds of passion, always runs high, and threatens a wreck to all who venture upon its turbid waters. The skillful pilot on the bark of truth will prefer to coast along the shore, rather than venture into the bounding channel, as the only course by which he can reach his destination with celerity or safety.

There are men among us, who have so misconceived the Christian spirit, as to think that it is beneath their dignity and the honor of Christianity to court the affections of their fellows, by bearing with their prejudices. Such have surely forgotten that Christ and his religion, though holding supreme authority, have ever appeared in the form of a servant. Or they have never understood the power of the principle, which makes him "*greatest who is servant of all.*" Let us ask such, Ought not men to be won to Christ? Can this be effected without engaging their hearts? Are not prudence and wisdom part of Christian character? And upon the score of dignity, which is the most truly dignified, to take so large and comprehensive a view of the designs of the gospel, so as to be able to stoop to human prejudices and infirmities, and thus arrest their false principles and reform their improper practices; or to be puffed up with a self-conceited haughtiness which places the honor of our actions not in doing good, but in contemning and despising all the means of effecting it? The latter dignity is a narrow insolence! This pride

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is the pride of Lucifer!—more properly called vanity. This contempt of the world is bigotry, and will destroy whoever possesses it; and so far as he has influence, the good cause with which he stands connected. The experience of all the wise would address all such—

"This pride I know will bring you low;
A thousand times I've told you so."

What a difference between this character and the truly great and magnanimous man! The one is open and free to all—has no good that he would not love to impart. He is ever ready to render an account of his actions; for his character is never more bright than when fully understood. Affable and simple in his manners, he is seldom assailed by the hatred and animosity of the bigoted, the jealousies or suspicions of the ignorant; or, if thus assailed, he rejoices in the future triumph of truth, and shows the true greatness of his character by calmly waiting the sober decision of his assailants. He loves the light and rejoices in it, and fears naught but the danger of offending against truth, the rights of his fellow-men, and the laws of his God. In order to attain to this elevation of character we should remember in our intercourse with men, that our actions are liable to different constructions; that different men look upon them differently; that all men do not reason, and few reason correctly; few discriminate between things that differ; and, therefore, we owe it as a duty to truth and to the rights of our neighbor that we so act as to secure our principles against the misapprehensions and consequent perversions of weak minds. It is to this end that our Lord has enjoined—"Be ye wise as serpents and harmless as doves."

We are called to zeal; and zeal or earnestness of temperament is, without doubt, the greatest of mental accomplishments. He who is without it never effects any thing, unless it be by accident, in which case he deserves and can reeeive no reward. But zeal illy tempered and mixed with ignorance of human nature, often defeats itself. For example: some men often do and say the things they approve from no higher motive than because others are present who oppose them. They look upon this as devotion to the truth, and to do otherwise would be a desertion of it. The result is, that very truth is brought into reproach and contempt for their zeal in opposition. This is wrong. The motive is low. It is a perverse and uncharitable use of truth. It is causing *"our good to be evil spoken of."* It is the extreme of dissimulation. The medium, therefore, is the true ground—the medium between a hypocritical dissem

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bling, and an arrogant obstinacy. Any man who sacrifices truth to interest—who basely deserts the cause he approves, will always reproach himself more than the truth he deserts, in the estimation of the world. I never knew an exception to this rule. Our brethren, removing from the west to some of the more fashionable circles of the Union, and where we were known as a religious people only through the misrepresentations of our enemies, have deserted the cause they had espoused. But in all these instances, they have suffered many of the consequences even in this life. Time-serving has injured them, but the world knows full well what honor and Christianity require, and they charge such base treachery upon the Judas who is guilty, rather than upon the cause he abandons. I have from my heart pitied such men. Lost to their own self-respect, deserted by all, even by those whose smiles they have perfidiously courted, ashamed to return to the humble but fearless advocates of their former profession, they are left to callous indifference of heart, or the dreadful corrodings of sorrow and remorse. It is the casting of the thirty pieces of silver, the small reward of their perfidy, at the feet of the priests, to seek forgetfulness in a spiritual suicide. Hence the conduct of such is not so much to be feared. The world knows them, and the world brands them. But in the case of the indiscreet professor, the cause is injured, and the world deceived to believe that his indiscretions are the truths he and his friends advocate.

Are we not warranted, now, in the conclusion, that by the highest authority we are bound carefully to avoid giving needless offence to any man, however weak or sinful he may be, and so far from casting a stumbling-block in the way, we should seek, by all honorable means, the promotion of truth among all ranks and conditions of men! I think I may safely say, this is our solemn duty, enforced by at least three of the most powerful considerations. 1. The justice and respect which we owe to our own character demands it. If our profession suffer by our own imprudence, we must, to some extent, suffer with it. If it is reproached, we are reproached. True, the promotion of our personal reputation should not be the end for which we should either teach or practise Christianity. There is a higher and nobler one—one to which, if need be, reputation and life itself should be sacrificed. Still, we should not be insensible to the great amount of good we can effect by a good reputation. Men should not live to eat, yet they must eat to live. He should not labor for the good opinion of men; but certainly we should have such self-respect as to provide against the mistakes and reproaches of men. 2. The love we owe to our neighbor requires it. "Without holiness no man

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shall see the Lord." If I, by my imprudence, sacrifice the prospective holiness of my fellow man, which I do when I needlessly cause him to reject the truth, I am indirectly the cause of his destruction; and thus, though I may not detract from *his* responsibility, I greatly add to my own. Human nature exhibits a most wonderful chain of mutual dependency. No man exists for himself. No man is independent. He cannot be. From this fact all social good flows. "No man liveth to himself, and no man dieth to himself, for whether we live we live unto the Lord, or whether we die we die unto the Lord, whether we live, therefore, or die, we are the Lord's." Let selfishness and ignorance, then, exult in contempt of others, but let us rejoice in giving none offence, "neither to Jew nor Gentile, nor to the church of God, not seeking our own profit but the profit of many, that they may be saved." 1 Cor. x. 32, 33. 3. The honor of our profession and our duty to Christ require it. The previous obligations run into this one. We are commanded to let our light shine before men, that they seeing our good works may be constrained to glorify our Father who is in heaven. We are exhorted to shine as lights in the world, holding forth the word of life. The example of Christ and the Apostles, presented before us for our imitation, enjoins the same thing. They sought not to please themselves. They endured all things that men might obtain the salvation of God with eternal glory. Let us, then, impressed with our duty to God, and animated by the example of our Lord, seek to adorn our holy profession in every circle into which we may be thrown. We will soon realize the blissful effects of such a course. Many will join in with us and on our account will glorify God in the day of visitation. Our influence thus exerted, will be measureless. We may not, we cannot see all its effects. But acting at all times under a solemn sense of our obligations, we will go forth constantly on errands of love and good-will to our fellow-men, and by all the means in our command seek to make them heirs of eternal life. As, therefore, we value our own reputation, or the spiritual welfare of our fellow-creatures, or the cause of primitive Christianity—as we would anticipate with joy its controlling influence over our happy land, let us with full purpose resolve that our words and actions shall be so regulated by the Christian influence of love, that we will by all means save some. We can be gentle without being timid. We can be bold without being stern. We can be courageous without being violent. We can bear with infirmities without partaking of them. "I beseech you, brethren, by the meekness and gentleness of Christ."

Nashville, Tenn. March 1. 1847. J. B. F.

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JAMES BUCHANAN ON THE ONE WIFE BISHOP.

W. K. PENDLETON:

My dear Sir—I have had the pleasure, during my sojourn in this city, to meet, at brother E. Parmley's residence, with our brother James Buchanan, Esq., Her Majesty's late Consul at this city. We have spent a few days very happily together at this hospitable abode, and have enjoyed much valuable and entertaining conversation on the things of our common faith and hope. I have had also the pleasure of an interview with Mr. Giustiniani, late a priest of Papal Rome, now a Protestant commanding a detachment of recusants, who with him have entered their eternal protest against the idolatries and assumptions of Christ's pretended vicar. He is a man of intelligence, zeal, and respectable abilities in setting forth, even in our vernacular, the workings of his soul, and his designs in withdrawing from the meretricious embraces of this great Charlatan mistress and mother of harlots. We bid him God speed in his efforts to Christianize his quondam brethren.

In my conversations with our brother Buchanan he handed me the following note on the subject of my notice of his volume, lately noticed in the Millennial Harbinger for Feb. last. The notice, I am sorry to say, was only commenced in that number and not completed. It has, in the accumulation of matters, before my departure from home, been forgotten, or rather laid over for a more convenient season, and will, therefore, have to await my return from Europe.—Meantime publish the enclosed note from its author.

In the Harbinger for the month of February last, allusion was made to a work on various subjects connected with church order, from the pen of James Buchanan, now residing at the Falls of Niagara, and formerly for many years, British Consul in the city of New York. In the number of the Harbinger referred to, observations were made as to an elder laying down his office upon the death of his wife, as such would not then be the husband of one wife. Mr. Buchanan, in consequence of such stricture, requested that the observations in relation thereto, set forth in the preface of his book should be given in the Harbinger, and in compliance with such request, the passage referred to is now set forth:

"In the following pages the qualifications of Bishops and Deacons are set forth, and that such are to be highly esteemed for their work's sake; some of those I esteem and love, have expressed their regret I should have exposed myself to ridicule, which will arise from stating "A Bishop or Elder must, in case of the death of his wife, retire from the office." I wish the objectors to settle the matter with Paul, who precludes widows from holding office, for the reasons set forth in Tim. v. 11—They know little of the sinful propensities of human

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nature, who exempt bishops or elders from being subject to sinful affections. Matth. v. 28—1 Cor. vii. 2, the Apostle says, he should be the husband of one wife; with those who say nay, I refer the controversy to the Apostle. As to having children in subjugation:—if it please God he should have none, the condemnation does not follow; it is having children, not governed and ruled, being in sujugation. I repeat, let those who condemn, produce their evidence from the Word, or wait the final coming of the Lord, when we shall all have to account how we hear, judge, and obey."

Our much honored and esteemed brother Buchanan is, from very just views of the wisdom and grace of matrimony, greatly opposed to monastic life, and regards that feature of Romanism as its foulest blotch, its Pandora's box of unutterable pollutions and abominations and probably on this account, like the Indian's tree, so straight as to lean a little the other way on the subject of the *one wife Bishop.* I still, however, with all due respect to his age, experience, and observation, am of the opinion that the idea of making the bishop die with his wife is a new idea, and uncountenanced, in any page of inspiration. Any office, civil or religious, that is possessed only with a wife, except that of a husband, is unprecedented in any code known to me, human or divine. And although the comparison which I borrowed from Dr. Franklin may be wanting in gravity, it seems to me in its moral, to bear upon this case with a very strong power of illustration.

Still, I believe that it is not good for any man to be alone, and that of all men in the world, it behooves a preacher of the gospel, especially a young one, to have a wife, and to lead her about with him as did all the apostles, save the two old bachelors, Paul and Barnabas. It is very probable that, if either of them had had a wife when they two disputed about John Mark, she would have thrown her sacred oil of heavenly love over their troubled waters. and would have converted them into a delightful calm.

Preachers of the gospel ought, by all means, to have each his own wife, and they would save many of them from "falling into the snare of the devil," and might sometimes save many a young sister from setting her affections on things below rather than on things above, while listening to their arguments and exhortations. Still, I cannot think, when a bishop's wife dies, that as a bishop he should die also, or in becoming a widower in the natural and conjugal sense, he should also become a widower in the spiritual and ecclesiastic sense; and that in marrying again a second wife, he should again be entitled to a second marriage to his first spiritual spouse who never had died since her first marriage with him.

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This is a question not of human reason, nor of human expediency, but of verbal interpretation. "One wife" is not *once married*, but it is *one* wife, and not *two*.

I sail for Liverpool on Monday, 3d May.—My love to all.

A. CAMPBELL.

COMMUNINGS IN THE SANCTUARY—*No. I.*

"How amiable are thy tabernacles, O Lord of hosts!"

When the Patriarch arose from his dreamy slumbers in the field of Luz, he exclaimed, "Surely the Lord is in this place, and I knew it not!" How many thus enter into the sanctuary of God, without any realizing sense of the divine presence! How many, alas, from that sleep of error never waken! Yet the Lord is in his holy temple and will there reveal himself to his people; even to the seed of Israel his servant—the children of Jacob his chosen.

How fitting that we should enter into his gates with thanksgiving, and into his courts with praise! How proper that we should here repress each worldly thought, and yield our hearts up to those sacred communings in which Faith lifts a ladder to the skies, that angels may descend to earth, and God himself confirm his promises of grace!

"Communion sweet! Communion large and high!"

Surely with the lonely wanderer of Bethel we may exclaim: How dreadful is this place! This is none other but the house of God, and this is the gate of heaven!

Here, indeed, we have no earthly holy place, framed and adorned by human hands; no inner temple veiled in mysterious sanctity; no golden emblems of the regalia of heaven; no Shechinah beaming forth from between the cherubims; but we have the assembly of saints; the congregation of the Lord; the body of Christ animated by his Spirit; the ordinances of divine service, revealing, publishing, commemorating the love of God to men; the holy privilege of drawing near to God in concert with those who have obtained like precious faith with us; the unveiled spiritual glories of the reign of heaven; the light of life; the joys of love divine. Return, then, unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.

In the deep stillness of the heart let every anxious care be hushed, and cheerful Hope diffuse her grateful balm. Let the sorrows of the mind be banished from this place, for the Being in whose presence

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we appear is the God of consolation and of hope. To him we bring no bleeding victim from the flock, and present no ineffectual oblations upon a blazing altar, but we offer the incense of praise; the grateful homage of the affections; the deep devotion of the soul; the living sacrifice of the body, acceptable through the precious blood of the Lamb of God, who takes away the sin of the world, and emancipates us from the bondage of fear and sorrow.

With what heart-felt assurance, then, we should make his sheltering wings our refuge! With what reverential joy we should approach the sacred memorials of his grace, here presented before us, and "banquet on his love's repast." Behold these emblems! They speak to the heart. They tell of God's love—the love of Him from whom all love proceeds. They tell of sorrows borne for us; of humiliation, pain, and death. Let us consider them. We come to Jesus, and he meets us here—

"The King himself draws near
To feast his saints to-day."

In the awful mysteries of life and death we hold communion. With the spiritual unseen we live and move. In the dwelling of the Most High we enter to take the cup of salvation—to pay our vows in the presence of his people. May the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer! R. R.

NORMAL SCHOOLS IN MASSACHUSETTS.

The following account of these schools is taken from the last (tenth) Annual Report of the Board of Education:—

It is a matter of gratification to the Board to be able to refer to the present flourishing condition of the three State Normal Schools under their supervision.

The school at West Newton, of which Mr. Cyrus Pierce has the charge, is fulfilling the highest expectations of its most sanguine friends. The Board of Visitors, who examined the school on the 2d instant, report that the number of pupils during the present term has been seventy-five; that their average age is about nineteen years, and that the following ten counties, namely, Suffolk, Essex, Middlesex, Norfolk, Bristol, Barnstable, Nantucket, Worcester, Hampshire, and Franklin, are represented in the school.

The library of the school consists of about six hundred volumes, many of which are class and text books; and there is a philosophical apparatus, valued at about six hundred dollars.

The visitors, after referring to the different visits made by them to the school, say they "witnessed enough to give them great confi-

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dence in the zeal, ability, and skill of the Principal, and believe that he is carrying out the important objects of the institution with uncommon energy and success."

They close their report as follows: "The visitors, in conclusion, cheerfully express their conviction that this school exhibits the elements of substantial prosperity, and they rejoice in believing that it has had, and will continue to have, eminent influence for good on the interests of education in this commonwealth."

The school at Bridgewater, under the charge of Mr. N. Tillinghast, is doing no less, in accomplishing the great object for which it was established. The chairman of the visitors of this school, after having attended the late examination, reports that he found "striking evidence that the Principal of the school had succeeded in establishing a very high standard of instruction." The examination in mathematics is particularly commended as being "most creditable to teachers and pupils."

During the last term more than a hundred pupils belonged to this school. We can ask no higher proof of the confidence of the community in its usefulness.

The Normal School building, recently erected for the accommodation of this school, was dedicated on the 19th of August last.

Such, in the opinion of the Board, was the importance of this event, that, in accordance with the wishes of the citizens, they determined to signalize it by a formal dedication. The Hon. Mr. Bates, one of their number, was accordingly delegated to prepare and deliver an address for the occasion. On the day appointed a large assemblage of the people convened, among whom were about three hundred of the former pupils of the school. After the delivery of the dedicatory address, an oration was pronounced before that interesting class of young teachers by an orator of their own choice,* which was followed by addresses from the Chairman and Secretary of the Board, and other distinguished gentlemen. The assemblage of so large an audience of that description of persons was, of itself, a most interesting sight: and no one could reflect upon the motives which brought that large body of teachers and pupils together, or contemplate the results which the thousands of instructors, educated at that school, shall produce, by imbuing the minds of our youth with those principles which are to be the guides of their lives, without deep and joyous emotions.

The dedication of the new house erected for the Normal School at Westfield, took place on the 3d day of September last. By appointment of the Board, a dedicatory address was delivered by Dr. Humphrey, another member of their own body. In the evening of the same day, a meeting was held in one of the churches, at which addresses, appropriate to the occasion, were delivered by the Chairman and other members of the Board, by the Secretary, and others interested in the cause of education.

Owing to the delay in the completion of this building, the first term of the school in the new house was a short one; but the examination at its close, as compared with that when the pupils were

* Amasa Walker, Esq.

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examined for admission, reflected much credit upon teachers and pupils.

The Visitors report the following statistics of this school:—

The whole number of applicants for admission was	55
The number admitted,	47
Males,	20
Females,	27

The average age of the members was about 20 years. The number who had previously taught school was 26. The number engaged to teach the present winter is 25.

Of the whole number, there were 37 children of farmers; 5 of mechanics; 3 of widows; 1 of a clergyman; and 1 of an innholder.

It is already well known by the Legislature and by the public, that, during the year 1845, a number of public spirited gentlemen in Boston agreed to raise, by private subscription, the sum of five thousand dollars for the erection of two Normal School buildings—one for the school at Bridgewater, and one for that at Westfield—on condition that the Legislature would contribute an equal sum towards the same object. The generous proposal was promptly accepted by the government, and the amount was placed at the disposal of the Board. The buildings are completed. Titles to the land were taken in the name of the Board of Education, as trustees of the commonwealth. At the present meeting of the Board it has been voted that the visitors of these respective schools shall effect insurance upon the houses erected for them.

We are happy to state further, that, although, on receiving proposals for completing the abovementioned houses, it was found impracticable to erect such as were demanded by the object for the sums contributed and appropriated, yet that the Board received immediate assurance, from a respectable source, that if they would go on and complete the work, the deficiency should be made up. The building of the houses was therefore prosecuted without delay. The anticipated deficiency, amounting to between one and two thousand dollars, has been paid; and now the title to these valuable estates, which cannot be worth less than fourteen or fifteen thousand dollars, is secured to the commonwealth without further charge upon its treasury.

The school-house at Bridgewater is constructed of wood. It is a plain edifice, sixty-four feet by forty-two, and two stories in height. The upper story is divided into a principal school room and recitation rooms—the former of which is forty-one feet by forty; the latter are twenty feet by twelve. This story is designed for the Normal School. The lower story is fitted up for a model school.

The building at Westfield is exceedingly commodious, and is well adapted to the purposes for which it was constructed. It is of brick, of the size of sixty-two feet by forty feet, with a piazza at each end of the building, and is two stories in height. The Normal school-room is about forty feet square, and on each of the two sides of the same, next the two fronts, there is a recitation room of sufficient size for the accommodation of the classes.

The first story of the building is fitted up with rooms of the same size, and for the same purpose as the second story. It is designed

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for the use of the model school, which is to be composed of the children of one of the districts in the town, the district having paid the sum of $1500 towards the erection of the building, and being obligated to defray an agreed proportion of the expenses of fuel, instruction, &c.

We remark, in this place, that, as it has been urged that the model schools, connected with other Normal Schools, are composed of selected pupils, and therefore are not necessarily a true index of what the system of Normal School instruction is capable of accomplishing, it was thought advisable by the Board that one model school, at least, should be strictly a district school, both for the purpose of furnishing to the pupils an opportunity to practise, in teaching such a school as they will ordinarily find in the future exercise of their office, and as a true criterion by which to test the merits or the demerits of the system itself.

OPINIONS OF DISTINGUISHED MEN ON WAR.

"I STAND in awe," says *Thomas Jefferson*, "at the mighty conflict to which two great nations are advancing, and recoil with horror at the ferociousness of man. Will nations never devise a more rational umpire of differences than force! Are there no means of coercing justice more gratifying to our nature than a waste of the blood of thousands, and of the labor of millions of our fellow-creatures!—Wonderful has been the progress of human improvement in other respects. Let us, then, hope that we shall at length be sensible that war is an instrument entirely inefficient towards redressing wrongs, and multiplies instead of indemnifying losses. Were we to go to war for redress of the wrongs we have suffered, we should only plunge deeper into loss, and disqualify ourselves for half a century more for attaining the same end. These truths are palpable, and must, in the progress of time, have their influence on the minds and conduct of nations!"

"After much occasion," says *Benjamin Franklin*, "to consider the folly and mischiefs of a state of warfare, and the little or no advantage obtained even by those nations which have conducted it with the most success, I have been apt to think *there never has been, nor ever will be, such a thing as a good war or a bad peace.* All wars are follies; very expensive and very mischievous ones. When will mankind be convinced of this, and agree to settle their difficulties by arbitration! Were they to do it even by the cast of a die, it would be better than by fighting and destroying each other. We daily make great improvements in natural philosophy; there is one I wish to see in moral—viz. the discovery of a plan that would induce and oblige nations to settle their disputes without cutting one another's throats."

Prince Eugene, who was one of the very ablest among the renowned Generals of his day, and who had gained honor in many a well fought battle, made the following remarks in relation to war: "The thirst of renown sometimes insinuates itself into our councils under the hypocritical garb of national honor. It dwells on imaginary insults, it suggests harsh and abusive language, and people go

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on from one time to another till they put an end to the lives of half a million of men. The call for war proceeds generally from those who have no active share in its toils—as ministers, women, and the lounging population of a large town. I said one day in Vienna, in 1713, in a company which was very clamorous for a war, 'I wish that each of the great men and great women present was ordered by the Emperor to contribute at the rate of four thousand ducats a-head to the charges of the war, and that the other fine gentlemen among us were made to take the field forthwith in person. A military man becomes so sick of bloody scenes in war, that at peace he is averse to recommence them. I wish that the first minister who is called on to decide on peace or war, had only seen actual service. What pains would he not take to seek in mediation and compromise the means of avoiding the effusion of so much blood! It is ignorance, or levity, which is always cruel, which makes cabinets lean to the side of war."

CONSISTENCY.

This is an element in character of the highest importance and one which is not generally valued as it should be. It is essential to great usefulness, and without it no man can exercise a broad and extensive influence. A change generally implies an error, and error, weakness; and thus both our confidence and reverence will be destroyed. I say generally, because our conduct is relative, and we may sometimes change with perfect consistency; in some cases, indeed, it might be consistent not to change. It is at the same time the boast and the blunder of bigotry, that it never changes. Infallibility she writes upon her frontlet; it is the name upon her vesture and her thigh; but he that runs may read, that her *infallibility* is manifested in nothing so much as in being *fallible*. In this respect alone is she consistent with herself. True religion and true philosophy alike admit the consistency of changing. Both have their schools, and students are not full grown at birth, in either. Both have their teachers, but these are neither infallible nor perfect. They are often at fault in that which they *think* they know, and always constrained to admit that there is much, very much they have never yet discovered. As is the teacher, so much more is the scholar, and therefore, the religionist or philosopher that professes to be beyond the region of error and the necessity of change, is but lost in his own darkness.

Nor is this asserted merely of intellections—of opinions. The actions of a well disciplined mind are generally in accordance with his convictions, and of course change with them. Hence, in most

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cases our conduct must change to be consistent with the advanced stages of our knowledge. The very idea of reformation in doctrine involves, for the sake of consistency, a correspondent reformation in our practice. Emerging, then, as most Christians are, from the darkness of infidelity, it is but what we expect of them, to grow in knowledge, and at equal pace to advance also in the perfection of their characters. Let no one, then, denounce a change in doctrine or opinion, which has been wrought by a deeper search into the exhaustless treasures of truth, nor curl the sneer of derision at the conformity in practice, which consistently follows it. Change is the law of *progress*, and *progress* is essential to perfection.

But there is another class of changes to which we cannot extend this justification. They are very different and distinguishable. The rule is easy. The one is always from error to truth, from sin to righteousness, from evil to good, in mortification of the flesh, for the freedom of the spirit—from that which is carnal and grovelling, to the most exalted and refined spirituality. The other is the reverse of all these. Its discoveries are sophisms, and its reformations sensual. Full of vain speculations, suggested by our lusts, it leads the mind into darkness, and perverts the powers by which it might grope its way to the light again. Ingenious theories are invented, not for the determination of a rule of action, but to justify conduct dictated by our unbridled passions, and the intellect, instead of leading the way and teaching the heart, is converted into a mercenary attorney, to plead justification for no matter what our lusts may desire, and cry, with the confidence of a hypocrite, "*Well done*," no matter what the enormity.

This is a change very commonly found to attend a rise in worldly circumstances. Its inconsistency is always most glaring. Where the purse is *poor*, the spirit is in like frame; but let in the mammon of unrighteousness—swell the coffers and increase the means of lustful gratification, and the spirit grows haughty, the heart bursts the fetters of humility, and gratification triumphs over self-denial, till the meek, plain, humble, and contrite disciple of adversity is scarcely recognized in the proud, dressy, self-important, and tyranizing child of a kinder fortune. Who has not noticed how often the poor saint, whose tender conscience is lacerated to bleeding, at the fine dress of a more favored child of fortune the moment some lucky turn of the wheel puts it in his power, becomes the very pink of fashion! There are but few exceptions to this rule; and the reason is, that the objection originally springs not from *conscience*, but *envy*. The love that hopes all things was wanting; the charity that bears all

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things was supplanted by a jealous rivalry that could not brook the disparity which circumstances had made, and conscience was plead as an excuse for the uttering of envy. A desire to be equal in dress was the true influence throughout; and, therefore, directly the means are found, there is nothing, save the mere love of consistency, to prevent a like extravagance. The inconsistency is a weak argument—against the ingenious sophisms of an itching vanity to be splendidly attired, and in a little while, the inveterate denouncer of all fine dress sits as easy in silks and laces as those she used to feel hurt by.

Now suppose all this should be innocent in itself, (which it is not,) still it cannot but affect the confidence of others in us, and destroy that character for high integrity and consistent conformity to principle, which should distinguish every professor of Christianity. God changes not. He is always consistent with his attributes; and his children should, as far as their fallen and depraved nature will admit of it, strive to be like him. It is mournful, that only in the moral universe we find discord and confusion,—the jarring elements of change—and a spirit at war with the hand that called it into being. All things material move with unbroken harmony, in obedience to the laws once promulged for their government—suns rise and set, moons wax and wane, and, true to human hope, the earth flourishes under the early and the latter rain;—but man, the highest and noblest of God's creations, throws into the universal harmony the discord of his alienated heart, and strews his erratic path with mournful monuments of a turbulent and unbridled passion. This should not be; and the constant and never-forgotten aim of the true Christian must ever be, to correct the oscillations of this wide eccentricity, and by a greater centripetal force, subdue the disturbing forces, that shake us so often and so easily from the orbit of truth, and bring us back again to the steady and harmonious movements of a subordinate and obedient sphere. Then will our consistency shine as the burnished armor of truth, and the voice of our praise, as the noise of many waters, move upon the hearts of multitudes to the glory of God.

W. K. P.

INTERPRETATION OF THE SCRIPTURES.—*No. I.*

The revolution which has been accomplished to so great an extent throughout the religious community within the last few years, may be readily traced to a single principle—the right of private judgment in matters of religion. It is to this inestimable

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privilege that we owe all those discoveries of divine truth which constitute the distinguishing tenets of the Disciples and have restored to us the gospel of Christ in its primitive simplicity and power. Had not those, with whom this effort at reformation originated, boldly claimed the exercise of this right, they would never have ventured to dissent from the established doctrines of the societies to which they belonged; but, content, with orthodoxy, would have kept the faith prescribed by authority, and contended for the doctrines and commandments of men.

We do not affirm that the Protestant communities deny to their members *theoretically* the right of private judgment. Romanists refuse it both theoretically and practically; but it is the boast of Protestants to concede this right to all. Yet the latter are found to be almost as much averse to the practical exercise of this privilege as the former, and the pastor or preacher proves often as intolerant of any difference of sentiment on the part of a member, as the cardinal or the priest. And the reason of this is obviously that each party has equally adopted certain points of doctrine and theories of faith and opinion as absolutely essential to salvation, and that, couched as these are in unscriptural language and framed by the human mind, they exact a more punctilious conformity to them, than to the word of God.

It is true, indeed, that this authoritative prescription of matters of faith, does not appear so conspicuous, nor attract so much notice in Protestantism as in Romanism; but this is easily explained. The Roman Catholic communion is *one*—that of Protestantism is *manifold*. A heretic excommunicated by the Romish Bishop becomes at once the object of odium and persecution to the whole of that vast community in every part of the world; but an individual excluded from one congregation of Protestants, may be gladly received by another in the very same city or village, and will be even honored and caressed by them, if the opinions which rendered him obnoxious to the censure of his party, happen to coincide with theirs. Here, then, exclusion involves scarcely any unpleasant consequences, and is therefore but little cared for or regarded. The readiness and impunity with which men may change their religious sentiments, gives to the Protestant world, regarded as a whole, an appearance of liberality which it does not possess, when considered in respect to the communities of which it is made up. The Roman Catholic church, although containing to some extent discordant elements and composed in part of heterogeneous materials, is nevertheless a unit—an aggregated mass. The Protestant world is a loose heap

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of disconnected fragments. The former is a consolidated rock, though it be but a pudding-stone; the latter merely the loose pebbles of which sach rocks are formed. If there be more freedom of motion amongst the heap of pebbles, it is because they are disconnected from each other. The influence of cohesion remains as powerful as ever in each of the pebbles of which the heap is composed, and in like manner the spirit of party is as rife in each Protestant community, however small, as in the aggregated mass denominated the Church of Rome. Indeed we may go even further, and say that the spirit of party, the spirit of prescription and of proscription, seems among Protestants, to increase in intensity in the inverse ratio of the size of the community. A large and flourishing establishment may afford to be generous sometimes, and allow a reasonable dissent, but woe betide the unfortunate member who indulges the slightest difference of opinion in an isolated, independent, and impeccable congregation of eight or ten persons, whose peculiar views and practices constitute, in their opinion, the last hope of poor humanity.

If, happily, the Protestants had adhered in practice to the just and liberal principles which, in theory, they at first adopted, such censures would be undeserved, and the condition of the religious world would be far different from what it is. If, taking the Bible alone as the standard of faith and obedience, they had given free toleration to all opinions which did not contravene the express declarations of the divine word; and required assent to nothing for which a clear scripture precept could not be produced, there would have been no contention, because there would have been no occasion for it. But of what avail was it to take theoretically the Bible as the only rule of faith and practice, when a variety of opinions and speculative dogmas must be superadded as standards of orthodoxy for discordant and conflicting parties? Why reject the traditions of Rome, merely to adopt opinions from Geneva or from Wittemberg? Why diligently circulate the scriptures, and place a copy in the hands of every family in the land, if they deliver along with it the doctrine, that the laity must not presume to understand these sacred writings for themselves, but must receive this law from the lips of their pastor, who alone is authorized to explain the scriptures, and only in harmony with the standards of his church?

We say with truth, then, that while Protestants in theory concede the right of private judgment, in practice they deny it. But it is something to have this concession even in theory. At least, it ought to defend us from censure for heresy when we proceed to car-

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ry it into practice. For if conformity to the most important fundamental principle of the Lutheran reformation be the test, we ought to be considered more purely Protestant than any other community. Certainly no intelligent Protestant can blame us for maintaining the right of private judgment in matters of religion and conscience; and in conceding the principle, he must of necessity allow the consequences which legitimately flow from it. These consequences belong to Protestantism as much as does the principle from which they spring.

It is not, however, my present object to claim kindred with Protestants, or trace our lineage to a principle common to both us and them. We should be sorry to offend the fastidiousness of sectarism by any special claim of fraternity; nor, however desirous of union, are we disposed to form any alliances inconsistent with the free exercise of judgment and the privileges of citizenship in the kingdom of Christ. My purpose is to present some remarks upon the proper method of interpreting the scriptures, and we here simply adverted to the fact, that the right to interpret the scriptures for ourselves, not denied to us by Protestants, has in practice been the means of bringing to light all the doctrines by which we are distinguished from other communities. Indeed, the free exercise of this privilege is itself one of the most striking characteristics of the disciples; and leading, as it does, to such results, it is highly important that much attention should be paid to the true principles of interpretation, and that a knowledge of these should be co-extensive with the exercise of the privilege of which we speak.

May this precious right never be relinquished! May no one be permitted to curtail the liberties we enjoy in the kingdom of heaven! May no one be allowed to impose his speculations and opinions upon his brethren! For my part, I shall ever claim the right of thinking and judging for myself, and of fully and freely expressing my views, whether these correspond with those of others or differ from them. This I conceive to be a high and holy privilege, and its exercise a sacred duty. By this means alone we have, as a religious body, attained to our present position, and by this alone can we advance or make improvement in the future. "Prove all things, hold fast that which is good," is a worthy motto for a most worthy cause. Let it ever be adhered to, and in its adoption let us seek the wisdom that comes from above, "which is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." R. R.

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A. CAMPBELL'S DEPARTURE.

By the permission of Mrs. Campbell, we lay before our readers the following interesting letter from a graduate of Bethany College. It is the last news we have received of our beloved father Campbell, and will be perused with pleasure by many. W. K. P.

New York, May 5th, 1847.

Dear sister Campbell—Knowing that you must be anxious to learn how brother Campbell got off, I take the liberty of addressing you on that subject. The ship Siddons, one of the finest that sails from our port, was to have gone on Monday, but was detained. On Tuesday, however, at 12 o'clock, she weighed anchor and stood out into the stream. The steamboat which was to take her out to sea touched at the dock, and brother Craig, from Kentucky, and myself, ascertained that we could go with the ship to sea, and return by that boat; which opportunity we availed ourselves of. On coming to the ship we found brethren Campbell and Henshall, &c. on board, in fine spirits. In a few moments more the steamboat is made fast, and they have left American soil, and the noble ship's head is towards the ocean. As we passed Staten Island brother C. pointed out, with some enthusiasm, the spot where he first landed in America. I got the glass for him, and he pointed out to me the cottage where he got the first drink of fresh milk—"that delicious beverage to the sea-tossed traveller." Presently the broad bosom of Raritan Bay opened to us, and the long flat coast of "Sandy Hook" was seen before us. On board all was commotion: the jolly tars were all busy getting up the sails, enlivening their labors by many a cheerful chorus. Now we pass by Sandy Hook, and feel pulsating beneath us the throbbing of old Ocean's veins. All around us, with the exception of the land behind, was the boundless horizon—the embrace of sea and sky. The breeze had been gradually freshening, and at this point they thought they could dispense with the services of the pilot boat. The bell of the steamboat sounded over the waters, and we had reluctantly, I assure you, to take our farewell, and go on board our steamboat to return. In a moment more we had cast off our lines, and the noble vessel, with every thread of canvass exposed to the breeze, parted from us. In truth she was a noble sight.

The Bishop stood on the quarter deck, and I could not but think that few vessels have left this port with a nobler freight. God speed that gallant ship! We watched her receding form till men dwindled down to atoms, and her hull was fast sinking in the bosom of the waters. Now nothing is seen but a pyramid of sails resting on the ocean, whose base was gradually becoming smaller and smaller, until only its topmost point, a mere speck, was visible. Soon this was gone; and, so keen had been our vision, that, on getting a glass to watch it still farther, it was gone. The water's bosom swelled up between us and them, and cut off our vision. All on board was comfortable—passengers select, Captain amiable, and crew active. She is a very fast sailer, and doubtless will, by God's kind providence, carry her precious burden in safety. I expect to leave this

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city, at the advice of brother C., for the West again, and perhaps will see all the good brethren and friends in Bethany once more. Till then, I am yours affectionately,

THOS. J. MELISH.

THE EDUCATION OF THE HEART.

IT is the vice of the age to substitute *learning* for *wisdom*—to educate *the head*, and to forget that there is a more important education necessary for *the heart*. The reason is cultivated at an age when nature does not furnish the elements necessary to a successful cultivation of it; and the child is solicited to reflection, when he is only capable of sensation and emotion. In infancy the attention and the memory are only excited strongly by things which impress the senses, and move the heart, and a father shall instill more solid and available instruction in an hour spent in the fields, where wisdom and goodness are exemplified, seen and felt, than in a month spent in the study, where they are expounded in stereotyped aphorisms.

No physician doubts that precocious children, in fifty cases for one, are much the worse for the discipline they have undergone. The mind seems to have been strained, and the foundations for insanity are laid. When the studies of maturer years are stuffed into the head of a child, people do not reflect on the anatomical fact, that the brain of an infant is not the brain of a man; that the one is confirmed, and can bear exertion—the other is growing, and requires repose; that to force the attention to abstract facts—to load the memory with chronological and historical or scientific detail—in short, to expect a child's brain to bear with impunity the exertions of a man's, is just as rational as it would be to hazard the same sort of experiment on its muscles.

The first eight or ten years of life should be devoted to the *education of the heart*—to the *formation of principles*, rather than to the acquirement of what is usually termed knowledge. Nature herself points out such a course; for the emotions are then the liveliest, and most easily moulded, being as yet unalloyed by passion. It is from this source that the mass of men are hereafter to draw their sum of happiness or misery; the actions of the immense majority are, under all circumstances, determined much more by feeling than by reflection; in truth life presents an infinity of occasions where it is essential to happiness that we should feel rightly; very few where it is at all necessary that we should think profoundly.

Up to the seventh year of life, very great changes are going on in the structure of the brain, and demand, therefore, the utmost attention not to interrupt them by improper or over excitement. Just that degree of exercise should be given to the brain at this period as is necessary to its health; and the best is oral instruction, exemplified by objects which strike the senses.

London Quarterly Review.

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THE SMITHSONIAN INSTITUTE.

MR. SMITHSON.

THE corner-stone of the "Smithsonian Institute" was laid with imposing ceremonies, on Saturday, the first day of May, on an elevated site in the city of Washington. The imposing ceremonies were opened with prayer by *J. N. M'Jilton*, of Baltimore; after which, the corner-stone was set "square, level, and plumb," and various papers, coin, &c. deposited therein. Soon after, the Hon. *George M. Dallas* commenced in a clear, musical voice, and for half an hour enchained the immense audience by an appropriate, chaste, and eloquent address. Mr. Dallas' account of Mr. Smithson, the benevolent founder of this Institute, and his legacy, will be read with interest.

James Smithson, a Londoner born, and claiming to be the son of a distinguished nobleman, gave his life exclusively to intellectual pursuits, and especially to researches in physical and experimental science. Supplied with larger means than his wants required, and steadily practising a strict scheme of personal economy, he amassed a considerable fortune. He died at Genoa, in 1829, and, by his will, bequeathed his accumulated property to this Union—a country that, notwithstanding his frequent change of abode, he had never visited; whose citizens he had never associated with, but in whose inevitable future he saw the most solid ground on which to cast the anchor of his fame. The legacy, for some time the subject of litigation in the British court of chancery, was finally secured, brought over, and received into the Treasury of the United States, on the 1st of September, 1838. Its exact amount, when deposited, was five hundred and fifteen thousand one hundred and sixty-nine dollars.

The legacy was accompanied by a declaration of its design; and the execution of that design has been assumed, as well by an acceptance of the money as by several open and formal avowals by our government. It was "*to found an Institution at Washington for the increase and diffusion of knowledge among men*"—to found, not an academy, not a college, not a university, but something less technical and precise, something whose import and circuit should be bolder and more comprehensive; an institution not merely for disseminating, spreading, teaching knowledge; but also, and foremost, for creating, originating, increasing it. Where at? In the city whose name recalls the wisest, purest spirit of the freest, and broadest land. And among whom? Not a chosen or designated class—not the followers of a particular sage or sect—not the favorite of fortune, nor the lifted of rank; but among *men*—men of every condition, of every school, of every faith, of every nativity—*men!* It was with a purpose thus elevated and expansive, thus as well distinct as undiscriminating, that James Smithson committed his wealth to the guardianship of the American Republic.

As a beginning to the plan for effecting a result so interesting, Congress have deemed and declared the erection of a large commodious edifice indispensable. The Board of Regents were, by the egislative charter, instructed to select, as soon as they were organ-

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ized, a site, and to cause a structure to be made "of sufficient size, and with suitable rooms or halls, for the reception and arrangement, upon a liberal scale"—*First*, of objects of natural history, including a geological and mineralogical cabinet; *second*, of a chemical laboratory; *third*, of a library; *fourth*, of a gallery of art; *fifth*, of the necessary lecture rooms; and *sixth*, of the national cabinet of curiosities and relics, now poorly and partially accommodated in the upper story of the Patent Office.

The style of architecture of this building is that which prevailed six centuries ago chiefly in Germany, Normandy, and Southern Europe. It is known as the Norman, or more strictly speaking, the Lombard style. The chosen material is a freestone, of a lilach grey color, drawn from a quarry on the banks of the Chesapeake and Ohio Canal, near Seneca Creek, and but twenty-three miles from Washington.

After the address of Mr. Dallas, Mr. F. S. Evans pronounced the benediction, which was responded to by a national salute by the Columbian Artillerists, under command of Captain Buckingham; and the different societies and people generally retired to their homes. *Visitor.*

COST OF THE WAR.

THE following estimate shows that we have paid a terrible price for our successes in Mexico. We have lost, including some of the ablest spirits in the country—

Killed and wounded around Montery,	500
At Matamoras	500
At Buena Vista,	800
Taylor's incidental skirmishes,	200
Operations in New Mexico,	200
In California,	250
At Vera Cruz,	50
Commodore Conner at Alvarado,	10
Lieut. Hunter,	00
Scott at Cerro Gordo,	500
Total killed and wounded,	3010
Died of the climate,	2500
Grand total,	5510

We have killed and wounded 10,000 Mexicans, and occupied 800,000 square miles of their territory, equal to fifteen of our states. *N. Y. Evang.*

BEAUTIFUL EXTRACT.

I SAW a mourner standing at eventide over the grave of one dearest to him on earth. The memory of joys past came crowding on his soul.——"And is this," said he, "all that remains of one so

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loved and lovely! I call, but hear no answer. O, my beloved one will not hear. O, Death! inexorable Death! what hast thou done! Let me lie down and forget my sorrow in the slumbers of the grave!"

When he thought this in agony, the form of Christianity came by. He heard the song and transport of the great throng, which no man can number, around the throne. There were the spirits of the just made perfect—there was the spirit of her he mourned! Their happiness and hers was pure, permanent, and perfect.

The mourner then wiped away his tears, thanked God and took courage. "All the days of my appeinted time," said he, "will I wait, till my change come." He returned to life's duties no longer sorrowing as those who have no hope.

LAW OF PERIODICALS.

1. Subscribers who do not give express notice to the contrary, are considered wishing to continue their subscription.

2. If subscribers order the discontinuance of their periodicals, the publisher may continue to send them till all arrearages are paid.

3. If subscribers neglect or refuse to take their periodicals from the offices where they are directed, they are held responsible till they have settled their bill, and ordered their paper discontinued.

4. If subscribers move to other places without informing the publisher, and the periodical is sent to the former direction, they are held responsible.

5. ☞ The Courts have directed that refusing to take a periodical or paper from the office, or removing and leaving it uncalled for, is *prima facie* evidence of intentional fraud.

WASHINGTON CITY,
December 29, 1846.

SIR—Yours of the 24th has been received. *Now*, as *before* the passage of the Post-Office law of 1845, publishers of newspapers may transmit their bills for subscriptions due, free of postage, according to the provisions of section 156 of the Post-Office Regulations.———Respectfully yours,

W. J. BROWN,
Sec. Ass't. P. M. Gen.

Thos. Whittemore, Esq., 37, Cornhill, Boston.

A HINT TO POST-MASTERS.

A Post-Master in the interior of Pennsylvania recently had judgment given against him in the price of a subscription of several years to a distant newspaper, on the plea that he had not given sufficient legal notice to the publisher to stop it, and had continued to receive the numbers for several years, and to sell them for the postage! The magistrate decided that merely returning a copy of "John Smith's" paper, with "STOP THIS" written on it, without post-mark or other indication of locality, was not sufficient or legal notice; but a written notice, with name, place, date, and reason, must be sent to the publisher, and "franked," that it may be taken out by him."

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QUERY.

In what respect is the Christian superior to the Jew as regards the enjoyment of the Holy Spirit? RICHARD MORTON.

Ans.—In order to understand this subject, it is necessary to take a comprehensive view of it, and to make just distinctions between the general administration of the divine government and any particular institution set up for special purposes. The people of God in no age, and under no dispensation, have been without the assurance of pardon, and the fellowship of the Spirit. That "God gives his Holy Spirit to them that ask him," is a general declaration, not restricted to any particular dispensation, and hence verified in the case of king David, among the Jews, equally as in that of Sergius Paulus, deputy over the land consecrated to Venus by the Gentiles. Faith and obedience have been always, in every age, the terms of salvation, and pardon and fellowship with God its constituent elements. The just have ever lived by faith, the only means by which man can approach God or be accepted in his sight; and the Spirit of God is enjoyed through the obedience of faith, and not through works of law. See Galatians, chap. iii.

We find, indeed, that the ministration of the Spirit is emphatically a distinguishing feature of the gospel of Christ; and that, in this point, among others, the Mosaic law is strikingly contrasted with it. The reason is, that the gospel of Christ recognizes only faith and obedience as means of access to God—that it makes these its fundamental principles, and that pardon and fellowship with God are, as ever, the blissful results. It embodies, since it is the most comprehensive communication of the divine will, and the full revelation of the nature of the divine government, and the attributes of the divine character, those simple and natural, yet grand and immutable principles, in conformity with which alone God can be approached, or his great and precious promises (among which is that of the Holy Spirit) be enjoyed. The gospel, therefore, is glorious beyond all previous divine institutions, which, indeed, were merely designed as primary lessons, to prepare the world for its reception. The law was such a lesson. The Apostle calls it "our schoolmaster to bring us to Christ." It taught a most important lesson—the knowledge of sin—a lesson which must always be learned before salvation can be understood or appreciated. It did not propose to afford to any one access to God. On the contrary, the people under it, as at Sinai, were to "stand afar off," and were not able even to gaze upon the face of Moses resplendent from that high and holy communion he

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enjoyed when through the obedience of faith, he entered into the thick darkness "where *God was*." It granted exemption from death, and temporal prosperity to those who obeyed its precepts. "He that doeth these things shall live in them," was its language. Its lesson of instruction was then completed. It professed not to communicate the Spirit of God to those under it, and could not, because it did not itself require faith, through which alone the sinner could please God and enjoy his favor.

There is this difference, then, between the Jew and the Christian as it respects the Spirit. The Jew (as such) had not the Spirit at all—had no promise of it in his institution, and could not obtain it through the law. The Christian (as such) must have the Spirit of God, because it is the great promise of the gospel—the very consummation of its privileges, and the only true evidence of its sincere reception. Consequently, "if any man have not the Spirit of Christ, he is none of his." He is neither *washed*, *sanctified*, nor *justified*. He has neither "part nor lot" in Christ's salvation, whatever may be his pretensions. The gospel, proposing nothing but the obedience of faith, must of necessity secure the enjoyment of the Holy Spirit, the very purpose and result of this obedience. This being absent, we know that the obedience of faith is absent also. This, however, being present, as evinced by its fruits, we know that the obedience of faith has been rendered, and that the individual "blessed with faithful Abraham," is one of the children of God, having the spirit of adoption—the earnest of a future eternal inheritance. And all this irrespective both of Judaism and Gentilism; for here "neither circumcision avails any thing, nor uncircumcision, but faith that works by love." Gal. v. 6.

R. R.

NEWS FROM THE CHURCHES.

Fort Madison, I. T., February 15, 1847.

Brother Kain, of Springfield, Illinois, was over with us lately. He spoke eleven or twelve nights (including Lord's day) in succession, to crowded audiences, in our court-house. Ten persons came forward and obeyed the gospel, and three were added to our congregation by letter. We had to cut through ice over one foot thick to immerse during our meeting. A Methodist preacher here undertook to expose, as he said, our heresies; but only showed his own ignorance and vulgarity, which were apparent to almost every one. I expect you may receive a more extended notice of this matter hereafter from brother Kain. He has not yet got through with the aforesaid Methodist—viz. Samuel Clarke, a native of Virginia. He has advanced views, &c. that ought to be exposed at the proper time and in the proper spirit.

WM. LESLIE.

Rocheport, Missouri, April 12, 1847.

Some weeks since we had the pleasant opportunity of hearing some forty persons confess they believed Jesus to be Lord and Christ, and of seeing

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them buried with him by baptism into his death. The number we are not certain was forty, but thereabouts; two of whom were my own daughters. So we thank the Lord and take courage.

Brother T. M. Allen delivered the first discourse at night, and went on his way to another point. Next day brother Church commenced and continued on for some ten days. At the close of almost every discourse there were confessions made. Brother Allen returned and made some two or three more efforts, and obtained confessions. May the Lord bless with freedom of speech all our preaching brethren, and all our brethren who write with the riches of the truths that are in Christ Jesus.

THOMAS HART.

La Fayette, Stark county, Illinois, May 2, 1847.

If you think proper, please notice in the Harbinger that a small church of ten was organized in this village the last of March. The proclaimers present were brethren Murphy, Woodruff, and Martin. The most of the members of this little congregation removed from Bradford county, Pa. We find that sectarianism has taken deep root here. We wish the proclaimers to remembes us, and call as they are passing through the country.

CHARLES HIMES.

☞ Church news and obituary notices, crowded out of this number, shall appear in our next.

RELIEF FOR THE SUFFERING SAINTS IN IRELAND AND SCOTLAND.

We are still receiving contributions for this benevolent purpose, and feel much encouraged to solicit still further aid. From a letter received from Mr. Campbell just before his departure, we learn that he and brother Henshall together had received the sum of 688 dollars from various sources, up to the time of their leaving. We regret that this letter has been misplaced, and, consequently, that we cannot report specifically concerning this sum. We intended to name the churches and individuals that have thus so liberally come forward in imitation of ancient example, and contributed their aid to the starving children of God in these desolate and afflicted regions.

In addition to the above amount of 688 dollars, we have received the following sums, viz.—

From J. T. Carmen, congregation at New Salem, Ohio,		$10,00
" Chester Bullard, Virginia,		12,50
" S. M. Boyle, for Palestine, Illinois,		10,00
" R. W. Archer, for Belle Air, Ohio,		9,00
" T. H. Fowlkes, for Mercy Seat, Nottaway, Va.,		29,00
" W. N. Gregory, for Jerusalem, King William, Va.,		70,00
" M. L. Hudson, for Mount Eden, Kentucky,		12,00
" A. Perrin, Kentucky,		10,00
" B. U Watkins, for Carthage, Ohio,		11,00
" S. C. Hawey, Pa., for general relief $5, and for poor saints, $5,		10,00
" B.S.Campbell, for church at Street's school-house, Ky.		13,85
" Private gifts,		2,00
Total,		$199,35

This sum, added to the amount reported by Mr. Campbell, makes $393,35, the entire amount up to date, contributed by our brethren for this purpose. We feel assured they are able, and will show themselves willing, to do much more. The occasion is one calling for sacrifice, and the true-

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hearted cannot but prove themselves faithful to their stewardship. "The poor," says the Saviour, "you have always with you."

One brother, in forwarding us a small remittance, says, "I have been enabled to make this arrangement by my wife and little daughter; for, while straitened for money by the purchase of a home and building a house, I was casting about for a penny for the sufferers, my wife offered me an Eagle, one of our little marriage tokens, and my little girl, fired by her example, a two and a half dollar piece, a present from her mother, which had been dedicated to the purchase of a celestial globe."

Are there not others, who will make similar sacrifices and do something for the same noble purpose? W. K. P.

AN EXPLANATION.

We had promised ourself the pleasure of again travelling with our readers over the memorable scenes of our tour through Great Britain, but the visit of Mr. Campbell has inclined us to withdraw from a task which will be performed so much more acceptably by himself. He will visit the same places, and under more favorable circumstances; and will not only look with a more experienced eye, but sketch with a more masterly hand than we could; and, therefore, we have thought it becoming in us not to anticipate him by any further articles on these subjects. The day may not be far distant when our love of antiquity will again triumph over the few and slender local ties that now bind us to any one spot on earth, and we shall ask the pleasure of conversing with our friends again on monuments older than the venerable Westminster, and nearer to Parnassus than Newstead. But this is as the Lord willeth. Meanwhile let this be our apology for deponing not further on the memories that sweeten with distance and grow more beautiful with age. W. K. P.

FEMALE COLLEGIATE INSTITUTE.

GEORGETOWN, KY.

THE nineteenth session of the Female Institute, commenced on the 11th day of January, under the management of the subscriber, aided by his former experienced Assistants, and will close on the 25th of June, 1847.

T. F. JOHNSON, A. M., *Principal.*

Georgetown, Ky., Feb. 9, 1847.

WEBSTER'S DICTIONARY.

We have received a specimen of "a new stereotype edition, now in progress, of the AMERICAN DICTIONARY OF THE ENGLISH LANGUAGE, containing the whole vocabulary of the first edition in two volumes quarto: the entire corrections and improvements of the second edition in two volumes royal octavo: to which is prefixed an Introductory Dissertation on the origin, history, and connection of the languages of Western Asia and Europe, with an explanation of the principles on which languages are formed.—By NOAH WEBSTER, L. L. D.

GENERAL SUBJECTS OF THIS WORK.

1. Etymologies of English words, deduced from an examination and comparison of words of corresponding elements in twenty languages of Asia and Europe.

2. The true orthography of words, as corrected by their etymologies.

3. Pronunciation exhibited and made obvious by the division of words into syllables, by accentuation, by marking the sounds of the accented vowels, when necessary, or by general rules.

4. Accurate and discriminating definitions, illustrated, when doubtful or obscure, by examples of their use, selected from respectable authors, or by familiar phrases of undisputed authority.

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The whole now thoroughly revised, with corrections, improvements, several thousand additional words, extensive tables, giving the pronunciation of Greek and Latin proper names, scripture names, and a vocabulary of from three thousand to four thousand modern geographical names, and a memoir of Dr. Webster.—By Prof. C. A. GOODRICH, of Yale College; assisted by several distinguished literary gentlemen. In one volume, crown quarto."

The following extracts from the Prospectus of this edition of Webster's Dictionary detail its advantages:—

I. It comprises the entire matter of the first American edition in 2 vols. quarto, together with several thousand additional words, and the corrections and improvements added by Dr. Webster to the edition in 2 vols. royal 8vo. published in 1841, and the words published in the Addenda prepared by him, and published just before his death in 1843.

II. The entire work has been thoroughly revised by Professor Chauncey A. Goodrich, of Yale College, New Haven, who will have been employed from two to three years upon the revision, assisted by several competent distinguished literary gentlemen, and will include—1 A careful revision of the definitions of Dr. Webster. 2. Several thousand new words have been added. 3. The key to the pronunciation is inserted at the bottom of of every page, for immediate and easy reference; the words more extensively marked, and the difficult words re-spelled, so as to make it more fully a popular Pronouncing Dictionary. 4. While Dr. Webster's *system* has been maintained throughout, to which the popular usage has so extensively given, and is yet more fully giving, its sanction, yet with regard to particular words, to which Dr. Webster gave two modes of spelling—the popular one, and another, which from analogy, and the derivation of the word, he thought preferable—the Editor gives only the present popular orthography, when the best usage appears to sanction this mode. Thus whatever of valid objection may have existed with reference to former editions, is now obviated.

III. Carefully prepared tables have been added, giving the pronunciation of—1. Greek and Latin proper names. 2. Scripture proper names. 3 Geographical names.

IV. A Memoir of Dr. Webster.

No reasonable pains or expense has been spared to make the present edition full and accurate in every respect, and worthy the entire confidence of the literary public.

The publishers cannot doubt that the improvements of the present edition, together with the very low price to which they have reduced it, will secure for the work an extended sale, and maintain the position which it has already taken, that of a standard work, both in this country and in Great Britain.

Containing two or three times the amount of matter in any other English Dictionary ever compiled in this country, the publishers do not consider it assumption to pronounce it the most full, perfect, and cheapest work of the kind ever offered the public.

The work will contain between 1400 and 1500 pages, and will be handsomely got up, on entirely new type, good paper, substantially bound, and the price not exceed $6. It is now in active progress, and will appear as early as practicable the present season. G. C MERRIAM.

Springfield, Mass., January, 1847."

From the specimen of the above work now before us, this edition of Webster will, we think, be well worthy of patronage. Next to abbreviations and epitomes of Dictionaries, we detest those divided into several volumes. In this edition we have Webster entire in one volume, and very elegantly printed on fine paper A copy of this excellent Dictionary of the most important and noble language on earth should be in every library.

R. R.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. IV. BETHANY, *JULY*, 1847. NO. VII.

INTERPRETATION OF THE SCRIPTURES—*No. II.*

THERE is no more delightful religious privilege, than the one to which we have just adverted—that of judging for ourselves of the true sense of scripture. It gives assurance of freedom from priest-craft and clerical domination, and not only enlarges our horizon of religious knowledge, but brings the soul into closer contact with the divine mind. A sectary, who looks at the scriptures through a restrictive system of doctrines and opinions, called a creed, is like one who is incarcerated and fettered, and permitted to gaze upon one particular landscape only, from the single window of his gloomy and unwholesome prison. But the Christian, enjoying the precious liberty wherewith Christ has made him free, is like one who roams abroad amidst the beautiful creations of Deity, to see, to examine, to know them; to admire, adore, and love their Author; and to bask in the healthful radiance of the divine favor.

It is indeed a melancholy reflection that *political* freedom has been so rarely accorded to the nations of the earth, and that mankind have been so grievously oppressed by despotic rulers, who are wont to treat as public enemies all who dare to assert the rights of man. What multitudes have groaned in lonesome cells, or pined in hopeless exile, or suffered upon the scaffold for the cause of human liberty! Yet how much more cruel it is to impose fetters on the mind; to manacle the thoughts; to imprison the soul! How much more daring a usurpation, to invade the very sanctuary of the human heart, and arrest its high-priest himself, even while he is offering sacred incense before the throne of God! If it be tyranny to fetter the body, to cramp its active powers created for noble purposes, and chain it down in perpetual bondage; how shall we characterize the attempt to imprison the immortal spirit, created in the image of Deity, and designed in communion with him, to purify, unfold, and enlarge its powers to an infinite extent and through an endless

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duration! Yet, ah! how many of our race are thus led as captives to grace the triumph of haughty prelates, and immure forever in the dismal cells of ignorance and superstition!

If the question before us were one of private *revelation*, there might indeed be some reason that men should constitute those who alone were favored with divine communications, their oracles and their priests. It would then be just to regard them as the only sources of religious information. But it is not a question of private revelation. The clergy do not pretend to have received special and private communications from heaven, which they are to deliver to men. This is the blasphemous assumption of fanatics and abandoned impostors. The question is one of private *interpretation*. It is whether or not a particular class of men shall have the exclusive privilege of interpreting, or determining the meaning of that revelation which is equally in the possession of all! It is whether or not the majority shall tamely surrender their intellect, heart, and conscience into the keeping of the minority? In a word, it is whether or not men shall render blind homage and submission to fellow-beings, as uninspired, and as fallible as themselves?

The assumption of the clergy, however, of the exclusive right of interpretation, amounts to the same thing in *practice* as the claim of private revelation set up the insane enthusiast. For nothing can be justly considered a revelation until it is understood, and if the *laity* may not understand the scripture for themselves, but must receive its meaning from the priest, they can have no revelation unless from his lips. He beomes to them, to all intents and purposes, a divine oracle, a revealer of the secrets of heaven, the only fountain of spiritual knowledge.

But how preposterous it is to place the Bible in the hands of men, and at the same time gravely inform them that they cannot understand it! Are they to con its pages for amusement! Are they to read it, to wonder at the story of Sampson, or at Daniel in the lion's den! Are they to be stultified by the wisdom of Solomon, or bewitched by the witch of Endor! Or are their eyes and their ears so affected by clerical enchantment that they cannot even know when Jesus speaks! And has he no longer power to open their minds that they may understand the scriptures! Certainly, the Romanist who denies the Bible to the laity, lest they should imbibe pernicious doctrines and damnable heresies, acts a part far more consistent with his acknowledged principles, than the Protestant who grants the Bible, but refuses the right to understand it. It would seem to be, indeed, a piece of deception on the part of the clergy, thus to

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give the lock to the people, but retain in their own hands the key that opens it. It would seem as though they desired to amuse the laity with the idea of possessing superior advantages, in having the scriptures in their hands, in order that they might, with greater facility, throw around them the chains of spiritual despotism, and lead them captive beside the chariot of clerical domination. Certain it is, that the dogmas of Rome are not more firmly fixed upon the minds of Papists, than are the party tenets of many of the Protestant sects upon those who appertain to them.

What should we think of the naturalist who would say to his pupils: 'I permit you to survey the kingdoms of Nature, and to examine her infinite variety of objects, but you must not attempt to understand any thing, or make any new discoveries! It is true, I have not a greater number of senses than you have, nor more extended powers of perception or reflection, but we have adopted certain doctrines in our school, and I reserve to myself the right of explaining nature to you in conformity with these'! What pleasure can such students take in the contemplation of Nature, and of what use to them in this pursuit are their own senses and powers of observation! How different the conduct of the true philosopher, who puts no barriers in the way of improvement, but leads his pupils forth to see, and hear, and examine for themselves; who encourages them to enter upon new fields of research, and to contribute, if but one single new fact, or just observation, to the science to which they are devoted! With what different feelings such pupils can consider the works of God! With what eager curiosity, with what accurate scrutiny, they will examine every object, and with what delight make new discoveries of the divine wisdom, power, and goodness! It is with minds thus untrammeled by system, and unperverted by tradition, that the *works* of God should be ever studied, and shall we act differently with his *words*? Shall the minds of men, freed from the shackles of ancient superstitions and philosophy, and matured by observation and experience, be at liberty to enlarge their knowledge of Nature, but permitted to consider revelation only as clerical authority may direct, or party-spirit sanction! Oh! if it be pleasing and profitable to survey the works of God in joyous freedom, and to consider them with single heart, how much more delightful and improving thus to approach his sacred words which address themselves to us so plainly, which interest us so nearly, and contain those deep and awful secrets, through a knowledge of which alone either God, or Man, or Nature can be truly comprehended.

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And why should any fear arise that evil consequences would result from such a freedom in the study of religion? Do we find that any injury accrues from the corresponding liberty in the study of Nature? Is it really supposed that men will, in the exercise of private judgment, begin to deny those plain and obvious gospel facts and truths, even now admitted by both Catholics and Protestants? Is it so in respect to Nature? Do men begin to doubt that the sun shines, or the moon wanes, because a new planet has been discovered? Do they deny that there are such things as air or water in the world, because Chemistry has revealed their composition and the nature of their elements? On the contrary, every new discovery only gives greater interest and strength and conspicuity to every well known truth. And if men, in religion, were freed from the thraldom of opinions, and were permitted to dwell upon the teachings of the scriptures, while the essential doctrines of the gospel would be all retained, new interest would be thrown around them, and a deeper insight obtained into many of those subjects, which, in the madness of party spirit, have heretofore been imperfectly considered and grosely misunderstood.

What if some one should indulge in religious reveries, and vain speculations? They are harmless, because he does not impose them upon others, and, like shadowy spectres, they soon disappear before the increasing light of knowledge. We have myriads of empty and ridiculous speculations, conceits, and whims in regard to Nature's works. Almost every one may have a private theory of his own, but these things affect not the great facts of Nature, in harmony with which men find themselves compelled to act in defiance of theories. It should be so in religion. Can we not bear with a sincere and honest-hearted believer in the essential facts and doctrines of the gospel, if he have fallen into a conceit, that the Millennium will commence at precisely one minute after twelve on Christmas eve? Can we not fellowship an humble and pious, but illiterate member of a church, even though he should be so thick-skulled as to suppose, that, by taking a rock for his pillow, he would dream of Jacob's ladder? Surely there can be but little scope for the exercise of Christian charity, if no allowance is to be made in religion, for those venial errors which as often perhaps develope the goodness of the human heart, or the excellence of the fancy, as they do the weakness of the human understanding.

But the inquiry will be made here: How shall we prevent persons from arising who hold doctrines incompatible with the scriptures, and subversive of the gospel, and how can we defend ourselves

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against them? We would ask in turn, if any party can, by its prescriptions, prevent the rise of such persons in its midst? Do not heretics arise in all denominations and draw away disciples after them? What is the history of Protestantism but a succession of such strifes and divisions, such discords and controversies, such sects and parties? The denial of the right of private judgment is particularly designed to prevent the rise of heretical doctrines among the people. The creed was intended for the detection of the heretic when he should appear. It was supposed that, the right of instruction being confined to the clergy, and no layman permitted to presume so far as to understand or teach the scriptures, the rise of heresy would be checked. The clergy, it was thought, would find it their interest to maintain the established doctrine of the party, and the laity could originate no neologisms, since they were not allowed to investigate or decide. But experience has proved the fallacy of such expectations, based upon false views of human nature, and inconsistent with human circumstances. Men arise from amongst the laity to make parties, and the clergy themselves seem especially addicted to the practice. To impose silence, is a poor expedient to secure conformity to either a religious or a political creed. All restrictions are irksome to men, and when these are extended to rights and privileges which he feels to be inalienable and just, they become intolerable, and lead to revolt and the opposite extreme of license. Truth spurns the prescriptions of authority. Facts stubbornly resist the efforts of arbitrary power. Nothing tamely submits to be modified and changed at pleasure, but falsehood and delusion.

That heresies would arise in the Christian church, was anticipated and foretold by Christ and his Apostles, yet they did not dictate a creed as a test of orthodoxy, nor deny to private members the right to judge for themselves. On the contrary, they are exhorted to "judge," to "search the scriptures," to "edify," and to "exhort" one another. They were indeed under the care and supervision of pastors, who were to be examples to the flock, and to lead the way in Christian edification and improvement; but it was never designed that they should claim the high prerogatives which the clergy have assumed, or exalt themselves as lords over the heritage of God.—Here it was the possession of knowledge, which gave the right to teach; and the exhibition of humility, that led to exaltation. And if under the gentle ministrations of Christian love and piety, and the grateful exercise of Christian liberty, any should arise to introduce fatal errors, such errors could be exposed and such errorists

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expelled, by the plain declarations of the scriptures, more certainly and more righteously than by any creed in Christendom.

In attempting to restore the ancient order of things, the right of private judgment is a point, therefore, of the highest importance. It is, as before stated, the exercise of this right which has elicited and maintained the present effort at reformation, and it is this alone which can carry it forward to its legitimate results. I have been insensibly led to dwell upon it longer than I designed, but its intimate connexion with the subject of scripture interpretation will be apparent, when we consider how essential it is to enter upon the study of the sacred volume with minds unbiassed, and hearts untrammeled by sectarian tenets and partialities. R. R.

DISCIPLINE. — *No. I.*

However lightly it may by some be regarded, the excommunication of a member of the church of Christ is, in reality, one of the most solemn and affecting events we can well be called to consider. Men attach disgrace to the member of a social club, who, in consequence of his misconduct, is expelled from the enjoyment of its privileges; and the convict, who, unworthy of the land which gave him birth, is doomed to be exported to some remote and wild region of the universe, where his baseness may be matched by a worse barbarism, receives at once the pity and the contempt of the virtuous and the good;—but the excommunicated Christian often walks with as bold a front, as uncowed an eye and unblushing a face, as though no stain had spread upon his soul and polluted the temple of the Spirit. The reason of this is found in the religious darkness of society. The change, which has occurred in the relations of the being, whom they still recognize as the same flesh and blood, is not perceived. The link that bound him to the throne of God, was never seen, and now that it is severed and he is left adrift upon an ocean where ruin is inevitable, he seems to ride as securely and sit as calmly as before.

Nor do Christians seem to feel the solemn import of this sentence. When the thread of life is cut and we stand as mourners around the sober bier, the cry of anguish rises amidst our falling tears, and we seem to realize that a loved being is severed from us and the objects once dear to him. We can see the workings of disease, watch the slow ravages of decline, and dial down the moment when that mysterious union of body and spirit, which constitutes a man, is broken forever on earth, and we fear, tremble, and weep through the pre-

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gress; but we are too carnal, too little lifted up to the contemplation of things spiritual, too unpractised in the high gift of looking familiarly at the unseen and eternal, to watch the steps of a spirit's fall, to see, one by one, the tendrils of the Saviour's love torn from it, and its pure essence encroached upon by the rank and rankling parasites of sin, till it sinks into the blackness of darkness and is severed forever from God. Were our vision clearer, could we gaze with a steadier and less clouded eye upon the spiritual process of a soul's excision from God, and see him in the dreadful lapse, passing from the bright and joyous realms of day, to the gloomy and wailful regions of eternal night, and hear, through all the bright hosts of the pure, that appalling cry, *Fallen! Fallen! Fallen!* rising around him—methinks we would regard the unhappy subject of discipline with a far different interest and betray in our demeanor towards him a feeling widely unlike that careless indifference too often manifested, and which scarcely reminds even the apostate of his fall.

And herein is a great error—an indication of an unwholesome state of the church. Would that disciples could see it! 'Tis spiritual darkness even in the temple of the Spirit: and this is paradoxical; yet it is true. We need reformation here—reformation in the views and feelings which we entertain towards the unhappy subjects of church discipline; and to reach it we must turn us to the Word—look away from the earth, purify our hearts, abstract our minds, and raise ourselves to the height of a pure and spiritual vision. Then, and not till then, will we be enabled properly to appreciate the import of a sentence, and better qualified either to give or to receive it, for its main consequences are all in the unseen world, and spiritual. It imposes no civil disability upon any one—it inflicts no corporeal punishment upon any one, (that is, among Protestants)—and, unfortunately, it attaches, in the estimation of the world, and very often in that of Christians, but a very slight and short-lived disgrace to its subject. Its bearings and consequences are almost wholly spiritual, and are only to be discerned by the medium of the word, and with an eye made single or achromatic by the truth. It is only thus that we can realize the solemn process of severing the apostate from the church and delivering him over to Satan.

In thus presenting to the reader a few general remarks upon the import of a sentence of excommunication, and the general want there is of a proper spiritual discernment of its consequences, we have taken for granted several points, which some indeed have denied—to wit, that *there is in the church the power to inflict this punishment,*

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and that *it is a solemn duty resting upon each congregation to exercise it for its own peace and good order.*

The injunction of our Saviour, "Judge not, that ye be not judged," Matth. vii. 1., and kindred precepts, both by Paul and James, are construed by some into a general prohibition against all judicial, and consequently executive power, by the church; for as judgment must precede execution, where there is no power to pronounce the sentence, there can evidently be no infliction of the penalty. The passages referred to occur in Rom. ii. 1; xiv. 3–13; 1 Cor. iv. 3–5; and James iv. 11, 12, and some include the parable of the Wheat and Tares, recorded in the 13th chapter of Matthew. Adverting to these, in the order of their statement, we shall find that they are all inapplicable to the case we are considering, and not only were not designed to give, but really do not furnish us with, a rule for *church* action. The precept of our Saviour was given evidently before a *Christian* church was ever organized; and as he had not as yet gathered about him in any very *definite form* an *ecclesia* or assembly, we can scarcely presume that he intended, so early, to give, even prospectively, rules for the government and regulation of such a body, afterwards to be organized. He was evidently addressing the disciples as individuals, and not as an organized body, and giving a rule for the regulation of their feelings and practices towards one another, in their usual social intercourse. It does not say, Judge not a *brother disciple;* but the precept is broad and universal—"Judge not" any, whether friend or foe, disciple or alien.

But while the rule is universal as to its application, it is restricted in its scope. It applies properly to our conduct towards *all men*, but not in reference to *all matters*. It does not prohibit us from judging in all cases, for this would make the Saviour contradict himself. In the 15th verse of this same chapter, and while addressing the same audience, he says, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall *know* them by their fruits." Here we are required to exercise our judgment in deciding upon the character of deceivers. The injunction, then, "Judge not," must be understood in a qualified sense; and when viewed in full connexion with other scriptures, can be made to signify nothing more than a precept against "evil surmising," an illiberal and unwarranted suspicion of men's motives, and a captious and uncharitable interpretation of their actions. The clause which follows evidently corroborates this view of the precept; for the consequences of the judgment against which the Saviour speaks, are only such as flow from a license and indulgence of this

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kind. This passage, then, it must be conceded, was not only not addressed to a church, as an *organized body;* but even if it had been, cannot be construed to mean the kind of judgment which a church is called upon to exercise. It is freely granted, indeed, that whether addressed to a church or not, the precept, when properly interpreted, is one which a church, no more than an individual, may violate.

When we examine the other passages in their context, we shall find them all, in a measure, subject to similar restrictions to the one on which we have been animadverting. The 2d of Romans, indeed, is not a precept against judging at all, but an ingenious turn of the Apostle, an *argumentum ad hominem*, whereby he proves the Gentile inexcusable upon the score of ignorance; for in judging another he shows himself acquainted with the guilt of actions; and consequently, by his own decision, must be condemned himself, when, with his eyes open to their true nature, he still perpetrates them. The inexcusable sin is not in judging another, but in doing the things which his own judgment has decided, in the case of another, to be wrong. Slightly different is the case found in the 14th of Romans, where the Apostle is reproving both Jews and Gentiles for judging one another in matters of *opinion;* for says he, (verse 5,) "One man esteemeth (KRINEI, *thinketh,*) one day more holy than another: another esteemeth, or *thinketh*, every day *alike;*" and in reference to matters of this kind, he continues, ver 13, "Let us not, therefore, judge one another any more." We would by no means attempt to weaken the force and authority of this injunction. On the contrary, we regret that it has not been efficient to restrain that tyrannical exercise of judgment, which has made opinions *heresy*, and raised up in the chair of a charity which thinketh no evil—which suffers long and is kind,—a bigotry, that frowns upon every free effort of the mind, even when legitimately exercised upon the word of God, as the beginning of schism, and smites to silence the first whispers for reformation, as blasphemy against its own assumed infallibility.

In the 4th chapter of 1st Corinthians we have the Apostle Paul repudiating the judgment of his Corinthian brethren concerning him, and claiming for himself the right of exemption till the Lord come; but this, as Dr. Macknight very justly says, "is one of those general expressions, of which there are a number in scripture, which must be limited by the subject to which they are applied." The context, therefore, must be considered, before we can ascertain the extent to which the Apostle denied the judgment of the Corinthians. From the preceding chapters, it appears that some false teacher had represented the Apostle either as ignorant or unfaithful, because he

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had given them milk only, and not meat—had taught them the first principles of Christ only, and not the more difficult doctrines of the gospel. And thus arraigned, and for this offence, it seems the Corinthians were disposed to think lightly of Paul, and discard him from their confidence as a spiritual instructor. This was deeply distressing to Paul and led him to a remonstrance, in which he aims to place both himself and his cause towards the disciples at Corinth in their true light. After denying all claim to human wisdom, and on the authority of Job and David, proving it to be but vanity, he confesses himself but a *servant* of Christ and a *steward* of the mysteries of God; and that in respect to these, it is required of him by his master, Christ, that he be faithful in dispensing them. Yet as these mysteries had been specially revealed to him by the Lord, and were therefore best known to himself, none but the Lord and his own conscience could judge of his faithfulness in proclaiming them. It was a small matter, therefore, to Paul, that he should be condemned by *human* judgment, in a case where the unassisted *human* reason was so vain and incompetent. He feels himself in the relation of a superior, acting not under the authority of the church, but of Christ, teaching no lesson which they had communicated to him, but which he had received directly from the Lord, responsible not to the church for his faithfulness in preaching; for he was not commissioned by them, neither were they, from the very nature of the case, competent to judge, for they were as yet properly under his tutelage, but bound unto Christ, to whom alone he looked for wisdom and authority in his course. It was, therefore, most evidently high presumption in these Corinthians to sit in judgment upon Paul, who was acting as the Apostle of Christ and in the superior relation of a dispenser of mysteries to the world.

The passage in the 4th chapter of James, verse 11, next claims our attention. This epistle was addressed to the twelve tribes in the dispersion—to those Jews who, from the times of the Assyrian and Babylonian Captivity had been sojourners among the Gentiles, and through whom God in his providence had extended some knowledge of his being and attributes, even to the lands of darkest Paganism. Many of these,—"devout men of every nation under heaven,"—were present at Jerusalem on the day of Pentecost, and had taken with them, into the lands of their dispersion, the knowledge of Christ and him crucified. These are the persons, then, the Apostle is addressing; and in the passage before us, it is plain, that, like our Saviour on the Mount, he is speaking to them as individuals, and giving them a precept for their government in reference to one

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another. The character of the precept is also restricted by its terms. It is speaking against a brother, contrary to the law. The ninth commandment says, "Thou shalt not bear false witness against thy neighbor," and the 19th chapter of Leviticus, and 16th verse, the law speaketh in this wise: "Thou shalt not go up and down as a talebearer among thy people; neither shalt thou stand against the blood of thy neighbor: I am the Lord. Thou shalt not hate thy brother in thine heart." Concurrent with this is the law of love, as more fully enforced in the New Testament. The precept, then, is not against the legitimate exercise of church authority, but that unlawful judgment assumed over men's motives and consciences, which is too often claimed in sectarian assumptions, and which cannot be too forcibly rebuked. It would be as reasonable to say that the Mosaic enactments against censorious and malicious judging in the law, abrogated all judicial authority in that dispensation, as that the passages we have been considering are inconsistent with such a tribunal in the Christian church.

The only position we have yet to examine is that which fortifies itself behind the parable of the wheat and tares. A brief examination of this shall close the present number. It will be observed, that there are two sowers, the Son of man and the devil,—two seeds, the good and the bad, the wheat and the tares,—but only *one* field. This field is declared to be, not the *church*, but the *world*. Whatever, therefore, is said about the eradication of the tares is applicable to the *world*, but not to the *church*. It does not, then, touch the case of church discipline, but was intended, in the series of parables with which it is found connected, as a lesson upon the true relation, the church, while in the world, sustains to it. There was to be no war of extermination waged by the church upon these tares, the wicked of the earth;—they were to be borne with until the great harvest, when the Lord would send forth his strong reapers, the destroying angels, and they should be gathered together and bound for the burning. Every effort to extend the kingdom of heaven by the sword, by the strong arm of power, and to subdue the rebellion of the nations by wars of conquest or extermination, has been a violation of this principle, but those lawful and laudable exertions which individual congregations or churches are making and have ever made, to maintain their purity, and preserve themselves from reproach, come no way under the condemnation of this parable. It was designed to regulate, not the conduct of the church towards its members, but towards the world, a part of which they are themselves declared, equally with the tares, to occupy.

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We have thus briefly noticed the principal passages relied upon by those who would weaken the arm of the church in maintaining its own purity against the corruptions of the world, and attempted to show, that while they do impose restrictions upon a licentious and unbridled use of authority, both on the part of individuals and churches in the exercise of a censorious and illegal judgment, they by no means teach the false doctrine of no judgment at all, but on the contrary, by the specification of particular inhibitions, leave the inference, that in other matters, judgment is allowable.

We shall attempt, in another number, to show that an impartial and prompt discipline, is among the most solemn duties of the church, and enter upon an inquiry into the proper method of administering it.

W. K. P.

AN OVERT ACT NECESSARY TO REMISSION OF SINS.

It was remarked by Luther, that the doctrine of justification or remission of sins, was the *test* of a standing or falling church. If *right* here, she was hardly apt to be wrong any where else; and if *wrong* here, she was hardly apt to be right any where else. I do not give these as the precise words of the great reformer, but as containing the substance of his remarks. And where the order of heaven in regard to remission has been changed by men, almost every thing else has been reversed. Persons, instead of being baptized, and *then* added to the church, as was the order instituted by the Apostles, (Acts ii. 41, and elsewhere;) are now first received, or added to the church, and then baptized!—instead of being taught to "be baptized for remission of sins," and then pray to the Lord; they are taught to *pray* first for remission, and then to be baptized afterwards! And thus as it regards other things. So much in illustration of the remark of Luther.

We will now proceed to the subject of remission; and we lay down the proposition on which to predicate our remarks, that in every system of religion which God has given to man, he has required an *overt act* on man's part, to enable him to have the *evidence* of pardon, and to give him an *assurance* of his *acceptance* with God.

As the Lord Jesus Christ was himself to be the great sin-offering of the world, the only *real* one, his sacrifice, his death, and resurrection constitute the great centre of attraction to which every such act must point. If *before* him, they must be *typical*, and point forward to him as the antitype—type and antitype. If *after* him, they must be *commemorative*, and point back to the facts themselves.

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Hence, all overt acts for remission of sins, must be either *typical* or *commemorative*, as they have *preceded* or *succeeded* the death, burial, and resurrection of the Lord Jesus Christ. Hence the necessity of an *overt act* for the remission of sins.

Now, before Christ, these must be *typical*, as we have shown; and they could not be typical of any thing else but his sacrifice, or sin-offering. And to be a proper or appropriate type, they must consist of living beings or things, as life must be taken and blood shed to complete the type. Hence, the Mosaic economy was a system of types and shadows, pointing forward to, and adumbrating the Messiah; see Heb. chap. ix. Sacrifice was, no doubt, instituted immediately after the fall, for remission of sins, as is evident from the offerings of Cain and Abel, and the acceptance of that of the latter. But it was not until the giving of the law to the Jews that the nature and design of sacrifice were so distinctly pointed out, and the various kinds prescribed, according to the sins they were intended for. These sacrifices consisted of such animals, &c., as were best calculated to typify the Messiah;—of clean animals according to the law, as sheep, oxen, doves, pigeons, &c. "without blemish." In the 4th, 5th, and 6th chapters of Leviticus, we have the different sin-offerings of the Jews, as prescribed in the law: an offering to meet every case of every character; and that could be within the reach of all. It was not only declared to be a "sin-offering," but affirmed after almost every one, "and it [his sin] SHALL BE FORGIVEN HIM.—With this declaration and promise of the Lord—this *standing provision* in his law—the Jew, when he had sinned, could, by complying with it as prescribed for him, have an *assurance* of pardon—an *evidence* that he never could have obtained from any set or frame of feelings, however ecstatic or joyful. Hence the *necessity* of an *overt* act, as a *standing* provision of pardon, to give an assurance of it that could be obtained from nothing else and in no other way. How absurd would it have been for a Jew to have attempted to have claimed pardon in any other way or by any other means!—to have to appealed to his feelings!—to any impulses, changes, or impressions!—to any sights, sounds, voices, visions, &c! He must comply with the law in every particular, or he can have no assurance from the word of God!

Now, if under this imperfect system, which "contained only the *shadows* of the good things to come," and was to be done away, there was an *overt* act for remission, and the Jew could have such undoubted assurance and evidence of pardon, can we, for a moment, suppose

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that under the gospel, "the substance" itself, there is no overt act, and the subject of pardon is to be left to his imaginations and feelings, and that he is to grope his way through life in *doubt* and uncertainty! Then is the law superior to the gospel—the *shadow* to the *substance*! There must, then, be some *overt act;* and this arises from the very necessity of the case. How is it possible for a man to *know* without—to have "the *knowledge of salvation* by the *remission of sins?*"—a knowledge essential to the purification of the conscience from the guilt of sin.

As under the law, as we have shown, this act was necessarily typical, pointing forward to the sacrifice of Christ, the antitype; so, under the gospel, it must necessarily be *commemorative*. It must be commemorative of the *burial* and *resurrection* of the Lord Jesus Christ, and point back to these. This is plain from such passages as the following: Jesus was "*delivered* [died] *for* our *offences*, and *rose* again *for* our *justification*." "If Christ be *not raised*, ye are yet *in your sins*," &c. Now this act must be performed in air, fire, or water, one; for where else can it be done! It cannot be performed in either of the former two, as *fire* would destroy, and *air* can represent nothing of the sort. It must, then, be in *water*. In all the world there is and can be nothing so appropriate, fit, and convenient—nothing so well calculated to represent the cleansing of the soul from the guilt and pollution of sin. Hence it was chosen by God himself for this overt act, to be performed in, and typified by the "divers immersions" and washings, for the cleansing of the flesh under the law.

As this overt act, or action, must be *commemorative* of the *burial* and *resurrection* of the Lord Jesus Christ, and must be performed *in water*, it must be the ordinance of Christian *baptism* or *immersion*. It is by submitting to this overt act, that the believing penitent, or alien, is to receive the evidence, and be assured of the pardon of his sins. The Lord has thus connected remission with baptism, and made that ordinance a *condition* of it, as he did with sacrifice under the law. This is just as plain in one case as in the other.

This commemorative design of this wise and gracious institution of heaven, and its connexion with remission of sins, are most beautifully set forth by the Apostle Paul, in his epistles to the Romans and Colossians: "Know ye not that so many of us as have been *baptized* into Jesus Christ have been baptized *into* his *death*. Therefore, we are *buried* with him by baptism *into death*, that *like* as Christ was *raised up* from the *dead* by the glory of the Father, even so we also should walk in newness of life. For if we have been *planted together* in the *likeness* of his *death*, we shall be also in the *likeness* of his *re-*

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surrection: knowing this that our *old man* is *crucified* with *him*, that the *body of sin* might be *destroyed*, that henceforth we should not serve sin. For he that is dead is freed from sin. * * * But God be thanked, that [though] ye were the servants of sin, ye have *obeyed* from the heart that *form* of doctrine which was delivered you. Being *then* [when ye obeyed as above] *made* FREE *from* SIN, ye became the servants of righteousness &c." Romans vi. 3—7, 17 and 18.

And in Colossians similar language, and as forcible is used, in which the *design* of this institution and its *commemorative* character are as clearly set forth: "And ye are complete in him which is the head of all principality and power: IN *whom* also ye are *circumcised* with the *circumcision* made without hands, *in* PUTTING OFF *the* BODY *of the* SINS of the flesh by the *circumcision* of Christ, [by having your sins *cut off* from you in *baptism*:] *buried* with *him* IN *baptism*, *wherein* also ye are *risen* with *him*, through the faith of the operation of God who hath raised him from the dead. And you, being *dead* in your sins and in the uncircumcision of your flesh, hath he *quickened* together with *him*, having FORGIVEN you ALL TRESPASSES." Col. ii. 10—13.

And with these extracts accord various other passages familiar to the mind of the Bible reader; as John iii. 5; Titus iii. 5; Eph. v. 26; Heb. x. 22; Acts ii. 38—xxii. 16; Mark xvi. 16; 1 Pet. iii. 21.

The commemorative character of this institution, and its connexion with remission of sins, cannot fail to be perceived by every impartial and unprejudiced mind, not under the influence of erroneous education or warped by party views.—As this view of remission of sins, as contended for by us, is one that is, perhaps, not generally perceived, and may be somewhat new to many, we have presented it to the readers of this paper. To our own mind it is most forcible and conclusive.

J. R. H.

Near Garrittsburg, Christian co. Ky.
May, 1847.

REFORMATION—*No. III.*

IT was said, that a church fulfils its duty to its members when it secures to them full and free access to the word of God, and interposes no system, framed by the human mind, between the conscience and that divine word. In this, as before intimated, consists the reformation of an ecclesiastical body. In other words, a community that recognizes theoretically and practically this privilege, may be

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considered as reformed from Popery—the very essence of which is, that human authority may be substituted for the divine. It is this, indeed, that constitutes the essential difference between the church of Rome and any church that is truly Protestant; for it is against this very assumption of human authority and infallibility in religion that the *protest* is entered. To protest against this bold innovation upon the divine prerogative and the rights of conscience, is to protest against all the corruptions that have sprung from it. To renounce this claim, and to grant liberty of conscience, and the right of private judgment, then, so far as a community is concerned, (recognized only in its constitutional and fundamental principles,) is to reform, and to secure the restoration of primitive and pure Christianity to all who belong to such a society.

Here, then, is the great principle of reformation, which, to secure its proper ends, must be adopted without restriction or reservation. No church deserves to be styled "Reformed," that does not so adopt it; and without it, the profession of Protestantism is a mere pretence. For with what consistency can we reject a *decision* of the Pope, yet submit to one of the Primate? With what propriety can we renounce the *authority* of the council of Constance, and recognize that of the assembly at Westminster? In a word, why should we oppose human dictation and authority with respect to religious belief and practice in one case, yet, in another, submit to such dictation and sustain such authority?

In refusing to agree to the repeal of the edict of Spire which granted liberty of conscience, the Protestant Princes declare, "that in such matters, we ought to have regard, above all, to the commandment of God, who is King of kings and Lord of lords; each of us rendering him account for himself, without caring, the least in the world, about majority or minority.

"We form no judgment," they continue, "on that which concerns you, most dear lords; and we are content to pray God daily that he will bring us all to unity of faith, in truth, charity, and holiness, through Jesus Christ, our Throne of Grace and our only Mediator.

"But in what concerns us, adhesion to your resolution (and let every honest man be judge!) would be acting against our conscience, condemning a doctrine that we maintain to be Christian, and pronouncing that it ought to be abolished in our states.

"This would be to deny our Lord Jesus Christ, to reject his holy Word, and thus give him just reason to deny us in turn before his Father, as he has threatened.

"What! we ratify this edict! We assert that when Almighty

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God calls a man to his knowledge, this man cannot, however, receive the knowledge of God! Oh! of what deadly backsliding should we not thus become the accomplices, not only among our own subjects, but also among yours!

"Moreover, seeing there is no sure doctrine but such as is conformable to the word of God; that the Lord forbids the teaching of any other doctrine; that each text of the Holy Scriptures ought to be explained by other and clearer texts; that this holy book is, in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness: we are resolved, with the grace of God, to maintain the pure and exclusive preaching of his only word, such as it is contained in the biblical books of the Old and New Testament, without adding any thing thereto that may be contrary to it. This word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the human vanities that are set up against it, shall fall before the face of God.

"For these reasons, most dear lords, we earnestly entreat you to weigh carefully our grievances and our motives. If you do not yield to our request, we PROTEST by these presents, before God, our only Creator, Preserver, Redeemer, and Saviour, and who will one day be our Judge, as well as before all men and all creatures, that we, for us and for our people, neither consent nor adhere in any manner whatsoever to the proposed decree, in any thing that is contrary to God, to his holy Word, to our right conscience, to the salvation of our souls, and to the last decree of Spire."

Such is the language of that famous *Protest*, which has given the name of Protestant to so large a portion of the religious world. It is for every one to consider how far the different parties that are so denominated, have adhered to this document in letter or spirit, in conceding and securing to every member the rights and privileges which it asserts. Upon such inquiry, it will we think be apparent, that the principles which they profess in theory, they violate in practice, and that they have instituted the same spiritual despotism and the same tyranny of human opinions, and attempted to enforce the same tame submission to clerical prescription, and the same abject dependence upon human teaching, that characterized the period preceding the Reformation. This they have done by imposing creeds upon the people, and by confining to the clergy the exclusive right of expounding the scriptures. This, then, offends

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against the fundamental principle itself of Protestantism, and the use of creeds may hence be regarded not merely as a hindrance in the way of the progress of religious knowledge, as we have heretofore considered it, but as a substitution of human for divine authority, and as an entire departure from the true principles of the Protestant Reformation.

It is not at all strange, however, that such unfortunate influences should have prevailed. Men are so fond of power, so ambitious of distinction, that they will usurp the most sacred rights, and elevate themselves upon the ruins of the dearest interests of humanity. It would seem, indeed, that men are so far from treating religious privileges and duties with that reverence due to their spiritual nature and their eternal results, that they aspire especially to rule over the consciences of men. It seems to them far less glorious to command the persons of those who serve them, than to bear rule over the *mind*. It has ever been the aim, therefore, of the ambitious, to gain the ascendency over the heart and conscience, and to impose the abjection of vassalage and the subserviency of bigotry upon the soul. Most assuredly, priestcraft has been one of the greatest curses of the human race; and political despotisms have been restricted and moderate, compared with the religious thraldoms by which our race has been continually enslaved.

But so far is Christianity from sanctioning arrogant assumptions of authority, and dictatorial usurpation, that it forbids the highest functionaries of the church to be "lords over God's heritage," and directs any one who may be ambitious of the highest distinction, to become the *servant* of all. In the face, however, of the plainest declarations of holy writ, and in contravention of the spirit and genius of Christianity itself, we find dignitaries of the church that may happen to be dominant, exercising despotic sway, and even publicly assuming, as barons, the very title of *lord*, expressly prohibited. It is difficult to account for so open and palpable a violation of the scriptures, except on the principle that power emboldens men to attempt the boldest innovations; or that it so intoxicates or infatuates its possessor, that he assumes, without being aware of it, the very characteristics of apostacy foretold in the scriptures.—Hence the Pope blasphemously arrogates to himself the highest *titles*, forgetting that Paul has already designated him by these; and cardinals array themselves in *scarlet*, unmindful of the apocalyptic visions of the Prophet.

It is, then, one of the features of the religious reformation which we urge, to deny to the clergy or any other class of teachers, such

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assumptions of dignity, pre-eminence and power. We regard their claim to be the exclusive repositories of sacred science, to be equally unfounded as their pretensions to decide with authority, when assembled in council, what systems of opinions or articles of belief are to be received as worthy of all acceptation. We consider every thing of this nature as an unwarrantable invasion of the prerogative of Christ, to whom is committed all authority in heaven and on earth; and who is to be esteemed as the only infallible teacher of divine truth, whether he speaks in his own words, or by those Apostles of his own selection, who alone are his commissioned ambassadors to the world.

The difficulty of effecting a reformation of entire religious communities, as such, may at once be estimated, when it is remembered that it involves the renunciation, on the part of the clergy, of all the arrogations we have mentioned, and that there is nothing which men are so unwilling to relinquish, as the possession of power. A few, indeed, have been always found, who, free from the influence of pride and place, and animated by the meek and lowly spirit of Christianity, have been willing at once to descend from a position which they had assumed in mere conformity with the usages of society, and whose illegitimate honors they never coveted. But the greater number have ever strenuously resisted every attempt to deprive them of their wonted privileges, venerable by time, and consecrated by tradition. Still, it was proper, that the plea for a religious reformation should first be laid before the clergy for their acceptance or rejection; and this accordingly was done, and perseveringly and kindly urged for several years. They rejected, however, every overture; and manifested a determination to maintain their party organizations, party names, and party spirit, and to retain in their own hands all the power they could obtain from the thoughtless indifference or the undoubting credulity of the people.

Under these circumstances, then, it became necessary to make an appeal to the people themselves; to endeavor to arouse them to a just sense of their rights and privileges, and to proclaim deliverance to all who were in spiritual bondage. The exposure of the arrogant assumptions of the clergy which this naturally involved, provoked an opposition on their part, which manifested itself in every species of calumny and misrepresentation. But the attack upon their strong-holds was so vigorously and successfully conducted, and the war so skilfully waged in their own territories by a bold and prudent leader, that they were kept upon the defensive, and vast multitudes of their oppressed subjects have been emancipated from the slavery

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of opinionism and superstition, to become free-men under Christ. A large and respectable community has thus been created in a few years, and continually augmented by conversions from the world; so that the principles of this reformation have been tried, and established upon a firm foundation, which the power, neither of Protestantism nor of Popery, can overthrow.

The influence which this effort, amongst other agencies of Divine Providence, has exerted upon the clergy themselves, and upon all the religious denominations of the day, is most conspicuous. When it commenced, the pulpits resounded with the characteristic and extreme doctrines of each party. "Conditional" or "unconditional election and reprobation;" "effectual" or "ineffectual calling;" perseverance in holiness, or forfeiture of grace; salvation by "works," or justification by "faith alone"—these, and other doctrinal differences were then the constant themes of theological doctors, and professed preachers of the gospel. But now these controverted points are rarely touched, and have given place to discourses upon Christian union, and the praises of Christian charity. At that time, a party would divide upon the question of singing psalms or hymns; and even upon the proposition to give out *two* lines of a psalm, instead of *one*, contrary to the traditions of the elders. At present, these puerile contentions are unknown, and psalms, and hymns, and even spiritual songs, are sung in delightful harmony. Formerly, fraternal union between sects was unknown, and excommunications for "occasional hearing" were not unfrequent; but latterly "union meetings," benevolent "associations," and "evangelical alliances," have cemented together, to a remarkable degree, the heterogeneous and discordant materials of Protestant Christendom.

The latest and most important of these movements, the "Evangelical Alliance," is a remarkable concession to the power and truth of the principles which constitute the basis of the present reformation. For the different parties, in consenting to form an alliance upon a simple statement of the essential points of Christianity, in which, somewhat to their surprize, they have found so general an agreement, have evidently admitted that the points of difference which distinguish one sect from another, and about which they have been so long at war, are wholly unnecessary to salvation, constitute no part of the Christian faith, and are mere human opinions, conceits, and appendages. They have admitted virtually that these distinctive points, which make all the difference between one creed and another, are non-essentials; and, consequently, that their creeds are not only unnecessary, but injurious, as having been the means

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of giving importance and conspicuity to matters, which, by their conduct, they now admit, should never have created the slightest discord. They deny the infallibility of the councils and assemblies, by which these minor points were made the very tests of orthodoxy, and the principal hope of salvation. And they renounce, in fact, their alleged exclusive right to explain gospel truth according to their standards, when they admit that all the world hold already by common consent, as it were, the essential doctrines of the Bible.

This movement, then, of the religious world is to be hailed with pleasure. It is a great concession to the principles we have so long advocated, and will do much to destroy the virulence of party-spirit. It is true the basis they have adopted is not precisely just and accurate as an expression of the common faith. Still, they have admitted that there is a *common* faith, and have indistinctly traced that most important line in the study of religion—the distinction between *faith* and *opinion*. The "Evangelical Alliance" has done much already for the cause of Christian liberty, and Christian liberality. It is to be greatly desired that the movement may lead to the entire abolition of all unscriptural distinctions, and to the renunciation of all unlawful claims of priestly authority, and that men may be permitted at length to read and understand the communications of heaven without any interference from bigotry and intolerance.

R. R.

THE DEATH OF THE RIGHTEOUS.

THERE is a moral grandeur in the death of a righteous man that hath no parallel in nature. We may admire for a moment the warrior as he folds himself in his martial cloak, and his eye turned upon the embattled plain, and filled with the visions of victory and fame, forgets so far the future as to sink in triumph to his rest; but, a moment more, and the glow of admiration is gone—the pale shadows of an unheeded future come sweeping by, and the bright dream of glory is darkened—darkened forever. It was but a charm that lulled to endless shame and death, and we feel that all his boasting triumph and glowing retrospection, even in his hour of death, had been but the dazzling and fitful glare of a fiend's enchantment. The past and the present were ingeniously reflected in the charmed light, and the fond victim gazed upon them as beams of glory from a far off and a deathless future. But he has wakened up from the wild delusion—the charm has been broken; and, while we see the proud

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and martial form which but now strode in conscious might amidst wounded comrades and vanquished foes, consigned to the worm and the moth, we know also that his soul hath lifted up its eyes in hell, being in torment, and we are constrained to admit that "he died as the fool dieth." He has gone, unprepared, to the spirit land—a stranger to his God and an alien from his kingdom; and his prowess is but that of a rebel; and his distinction, the infamy of a traitor. Bartered forever has been the unfading crown he might have worn at the right hand of God—and sold for a mess of pottage, the high birthright of eternal life. So dies the hero of war—the demi-god of a gaping herd, as deluded and blind as himself.

But not so with the righteous. When the summons comes that calls him away, he resigns himself with composure to the will of God; and, without excitement or fear, bids adieu to all he loved on earth. His courage needs not the noise of instruments to keep it up; but resting in the steady confidence he cherished in Christ, his companion through the valley and shadow of death, it quails not at the grave nor trembles at its gloom. One by one his powers are failing him—his strength is gone—his limbs are emaciated and motionless—his voice is growing feeble—his utterance is almost gone—the dark mists of a fading sight are gathering over his eyes; but his spirit is still bright; and, even in the last struggles of his earthly tenement, seems as strong and life-like as in the days of his power and strength. He is gazing upon heavenly things; and in the full radiance of that celestial vision lights up "his face, as it were the face of an angel." He is looking steadfastly into heaven, and his lips are moving to proclaim the glorious spectacle which is bursting upon him. "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." If his eyes are turned backward at all, it is only to gaze upon the triumphs of the cross, and rejoice, that by it, death has been abolished and life and immortality brought to light. The long interval is forgotten or overlooked and the humiliation and suffering are brought up beside the exaltation and glory, and he joins in the loud chorus of the 'ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

The friends of the righteous can scarcely look upon him as dead. They regard him as absent from the body indeed, but at the same time free from its pains and its sorrows; as gone forever from earth, but yet enjoying a better being in a brighter clime. They saw his

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material organism dissolve and gave his body to the dust, but the spirit, that thus exulted in the ruin and burned with an increasing fervor, even to the last, they cannot think upon as dead. It partook not of the ruin, in the midst of which it triumphed, but spreading its wings for a nobler destiny, was borne almost before our eyes, to the bosom of Abraham and the city of our God. What a home—a heart touching argument is here for the immortality of the soul! We follow our friend so near to the spirit-land, and gaze upon his spirit burning, so life like and bright, just as it flits across the bourne of that undiscovered country, that we almost seem to trace it beyond the region of sight, and despite of our inadequate senses, prolong its being in our imagination. 'Tis as though we had seen a familiar form, buoyant in health and strong, pass across the stage before us, and retire behind a curtain from our view. We *see* him no more, yet we *know* he is living still. The transition has been one of place, but not of being. He was walking before us on the stage—he reached the curtain, and passed it, but there was nothing like annihilation or death in the manly form and elastic step, that we saw disappearing. There was evidently life, for there was motion, and that which *is*, from the very constitution of our minds, we believe must continue *to be*, unless we find some adequate cause for its destruction. But death is not such a cause, for even in its very jaws we have seen the spirit grow stronger and brighter, and when the body was just yielding to its power, heard it exclaim in the promised triumph of our faith, "O death, where is thy sting! O grave, where is thy victory!"

W. K. P.

BEWARE OF BAD BOOKS.

WHY, what harm will *books* do me! The same harm that personal intercourse would with the bad men who wrote them. That "a man is known by the company he keeps," is an old proverb; but is no more true than that a man's character may be determined by knowing what books he reads. If a good book can be read without making one better, a bad book can be read without making one the worse.

Lord Bacon makes the pithy remark, that "in the body there are three degrees of that we receive into it, aliment, medicine, and poison; whereof aliment is that which the nature of man can perfectly alter and overcome; medicine is that which is partly converted by nature and partly converteth nature; and poison is that which worketh wholly upon nature, without nature being able to work at all upon it; *so in the mind, whatsoever knowledge reason cannot at all work upon and convert, is a mere* INTOXICATION, *and endangereth a dissolution of the mind and understanding.*"

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Bad books are like ardent spirits; they furnish neither "aliment" nor "medicine;" they are "*poison*." Both *intoxicate*—one the mind, the other the body; the thirst for each increases by being fed, and is never satisfied; both ruin—one the intellect, the other the health, and together the soul. The makers and venders of each are equally guilty, and equally corruptors of the community; and the safeguard against each is the same—*total abstinence from all that intoxicates mind or body.*

Here we have a definition of what we mean by "*bad books:*" whatever books neither feed the mind nor the heart, but have the effect to *intoxicate* the mind, and corrupt the heart. Works of science, art, philosophy, history, theology, &c., furnish "aliment" or "medicine;" books of mere fancy, romance, infidelity, war, piracy, and murder, are "*poison*," more or less diluted, and are as much to be shunned as the drunkard's cup. They will "bite like a serpent, and sting like an adder."

Books of mere fiction and fancy are bad in their character and influence. Their authors are commonly bad men, and wicked men do not often write good books. A stream does not rise higher than its fountain. Their principles are often corrupt, encouraging notions of chivalry, worldly honor, and pleasure, at war with the only true code of morals. They insult the understanding of the reader, by representing as truth what is confessedly false, and by assuming that the great object of reading is amusement instead of instruction. The effects are such as might be expected. A habit of reading for *amusement* simply, becomes so fixed, that science loses all its charms; sober history becomes dull and tedious; whatever requires thought and study is cast aside; the Bible becomes a wearisome book; religious treatises like those of Baxter, Bunyan, Flavel, and Doddridge, though glowing with celestial fire, become insipid and uninteresting; and sermons lose their power; or if any religious impression is made upon the conscience, the bewitching novel furnishes a ready means of stifling conviction and grieving away the Spirit of God. The gospel is thus undermined and souls lured to ruin by a pleasant and easy, but straight road. Beware of the habit of indiscriminate novel reading. Although this may be but the fermented beverage from the literary dram-shop, it is intoxicating and poisonous, and excites a thirst for what is maddening and destructive.

Beware of the foul and exciting Romance. All that is said above of the character and influence of the ordinary novel, will apply with ten fold intensity to this class of reading for which it paves the way. The writer of modern Romance chooses his scenes from the places of debauchery and crime, and familiarizes the reader with characters and events, that should be known only to the police. Licentious scenes and obscene imagery are unblushingly introduced, and the imagination polluted by suggestions and descriptions revolting to the pure in heart. It was lately testified in open court by the father of one whose guilty course has brought ruin upon herself, disgrace upon her family, and death upon her lover, that all was occasioned by his daughter's "reading the impure works of Eugene Sue and Bulwer." To yield to such a hellish charm, is like the voluntary sacrifice of one's body and soul on the drunkard's altar. *Mental delirium tre-*

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mens is as certain a consequence of habitual intoxication from such reading, as is that awful disease the certain end of the inebriate.—Beware of it!

Beware of infidel books, and of all writings which ridicule the Bible. You will meet them in a more or less guarded avowal of their object, in the newspaper, the tract, and the volume. Infidelity is a system of *negations;* it is nothing—believes nothing—does nothing good.—Beware of it, in whatever form it approaches you, as you value temporal happiness and prosperity, the peace of society, and eternal well-being. No man enters eternity an infidel.

Beware of books of war, piracy, and murder. The first thought of crime has been suggested by such books. The murderer of Lord William Russel confessed on the scaffold, that the reading of one such book led him to the commission of his crime. Another, who was executed for piracy, was instigated to his course by a book filled with piratical tales. The state prisons are filled with criminals who were incited to crime by similar means. They stimulate the love of adventurous daring, cultivate the baser passions, and prompt to deeds of infamy. Away with them; beware of them.

Do you still need to be persuaded to beware of that poison that would paralyze your conscience, enervate your intellect, pervert your judgment, deprave your life, and perhaps ruin your soul!

Beware of bad books, because if *you*, and others like you, *will let them alone, they will soon cease to be published.* Every such book you buy encourages the guilty publishers to make another. Thus you not only endanger your own morals, but pay a premium on the means of ruining others.

Beware of bad books, because *your example is contagious.* Your child, your servant, your neighbor, may be led to read what will be injurious for time and eternity, or not to "touch the unclean thing," as your example may prompt. Which will you do?

Beware, because *good books are plenty and cheap*, and it is folly to feed on chaff or poison, when substantial, healthful food may as well be obtained.

Beware of bad books, because *they waste your time.* "Time is money"—'tis more—it is *eternity!* That time is redeemed. Can you squander it on the means of ruin?

Beware of bad books, because principles imbibed and images gathered from them, *will abide in the memory and imagination forever.*—The mind once polluted is never freed from its corruption—*never.*

Beware of them, because *they are one of the most fruitful sources of eternal destruction.* They are read in solitude. Their ravages are internal. Foundations of morality are undermined. The fatal arrow is fixed in the soul, while the victim only sees the gilded feather that guides its certain aim. He is lost, and descends to a hell the more intolerable, from the contrast with the scenes of fancied bliss with which the heart was filled by the vile, though gifted destroyer. The precious Book of life was given to show you how you might have secured the enrolment of your name among the saints in light; but you chose the book of death, with present fascinations of a cor-

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rupt press, and the surest means of securing a dreadful doom. If your epitaph were truly written, the passer-by in ——— graveyard would read,

"M. ——— acquired a taste for reading bad books; died without hope, and 'went to his own place!'"

Shall this be your epitaph, dear reader? If not, make this pledge before God: "*Henceforth I will beware of bad books, and never read what can intoxicate and deprave the mind and heart!*"—Family Visiter.

BAPTISM—BY A DEAF MUTE.

Our attention has been called by its author, to the following article, published in the Christian Review, with a request to re-publish it in the Harbinger; and we accordingly do so, not only because of the request, but for the singular merit of the piece, written as it is by a man who *never heard or uttered an articulate sound.*

W. K. P.

Brother Fanning—The affirmation of the Pedobaptist Doctors, that baptism is sprinkling or pouring, fills my mind with astonishment. The Bible testimony in favor of immersion is, that "We are buried with Christ in Baptism." See Rom. vi. 4; Col. ii. 12; Col. iii. 1; 1 Peter, iii. 21; Gal. iii. 27; and Rom. vi. 17. The above references, by way of a figure, have more expressive likeness to immersion than to sprinkling or pouring, in the unclouded natural expression of language. The primitive Christians understood and explained the figures in so unsophisticated and so clear a manner, that the hearers understood them easily, without being burdened with the so falsely called philosophy or metaphysical abstruseness and confusion inconsistent with reason, and common sense. The Bible, often, cannot be understood without understanding figures.

For example, according to the law of nature.

Spring is a figure of birth.

Summer is a figure of youth.

Fall is a figure of manhood.

Winter is a figure of old age.

So are the figures demonstrated, according to the law of grace.

For the sincere repenting believers, baptism is a figure of the death, burial, and resurrection of the crucified Lord of glory.—What other figure is equivalent to this transcendently beautiful and expressive figure? None whatever. A hypocrite, infidel, or false believer is like a rotten seed sown in the ground, which never springs or grows up. Job says, "For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul!"

I am sometimes asked, what is the New Birth or Regeneration? I must give the Bible answer. New Birth is the birth of water and the Spirit; or the birth of water and the Spirit, is New Birth. It is the same meaning and the same thing. The kind reader will please see John iii. 3, 5, 7; we mean what the Bible means. If I misun-

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derstand John iii. 3, as Nicodemus did, I understand John iii. 5. as Nicodemus did.

John Wesley says, "By the baptism of water, we are regenerated."

I have no doubt but that some call repentance or a change of heart, wrought by the Holy Spirit without baptism, regeneration. But it is not the Bible idea; though a change of heart is essential to regeneration. The washing of the New Birth, or the washing of regeneration, is called baptism. So say Adam Clark and other great and good men. See Titus iii. 5.

"And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." Mark xvi. 15, 16. Then Peter said unto them, "repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost." Acts ii. 38. The saved or pardoned believers are in hope of eternal salvation if they are faithful to the Lord by persevering in doing well to the end. When prejudices are removed and a willingness to understand, believe and obey the gospel for themselves, Truth shall make them free.

Though I have no tongue to speak, and no ear to hear, I am very fond of observing and knowing what is seen and known.

I am a farmer. If I understand the birth of a seed, I must plant and bury the seed in the ground and wait for the operation of nature until the corn is born of the ground. I behold it is the new or young corn instead of the old corn; well, if I understand the birth of man, of water and the spirit, he must believe, sincerely repent and be immersed in water and submit to the operation of the spirit. Behold he is a new man instead of an old man. If I cannot understand the manner of the birth of the corn, for I cannot see how nature operates and terminates in its birth, I cannot understand the manner of the birth of the spirit, for I cannot see nor know how the spirit prepares and finishes the work of New Birth. Mark iv. 26, 27; "And he said, so is the kingdom of God, as if a man should cast seed into ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how."

Luke iv. 12. "Now the parable is, that the seed is the word of God," we who have believed the seed or word of God, or the gospel, repented and been baptized, are said "Being born again, not of corruptible seed, but of incorruptible, (compared to the word of God,) by the word of God which liveth and abideth forever." Luke iv. 15. "But that on the good ground are they which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."

If I understood a meaning, sign, or gesture for New Birth; do I understand that a man must be sprinkled or poured that he may be born! No. Do I understand that he must be immersed in water that he be born of water and the spirit! Yes, I do. This is what I understand for myself; I do not say I understand for any man. Let him see, and judge, and understand for himself.

An idea of faith, baptism, and salvation, repentance and baptism

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for the remission of sins, baptism and washing away our sins, our burial with Christ by baptism into his death, that as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

An old philosopher or naturalist knows and feels the effect of his natural birth; but he cannot tell the cause of his natural birth. A Christian knows and feels or enjoys the effects, but cannot tell the cause of his spiritual birth.

That a conceited beardless philosopher attempts to explain the unknowable mode or the unknowable cause of his natural birth, meets with the rebuke of the more enlightened philosopher. It would be as if he could tell the cause of his birth before he was born of his mother. Common sense is my doctor—natural birth is a figure of spiritual birth. A man knows the effect of his natural birth, (namely: seeing, breathing, eating, drinking, smelling, hearing, tasting, feeling, &c;) but he cannot tell the cause of his natural birth;—so is spiritual birth.

Do some, if not all, of the Baptists suppose that they are born of water and of the spirit before they are baptized or immersed in water? If so, it is an erroneous supposition—all immersed believers or Christians should admit that born again and born of water and the spirit are the same thing. If the idea is right, we go no further than what the New Testament says and means.

In the bond of Christian union, and in the patience of hope in our Lord Jesus,

I am your brother in Christ,

PHILIP H. NEILSON.

THE DOUBLE MEANING OF THE PROPHECIES.

Dear Brethren—I HAVE been, for some few years, a patient and anxious, if not a diligent student of the prophetic record; and, aside from any desire to claim attention, as an interpreter of prophecy, I have settled upon some conclusions, which I think are of practical utility. If favored with a page or two of your "Millennial Harbinger" occasionally, I shall be happy to avail myself of them to present a scriptural deduction, a historical fact, or a practical reflection, calculated to illustrate some of the many wonderful and sublime developments of the sacred roll. I ought to say, perhaps, that I was not carried away by the Second Advent excitement of 1843, although I was by no means indifferent to it, as I have ever sought not to be to any thing calculated to invite attention to the magnificent and solemn prospects descried by the glass of Jewish and Christian prophecy. I differed with its promoters in many of their interpretations; but I was by no means certain, nor am I yet convinced, that it did not in the providence of God, sound a midnight cry, and perform, with reference to the coming era, a similar duty to that of the disciples of John in proclaiming "the kingdom of heaven is at hand;" and with no more perfect views of its nature and accompanying consequences than they had of that kingdom

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whose near approach they announced. Thus in these times of mammon and selfishness it performed a good work, at least as good as the many repeating excitements that so successfully interest all classes upon the real *bona fide* profits arising from cotton-bales, tobacco sales, rail-roads, steam-gods, bonds, mortgages, and "available funds"! There is certainly, in the one more spiritual elevation and nourishment for faith in something deeper and higher than is contained in the world-loving and idolizing projects of our times.

I believe we are in an age of most important and rapid changes; and that we may promise ourselves we are near the day when the expected glories which shall succeed the downfall of political and ecclesiastical tyranny, shall dawn upon our hope-dispirited race. The governments of the world seem to be ripening like the harvest of summer, for these changes, and they can have no hope but for disaster, and desolation—a fearful extinction in flame and blood. But a bright era succeeds, the gleams of which I sometimes think may already be seen upon the morning clouds as night storms roll back their darkness to give token of the approaching splendors of to-morrow. Humanity demands, and Christianity promises, and Jehovah's power is bringing on a day of triumph, and glory, and truth, and righteousness, hailed with joy by all the believing, the pure, and the holy. Thus much in explanation of my position, and I at once proceed to the topic of this essay.

The double meaning of the prophecies may sound rather strange in the ear of your students of modern hermaneutics; but I trust they will not reject without a hearing. I propose to advance nothing in opposition to their established principles when legitimately applied. I am sincere and sanguine in the advocacy of those obvious and honest principles of interpretation, to which the present reformation is so much indebted for its success. The one maxim, upon which our brethren have acted from the beginning, and which is just beginning to command the respect of our opponents—that *the Bible is to be interpreted as other books*—has done more to enlighten our generation than perhaps all things else we have developed. Its statement and practical exemplification was like removing the cloud from the sun, the taking down of the curtain that shrouded the treasures of knowledge and joy contained in the everywhere circulating word of life. Enthusiastically devoted to this truth, I can have no fellowship for the obsolete and absurd "double senses and mystical meanings" of the once self-complacent and self-elevated school-men. But we should remember that there is scarcely any popular and universal error that has not some foundation in truth; indeed, often it is the shadow of truth, and not always distinguished even by honest inquiries from the reality. So with this notion of a *double meaning*. All language is but the outward and changeful form of things; the just, the true, the good, is as often lost to many observers, and at times to all, as the spirit of man is forgotten in its earthly tabernacle. To carry out the principle that the Bible is to be interpreted as other books, we must admit that it may have *its* double-*entendre* or understanding in common with the books of similarity of composition.

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There is wisdom in the arrangement. A prophecy may look forward to one period and receive a partial fulfilment, and that fulfilment in turn become an illustration of another and more perfect accomplishment in another period. It is upon the principle of type and antitype; or, if you please, body and spirit, symbol and substance—a principle which obtains throughout the Bible and is discernible also in the whole framework of nature. The wisdom and goodness of God are thus displayed. His revelations from heaven become of universal benefit, and ages on ages arise to see in them the events of their own time fully described, as did their fathers, in those of their generation; becoming to each and all the pledge of God's care, and God's interest. Thus, also the mysteries of the Bible which command our awe as the secrets of God, may be revelations to one generation; and *their* mysteries in turn our revelations. The fathers had *images* of truth, and truth itself. We have truth in their *images*, and images in their truth, and also *types* of truth for future generations. Thus, also, the present heavens and earth, with other bright and glorious displays of wisdom, power, and goodness, may be looked upon so as to give an image of the new heavens and new earth illuminated by the immediate presence of God, and they are used by the sacred writers for this purpose. Nature is, in this view, one vast compendium of types and sacred symbols; and every fulfilment of prophecy is made but the shadow of another and more splendidly illustrated fulfilment yet to come. Our bodies and their actions are but the framework and the manifestations of the powers within, and very imperfect representations of what we shall be.—Happy he who recognizes the soul of things; or, as the scriptures express it, Happy he, who, having ears, *hears!*

Our position is now stated, and somewhat confirmed, and we trust brightened, by the thought of our reader, upon our brief elucidations. Are we asked for positive proof! Examples are at hand, and so numerous that we are at a loss which to select.

Not to go further back, we commence with Abraham; the source to us of the foundation promises of both Jewish and Gentile dispensations. *Five* distinct promises were made to Abraham, contemplating two different covenants, and two kinds of people: the Sinaitic and that of Zion, the Mosaic and the Christian. The first people under the first covenant were made the depositories of all divine revelations; to them were given the oracles of God for all future ages; theirs were not only the Prophets, but the Apostles. Hence we will find that almost every prediction delivered under the old covenant, had in view not only the people and times then existing, or that should exist during its continuance, but also the people and times of the new and better covenant. The first people were a typical people—their origin, character, history, and revolutions and downfall were all typical, and so their prophecies were made to contemplate the type and then the antitype. What happened to them made the language of the new dispensation, so that these sacred records afford the only correct dictionary of the Christian writings. All the important words of our oracles are explained there, and explained by the history of persons and facts, which were the subjects

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of prophecy and the types of a more full and perfect accomplishment in the persons and events of the latter days. Thus—

1. God promised to Abraham an innumerable nation through *Isaac*. This was partially fulfilled in the rapidly multiplied numbers of his lineal descendants, who were enumerated in their national origin at about two millions; but fully accomplished only in the swelling of that innumerable multitude of faithful men—children of promise that are living, have lived, and shall live during the onward succession of ages, making a nation for Abraham's bosom, or embrace, as countless as the sands of ocean.

2. God promised to Abraham a son—a seed. He gave him Isaac; but he also gave him *Jesus*. Both were children of promise before they were born, were born miraculously, the only sons of their mothers; sons of promise and fathers of nations; both were offered in sacrifice; one brought back from death *in a figure*—the other, really. Who does not know that the full accomplishment of the promise is in Christ, of whom Isaac was but a type. The Jews gloried in their descent from Abraham through Isaac, accounting that the children of the flesh were the honored seed of the exemplar Patriarch, which was true only in a national sense, for political purposes; but believers of all ages and of all nations are made the children of Abraham and of God, in the Christ-seed, and rejoice with an unspeakable, a spiritual joy in that high relation.

3. Jacob, in predicting the portion of Judah, contemplates both the honors of that prince and those of the Lion of his tribe. Both have been the "*praise*" and emulation of their brethren. To Judah the *gathering* of the people is promised, according to a correct translation. To Judah the tribes were gathered, they encamped around his camp; they gathered to make David king; they gathered to his counsels, his courts, and armies. Many forsook the revolt of Jeroboam and were gathered to Judah; from the Captivity they were gathered to, and ever afterward identified with Judah. In every important crisis and movement the tribes were gathered in Judah, and all that were not identified with him are lost in the nations who conquered them. But who remembers these gatherings when the name of the Shiloh of that tribe is mentioned? To Christ Jesus, Jews and Gentiles have been congregating for eighteen centuries, and before him shall all nations be gathered, and to him all the saved shall be brought, while upon his counsels and commands all ages and people are dependent.

4. By Moses the Lord promised the Jewish nation that he would raise them up a Prophet, (or a *line* of Prophets, as many expositors understand it, and not without reason,) like to him, who would receive the words of God and speak his commandments. He raised them up many such, and thus gave them assurance of his regard, and saved them from the servers of times and divinations. But in Christ, the true antitype of Moses, we have a full and exact accomplishment.—All that Moses was, or did, is but a faint type of the character and actions of Him of whom Moses did write; and the future is yet full of his expected glorious acts and achievements.

5. Nearly all the Psalms afford a remarkable illustration of our

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position. Each Psalm seems to have been composed so as to suit the devout of all ages. There the pious Jew dwells with responsive emotions upon the descriptions, the persons, places, and circumstances connected with the history of his land and nation. He also prefers one day in the holy temple to a thousand in the tents of wickedness. He pants for the courts of his God, as the hart pants for the water brooks. He cherishes, with soul-enlivened joy, the recollection of that time when he went to the house of God with the multitude, and with exultation and joy kept a holy day. He dwells in a dry and thirsty land—is an exile in Babylon—and sits down to mess by its waters, and longs for one more privilege of seeing the glory of God in his sanctuary, and of making his offerings, and paying his vows in "thee, O Jerusalem! the city of the great King." What Christian can read this sublimest of books, and not see his most devotional feelings anticipated, whilst he also realizes that he has a Jerusalem, the courts of his God, and that his people have been captives and slaves and long for the glory of the Lord! Every spiritual taste may here be gratified. A divine skilfulness has so arranged the sacred poetry, as to describe all the wishes, sorrows, and pleasures of the child of God in all time. Let the doubting reader look over the 72d Psalm, and think of Solomon and Christ. Let him read the 73d and 84th, and see if the life and spirit of his dispensation are not there. But why specify! The book is before the reader, and we challenge him to mention a spiritual aspiration which it does not contain. Truly David spoke "in spirit." We may by the reflex light of Christianity understand the depth of his descriptions better than he. I have not room or I would crave the reader's patience, and go more into detail upon this book. With the light of the Sun of Righteousness bearing upon it, our afflictions, struggles, victories, and triumphs are all there. Blessed be God for its comfort and hope.

6. Open Isaiah. What is said of the Psalms is greatly true of this book. We often quote the 2d chapter and apply its promises to Pentecost. We do well; but who has ever conceived that a full accomplishment was effected on that memorable day! True, the mountain of the Lord's house was established in the tops of the mountains. Many people went up—Jews *out of* all nations—the paths of the Lord were described and his word and law went forth on that Christ-appointed and spirit-consecrated day. But God's mountain or government is not yet above all governments; swords are not all beaten into ploughshares; the nations still learn war, and Jehovah is not alone exalted in the earth. Another day of the Lord is, therefore promised, of which the last Pentecost was but a type. A last and ultimate completion of this prophecy may be expected. God shall arise to shake terribly the earth. All nations shall be finally gathered and separated, and subjected. Thrones of blood and despotism shall fall and be extinguished forever. The corrupt and perfidious rulers of men shall be hurled from their places, and the Lord alone shall be exalted in that day. Well may such predictions be closed by the solemn admonition—"Cease ye from men whose breath is in his nostrils, for whereof is he to be accounted for."

7. The desolation threatened the Jews, and their return from exile, and the destruction of Babylon portrayed in the prophecy of

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Isa. 24th to 27th chapters, I cannot pass without claiming for them a close examination. In the above events, as the most superficial know, the prophecy was never fully verified. Not only vengeance to the Jews is here denounced, but vengeance upon all sinful nations, and upon the whole earth. Its terms are such that it will apply to all similar events. Not only the Chaldean desolation upon Judea, but that of Antiochus, of the Romans, and an easy transition is made (see verses 21—23,) to a threatened overthrow of satan and all his invisible and visible hosts, "the high ones on high, and the kings of the earth *on the earth*." Or, in New Testament language, wicked spirits in the ærial regions, principalities and powers, and the rulers of the darkness of this world, (see Eph. vi. 12, and compare Isaiah xxiv, with Rev. xix. 19; and xvi, 16, you will see how these kings of the earth are to be shut up in a prison and visited after many days, and finally brought forth with satan and his hosts, to meet an everlasting destruction.) In the achievement of this victory, the kingdom of Christ will be set up in its full glory and majesty, and then, and never till then.

"The moon shall be confounded, and the sun ashamed,
When Jehovah of hosts shall reign in Mount Zion and Jerusalem,
And in the presence of his ancients gloriously."—verse 23.

And then every servant of his may in truth say:

"O Jehovah! thou art my God;
I will exalt thee; I will praise thy name;
For thou hast done wonderful things;
Thine ancient purposes hast thou FULFILLED *with* FAITHFULNESS *and* TRUTH!"—New Version, xxv, 1.

These seven examples are certainly sufficient. The diligent student will see that they could easily be extended to seventy. All the prophecies contemplating the kingdom of Christ look forward to its first establishment in the days of Christ as a teacher, and also to its final victory over all opposition, when he shall come to be seated upon the throne of his glory. Daniel 2d and Micah iv. 8 are examples. Hence we read in the New Testament of a "kingdom at hand," and "come," and of its being like to a nobleman gone to a far country. We have a kingdom, and an "everlasting kingdom." Those who travelled with Jews did not taste of death till they had seen his kingdom come; but eighteen hundred years have rolled away and he has not yet taken his seat upon the throne of his glory, to reward every man according to his works. See Matth. xvi. 27, 28, 25, 31. Hence we still pray, and very properly, "*Thy kingdom come.*"

The Bible student is now furnished with what we mean by a *double meaning*. He need not be warned that it, in common with every important truth, may be abused. But, properly used, we can assure him that it will serve to clear up the apparent contradictions of the prophecies and promises of God; he will be enabled to understand what holy men of old were made to rejoice in, even amid the dimness of their day; he will find the whole record illuminated by new ideas otherwise dimly seen; he will be furnished with more viv-

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id, certain, and extensive conceptions of older ones, and by an increased knowledge in the divine promises he may be prepared for the day when God shall destroy the face of the covering that is cast over all nations, and reveal in unclouded brilliancy, the glories of a suffering but finally triumphant kingdom.

Your fellow-laborer, in hope,

J. B. FERGUSON.

CHRISTIAN SOCIETY.

By society we mean the free social intercourse of friendly attachment towards each other, to which we are naturally inclined. But while this intercourse is common to mankind, there is yet as great a difference in its nature, effects, and consequences, as there is in the disposition and conduct of the persons thus associated. And as society has both a formative and developing influence upon the mind and manners of mankind; it is, therefore, a matter of great radical importance, that our social intercourse be of a right kind: for—"Train up a child in the way that he should go, and when he is old he will not depart from it;" saith the scripture, Prov. xxii. 6. And saith the proverb, "Show me a man's company, and I will surely tell you what sort of a man he is." It is also a Bible truth, that a man is known by his conversation, even as the tree is known by its fruit. "For out of the abundance of the heart the mouth speaketh:" Luke vi. 45. And, of course, a man's conversation must suit his company. These things being evidently so, it is not possible that Christianity should not demand and form a special kind of society peculiar to itself: for, "if any man be in Christ, he is a new creature: old things are passed away from him; and all things are become new." And all these things are of God, who has reconciled us to himself by Jesus Christ. See 2 Cor. v. 17, 18. Therefore, it both commands and inspires its happy subjects to practise self-denying obedience. Matth. xvi. 26. "If any man will come after me, let him deny himself, and take up his cross, and follow me."—And again, we are most urgently called upon to carry out this self-denying obedience to the very uttermost. See Luke xiv. 26, 27, 33, with Rom. xii. 1, 2. "Whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple." "I beseech you, therefore, brethren, by the tender mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove, what is that

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good, and acceptable, and perfect will of God. Set your affection on things above, and not on things on the earth: for ye are dead, and your life is hid with Christ in God. When Christ our life shall appear, then shall ye also appear with him in glory."

A religion that confers such privileges, and insures such blissful and glorious prospects as Christianity does, is naturally calculated to form a peculiar kind of character, as far superior to natural humanity, as the Divine Spirit is to the human soul. And if any man have not this spirit, he cannot be a Christian. For "if any man have not the spirit of Christ, he is none of his." Rom. viii. 9.—Indeed, how can he? For every Christian is begotten of God—born of the Spirit—led by the Spirit—a habitation of God through the Spirit. See John i., 12, 13, and iii. 5; Rom. viii. 14; Eph. ii. 22; James i. 17, 18. Therefore, his conversation must be divine, unless he acts out of character and disobeys his Creator and Redeemer.—We do not mean, however, that a Christian must be always conversing about divine things, but that his conversation must be always governed by the divine law. Christians must necessarily converse with the world, and with each other, about worldly things, as far as necessary; yet redeeming the time, as much as possible, for better purposes. Eph. v. 16, and Col. iv. 5, 6. See, then, that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Walk in wisdom towards them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt. That ye may know how to answer every man."—"Let your conversation be as it becometh the gospel—For our conversation is in heaven, whence we look for the Saviour, the Lord Jesus." Phil. i. 27, and iii. 20. "Let no corrupt conversation proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed to the day of redemption." Eph. iv. 29, 30. "Wherefore, gird up the loins of your mind, be *sober* and hope to the end, for the grace that is to be brought unto you at the appearance of Jesus Christ: as obedient children, not fashioning yourselves according to the former lusts, in your ignorance: but as he who hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy." 1 Pet. i. 13–16. Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving thanks.—I said of laughter it is mad; and of mirth, what doeth it! Eph. v. 4; Eccl. ii. 2. Upon the whole, is it not evident from the Author, the Spirit, the subject matter, and intention of our holy religion, that

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the real subjects of it must be a serious, sober, heavenly minded, exemplary people? For is not Christ the divine exemplar, and the Holy Spirit the immediate author of it? And are not the faith and obedience of the Gospel and Law of Christ the subject matter? and conformity to Christ, both here and hereafter, the divine intention of it? as appears from the above quotations;—and, indeed, from the scope of the whole Book from which they are taken; the doctrinal topics of which stand intimately connected with our nature, condition, and destiny; showing us what we were by creation, what and where we are by transgression, with the divine provisions and purposes for our redemption and salvation, with its blissful effects and consequences; and the use of the means divinely appointed for obtaining the actual enjoyment of it. Now these are topics supremely interesting and inexhaustible; for this is the life eternal, to know the only true God, and Jesus Christ whom he hath sent. John xvii. 3. And how is this vast and blissful knowledge to be *obtained*, and *retained*, but by diligent and persevering study, meditation, and conversation, upon the divine word and works? Wherefore, these all-important topics supremely demand our diligent and persevering attention. Now, for our assistance in so doing, we shall state them catechetically. And, first, What were we by creation? Second, What are we by transgression? Third, Into what condition has sin brought us? Fourth, What are the divine provisions for our deliverance from the guilt, the depravity, and the punishment of sin? Fifth, What are the blissful effects and consequences of this happy deliverance? Sixth, What are the means divinely appointed for obtaining the actual enjoyment of them? Now to obtain and retain the full amount of the scripture answers to these six infinitely important queries, demand our constant and supreme attention, seeing that our present and eternal happiness depends upon our so doing: for what we do not possess, we cannot possible enjoy. Let us, therefore, proceed accordingly:—take up the holy Book; search it diligently upon all these important topics; and pray to God continually to dispose and enable us to reduce them to practice. Psalm cxix, 36; Rom. xii. 12; 1 Thess. v. 17.

Query 1. What was man by creation, as to his nature, condition, and destiny?

Ans. "God created man in his own image; in the image of God created he him; a male and a female created he them. And God blessed them; and God said to them, Be ye fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing

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that moveth upon the earth."—"God made man upright." "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.—And the Lord God took the man, and put him in the garden of Eden, to dress it, and keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die." Genesis i. 27, 28; Eccl. vii. 29; Genesis ii. 8, 9, 15, 16, 17.

Hence it appears that in the constitution of his nature, man was conformed to his Creator, was qualified to converse with him, and to understand the nature of the living creatures that God had made for his use and enjoyment, for when they were made to pass before him, he gave appropriate names, descriptive of their distinctive properties, without making a single mistake: "for whatsoever Adam called every living creature, that was the name thereof." And even the woman, whom God created out of one of his ribs, whilst in a deep sleep of insensibility, when presented to him, he knew all about her, described her origin, and gave her a corresponding name; as appears from the close of the second chapter above quoted. Thus was he qualified for the society of his Maker; and for the enjoyment of the surrounding beauties of creation with which he was encompassed in that blissful garden of delights. And as for his destiny, the perpetual and uninterrupted enjoyment of his natural, blissful, and happy state was graciously secured to him, upon the cheap and easy condition of abstaining from the use of the fruit of a single tree in that beauteous garden of delights, in which was a specimen of every thing of the kind, that was pleasant to the eye, or good for food.—But, alas! notwithstanding all this gracious kindness of his bountiful Creator, man was tempted to transgress this easy and all-important command, through the seduction of a subtle tempter, called the serpent, who said to the woman, "that in eating it she should *not* surely die: for God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also to

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her husband, and he did eat." Gen. ii. 4—6. Thus was the divine law transgressed.

Query 2. What is man become by transgression?

Ans. He is become a guilty, depraved, perishing sinner:—wretched, and miserable, and poor, and blind, and naked. "And the eyes of them both were opened, and they saw that they were naked."—And the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually. And the first born man was a murderer; he murdered the second, so that "the heart is deceitful above all things, and desperately wicked; who can know it!" For "the fleshly mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So, then, they that are in the flesh, cannot please God." Gen. iii. 7; iv. 8; vi. 5. Jer. xvii. 9. Rom. viii. 7, 8. It is not the intention of this essay to exhibit the contents of the Bible upon all or any of those all-important topics, above specified, which are intended to make the believing and obedient student wise to salvation; but only to introduce them; and thus to direct the attention to the examination of the contents of the good book upon each and all of them, for this blissful purpose.

Query 3. Into what condition has sin brought the human family?

Ans. By one man sin entered into the world, and death by sin:—for in Adam all die:—all are by nature children of wrath:—dead in sins, for "the wages of sin is death." Rom. v. 12, 19; 1 Cor. xv. 22; Eph. ii. 3, 5; Rom. vi. 23.

Query 4. What are the divine provisions for our deliverance from the guilt, the depravity, and the punishment of sin?

Ans. God so loved the world that he gave his only begotten Son to be lifted up upon the cross as Moses lifted up the serpent in the wilderness; that whosoever believeth in him should not perish, but have eternal life. John iii. 14—16. God commendeth his love to us, in that while we were yet sinners Christ died for us. Much more, then, being now justified by his blood, we shall be saved from wrath through him. Rom. v. 8, 9. Who was delivered up to the death of the cross, for our offences, and was raised again for our justification? Wherefore, being justified by faith, we have peace with God, through our Lord Jesus Christ, and rejoice in hope of the glory of God; for whom he justifies, them he also glorifies. Rom. iv. 25; v. 1, 2, vii. 30. But God has not only given his Son to justify and redeem us by his most precious blood; but has also with and through him, given his Holy Spirit to sanctify us, "for, without holiness no man shall see (that is enjoy) the Lord." Heb. xii. 14. Wherefore the Chris-

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tian is begotten of God, born of the Spirit, a new creature. For "of his own will begat he us by the word of truth." And except a man be born from above—born of water and Spirit, he cannot enter into the kingdom of God. And if any man be in Christ, he is a new creature:—created anew in Christ Jesus unto good works, which God hath before ordained that we should walk in them. And if any man have not the spirit of Christ he is none of his. For as many as are led by the Spirit of God, they are the sons of God. See James i. 18; John iii. 3, 5; 2 Corinthians v. 17; Ephesians ii. 10; Romans viii. 9, 14. And, the Apostle, to the Corinthians, speaking of the righteous, says—"Such were some of you; but you are washed, but you are sanctified, but you are justified, in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. vi. 11. But God has not only given his Son to justify us by his blood, and his Spirit to sanctify us by his blessed word; but has also therein ordained appropriate means for the enjoyment of those blissful provisions of his love: to which we shall advert in the sixth query.

Query 5. What are the blissful effects and consequences of this happy deliverance!

Ans. First—Adoption into the family of God—"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Second—"And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." See also, Col. iii. 4; John iii. 2. For he saith—"He that overcometh shall sit on my throne; even as I also overcame, and am set down with my Father on his throne." Third—And again, "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." See Gal. iii. 26, 27; Rom. viii. 18; Col. iii. 4; 1 John iii. 2; Rev. iii. 21, and xxi. 7. In these quotations we have a brief comprehensive display of the blissful and glorious effects and consequences of the divine provisions for our deliverance from the guilt, the depravity, and the punishment of sin. Indeed language cannot express, nor can we possibly conceive or imagine any thing more blissful and glorious. For what can God do more for any creature, than to confer upon it, for its enjoyment, all that he is, and all that he has! Surely such privileges and prospects, as above described, are all-sufficient to dispose us, to the due use of all the divinely appointed means to fit us for, and introduce us into, the actual enjoyment of them.

Query 6. What are the means divinely appointed for this infinitely important purpose!

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Ans. First, the acquisition of the knowledge of the doctrinal contents of the Holy Book, which are designed to make us holy and happy; and, of course, "wise to salvation—thoroughly furnished for all good works"—namely, the knowledge of God;—of man;—of sin;—of the Saviour;—of his salvation;—of the principle and means of enjoying it;—and of its blissful effects and consequences. Therefore we should make it our constant study and intention in the perusal of the holy scripture, to take out of every portion of it, the instructions it contains upon all or any of these seven topics;—asking ourselves upon the perusal of each chapter;—What does it teach us; or what have we learned from it—concerning God—or man—or sin—or the Saviour—or his salvation—or the principle and means of enjoying it—or of its blissful effects and consequences! By the principle of enjoyment, we mean faith, that is, the belief of the divine testimony, without which we can enjoy nothing of it. For testimony, which we do not believe to be true, whether divine or human, can have no effect upon us. And, by the means of enjoyment, we mean the practical observance of all the divine commands and ordinances of our holy religion, without the due observance of which we cannot enjoy it. For it is self-evident that what we neglect we cannot enjoy. These things being so, we should make it our constant study and practice to understand, believe, and obey the sacred oracles; for without the knowledge, belief, and obedience of the Divine Book, we can neither be happy here nor hereafter.

Upon the whole, we humbly and earnestly appeal to the readers of this essay—Are not its scriptural contents, presented in the above queries and topics, the all-important subjects, which claim our supreme and constant attention! Ought we not, therefore, to make them, as much as possible, the constant subjects of our social intercourse with each other! What says our Divine Teacher! See Deut. xi. 18–21, with Col. iii. 16, 17. "You shall lay up these my words in your heart, and in your soul: and you shall teach them to your children, speaking of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up.—That your days may be multiplied, and the days of your children—as the days of heaven upon earth."—"Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him." Were these divine injunctions duly observed, what a blissful improvement would it make upon Christian society!

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We mean the society of the majority of those who bear the Christian name. What unprofitable vain conversation—yea, what foolish laughing and jesting would thus be happily prevented, both to the honor of God and man. And what an enjoyment of heaven upon earth would be the happy consequence, if the professors of our holy religion would practise nothing in word or deed, which they could not scripturally do "in the name of the Lord Jesus"! May the good Lord hasten the happy time, when all his professing people will be governed by his holy example and precept! Amen, and amen!

THOMAS CAMPBELL.

EDUCATION.

Education being included among the principal subjects to be treated in this work, duty to our readers requires that it should receive due attention. Its importance should secure for it a conspicuous place in every journal devoted to the improvement of society, as well as in the minds and hearts of all who desire to promote the best and truest interests of humanity. Much is yet to be learned upon the subject of education. It is one of vast compass, and most extensive relations. Its importance is only just beginning to be felt, and the measures best suited to its full development in practice, are, as yet, but imperfectly comprehended. Nor can it be supposed that it will ever cease to be a matter of present and pressing interest, when it is remembered that provision is continually to be made for a constantly accumulating population; and that, although systems of education, and organized institutions of learning, may be transmitted to posterity, learning itself can never become a legacy. Every child is born alike ignorant, whatever may be the intelligence of its parents, and cannot inherit so much as a knowledge of the first letter of the alphabet. When we reflect upon the vast multitudes, the entire generations of human beings thus cast, every few years upon the world in helpless ignorance, we can never esteem the subject of education unworthy of the deepest and most unwearied regard.

What we especially need, however, in relation to this matter, is a fair and accurate presentation of *facts;* a careful collation of statistics; and just and practical observations, deduced from an enlarged experience. Nothing can be more contemptible and useless, than the verbose disquisitions of mere speculators in education—of men who more conspicuous for vanity and a declamatory gift than for real merit or true learning, have never added a single new thought

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to the sum of human knowledge, but who nevertheless vaunt the superior excellence of their systems of education, which they have wholly borrowed from extrinsic sources. It is lamentable to see how a community may be duped by such men, and how the progress of knowledge can be retarded, by their clumsy repetition of experiments, and confident re-assertions of doctrines long known to be fallacious. We have had too much vain philosophy and theory; too many attempts to combine objects incompatible with each other, and some of them foreign to that which ought to be the chief purpose in view. The improvement of the manners and the moral training of youth, as well as their intellectual culture are, in some of these boasted modern systems, made even subordinate to the grand idea of physical development by mechanical drudgery, and to a misguided and avaricious economy, which, in attempting to secure so many different objects, loses them all, and produces neither good artists nor good scholars.

It is not, however, my present purpose to devote space to the consideration of any one of the many Utopian schemes of education proposed to the community, but to occupy it more profitably with some valuable thoughts and statements from an able speech delivered by the English Premier, in the House of Commons, on the 19th of April last, when moving that the House should go into Committee on supply of a proposed grant of £100,000 for national education. These extracts relate chiefly to three points: the need of competent instructors; the importance of having them suitably sustained; and the lamentable want of common school education among the working classes. Upon the first and second of these he has the following just and eloquent remarks:—

It had been a complaint very general on the part of all those who had taken an interest in education, whether they belonged to the church or the British and Foreign Society or to any body of Dissenters, that the system of monitors established by Lancaster and Bell did not answer satisfactorily, on account of the early age at which children left school; so that a boy who had only had a year's education himself was a very unfit person to teach well, and give a thorough comprehension of what he had learned to other boys in the school. It was therefore proposed that a certain sum should be allotted to schools, which were reported by the inspectors to be well managed, for the purpose of inducing boys to remain some years in the schools, thereby to become assistant teachers in those schools.

It was also proposed that, where masters gave their time to training these future teachers and rendered them efficient, a certain money allowance should be made to those masters for so doing. It was proposed that, as to some other schools in which there were monitors, and where there should not be teachers established at

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once, those monitors should likewise receive a sum of money each year, and thus become stipendiary monitors of schools; and, further, that there should be an allowance to masters to teach and train such stipendiary monitors. It was also proposed that, for the improvement of normal schools, and for the better instruction of those instructed at them, a sum of money should be granted to pay for those pupils who were most promising and were recommended by the inspector of schools, as well as the local conductors, for the purpose of being trained in those normal schools. Further, that there should be an augmentation in the salaries of masters of schools who had been trained and had tickets of efficiency.

Sir, it has always been my view that you never could effectually raise education in this country till you raised the condition and prospects of the schoolmaster; that has been my view, often and often expressed in this house. Whether I have been in or out of office, I have always thought that the drudgery of teaching without a sufficient reward, and with no prospect of future advantage, was such that men of talents and abilities, although trained to it, could not but leave such a pursuit in great numbers for other more profitable occupations; and this is not only my view, but one which I have found confirmed by all who are practically connected with the working of education. I have heard complaints without number that, after the training had been carried on to a certain extent, and the schoolmasters established, the best of them, seeing what were the rewards offered in this country to persons of intelligence and well instructed, soon found other occupations far more valuable than that of teaching. This, sir, I consider to be a great misfortune.

No profession, in my opinion, is more important than that of training the youth of the working classes of this country; nor is it possible to conceive any greater difference between two classes of persons than that which exists between the schoolmaster who is either incompetent or unwilling to perform his duties, and he who displays both zeal and abilities in his calling. The first only teaches by rote; those whom he teaches learn to read fluently, but they have no comprehension of what they read; they are at a loss to explain that which but a moment before they had read as if they were familiar with it. You observe, also, that they have a great dislike to attendance at school; and while some of them, owing perhaps to their own quickness, distinguish themselves, a great number, perhaps the great majority, go out of school nearly as uninstructed as when they went in. With a good schoolmaster, how different the state of things! Not only do the boys read well, but they look also to the sense of what they read; whether it is history, or grammar, or the scripture, they are equally quick; if an explanation is required, they follow with interest and eagerness the instruction of the master, and what they have learned makes an impression on them. They not only read well mechanically, but also their minds, and hearts, and affections are touched through their understandings. You find, likewise, in such schools the master watches closely the moral disposition of the child. He sees those who are sluggish, and endeavors to awake their interest; of the petulant and the forward he checks the presumption; and he takes care that those of slower

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intellect shall be brought up in a competent knowledge of that which is the business of the school; so that, at all events, none shall leave without a considerable degree of instruction.

Now, if I have rightly represented the difference between the good schoolmaster and the bad one, I ask the house with confidence whether it is not most important that the schoolmasters to whom we entrust a task which it is so necessary they should discharge efficiently, should be able to look forward to some reward and emolument; not, perhaps, commensurate, for nothing can be commensurate in such cases—but more so than their reward is now, with the great duties they have to perform, and the importance of the situation they hold in life!

In reference to the third point we quote the following passages:—

But is also said that there is sufficient already done for education in this country; that there is no need of further assistance in this respect; and that the people of England are already so educated—or, if not so completely educated, are on the way to be educated—that it will be a superfluous care on the part of the legislature to lend assistance to a cause already so prosperous. Sir, I wish I could believe that representation. (Loud cheers.) I wish I could believe that voluntary efforts in this country have done so much—that the education of the people is so complete that we need not trouble ourselves here with a matter so doubtful and so difficult, and which cannot be touched without offendiug persons of opposite religious persuasions. But, sir, I lament to say that the case is far otherwise. I shall not attempt to go into the minute statistics that many writers have gone into on this subject; but I am sure that those members of this house who have paid attention to this question, who have read the pamphlets on this subject, or, what is still better, have attended to the evidence which is supplied by their own neighborhoods—(Cheers)—I am sure that they must see that the education of the people of this country is still lamentably deficient. —(Loud cheers.) On this subject I will take the statement of one of the opponents of the government scheme. I regret that he should be one of its opponents, because I am aware of his zeal, his learning and his piety. Dr. Vaughan, in an article on this subject in "the British and Foreign Quarterly Review," which has since been published with his name, says—"That of the population between the ages of 5 and 15, in the larger and lesser towns of England, taken together, the proportion, from the whole population, found in day-schools, at one time, would be somewhat less than one third; that about an equal number would be found receiving Sunday-school instruction only; and that the remaining number, consisting of greatly more than a third of the whole, must be reckoned as not found in any school whatever, day-school, evening-school, or Sunday-school. So that, reckoning the total population of the two countries at 14,000,000, and the one fourth between four and fourteen as 3,600,000, of this latter number something less than a third were found in day-schools, considerably less than a third in Sunday-schools only, and nearly 1,500,000 in no school whatever. It may

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be said to be unreasonable to expect that the education of the people of this country should extend over a period of ten years. Be it so. Let the space be reduced over one half. This would give twice 1,200,000 instead of once that number; but even this would leave you nearly 1,250,000 souls to be thrown upon society every ten years, who have never had a place in any day school."

Sir, the statements made by members of the Church of England, by Dr. Hook, by the Rev. Mr. Burgess, and various clergymen who have written on this subject, and who, without naming them, I may say have shown a great understanding of this subject, are all to the same effect. They name various amounts of the number of children attending schools, but all their statements are in opposition to the statements made by Mr. Baines, and prove that the education of this country is extremely deficient. But the proof of this does not rest solely on the calculations of these writers, although made by statistical societies with very great minuteness. It is found, also, in the persons who come before the registers of marriages, and with respect to others who come under the operation of the registration acts. The returns furnished by the Registrar-General show that, with regard to men, forty out of every one hundred who are married, cannot write their names; and thirty out of every one hundred cannot read. This, sir, is, I think, an immense proportion, when it is considered that the schools of the National and Lancastrian Societies have been established, the Lancastrian upwards of forty years, and the National Schools not very much less, and that voluntary education has been during the whole of that time doing its utmost to overturn and subdue the ignorance that has prevailed.

But, sir, every one must have seen in many other documents, of various kinds, statements with respect to the gross ignorance in which a great portion of the youth of this country are with respect to the duties of religion, and with respect also to every kind of secular learning. We have the reports of assistant commissioners—of voluntary missionaries, who have gone forth to examine the state of persons living in particular districts, and who state that there are great numbers who have no knowledge of a religious kind, who are not in the habit of attending any place of worship, and to whom the names of God and Christ are either unknown or unconnected with any sentiment of religious devotion. Many years ago I referred upon this subject to statements made by a reverend gentleman, the chaplain of the Preston House of Correction (the Rev. Mr. Clay,) who has taken great pains to inquire into the condition of the prisoners who have been brought into that place of confinement. The statements made by this gentleman must convince every one who doubts whether the people of this country are sufficiently educated. He says: "Let me present a short summary of three years' observation; hard naked statistics, which I will clothe in but little commentary. During the period I name, the performance of my duty has brought me into contact with 1,733 men and boys, and 387 women and girls, altogether unable to read; with 1,501 men and boys, and 287 women and girls, who knew not the name of the reigning sovereign; with 1,290 men and boys, and 293 women and girls, so incapable of receiving moral or religious instruction that to speak to them of virtue, vice, iniquity, or holiness, was to speak to them in an unknown tongue; and with 1,120 men and boys, and 257 women and girls, so destitute of the merest rudiment of Christian knowledge, so untaught in religious forms and practice, that they knew not the name of Him who died for their sins, nor could they utter a prayer to their Father in heaven."

He goes on to say that, with respect to many of those who had received school instruction, no ideas were attached by them to what they had learned. For instance, having read about the marriage at Cana, in Galilee, it appeared that the word 'marriage' was totally unintelligible to them. With

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respect to the education of the male prisoners Mr. Clay gives the following table:—

"Unable to read, 104; read only, 41; read and write ill, 79; read and write well, 2; superior education, none."

Then, with respect to religious knowledge, we find—"Ignorant of the Saviour's name, and unable to repeat the Lord's prayer, 58; knowing the Saviour's name, and able to repeat the Lord's prayer more or less imperfectly, 136; acquainted with the elementary truths of religion, 31; possessing that general knowledge level to the capacities of the uneducated, 1; familiar with the scriptures, and well instructed, none."

In another table he gives the secular knowledge possessed by the male prisoners:—"Unable to name the months of the year, 90; ignorant of the words virtue, vice, &c. 88; unable to count a hundred, 7."

There are statements of the same kind, all leading to the same melancholy conclusion, that those who are brought to this prison, in a county remarkable for its wealth, and fully equal to other counties in the number of its schools and its means of education—that in this county the persons brought before the criminal tribunals and sentenced to punishment, are in a lamentable state of ignorance. I confess that it appears to me to be a very shocking thing that where you give instruction you never give that instruction until criminals have arrived at this point—until criminals are sent to jail, after they have committed a crime. (Loud cheers.) In any jail where you have reports, you find that prisoners who afterwards conduct themselves respectably and abandon their vicious courses, bless the day in which they were sent to prison, where they attained to a degree of secular knowledge, and where they learned to conduct themselves as Christians and as members belonging to a free state. Is it not desirable, I ask, that before they reach that place—(loud cheers)—that while they are still young and early impressions can be made—that before they are found in the haunts of vice, an endeavor should be made, by means of good schools and good schoolmasters, to improve their religious feelings, and to give them that secular knowledge which will be useful to them in after life?

But, sir, another course has been taken, which I was very sorry to observe, by a gentleman, who has taken a great part in the whole of this business, in which he answers the impression I have always felt, and which the house must have felt likewise, that we ought to do what we can, while we punish vice and crime, to deter the young in their early youth from following that course. The statement is as follows:—

"In all communities, and especially in large cities and towns, there are sinks of iniquity, into which all the sores and all the filth of society naturally run and empty themselves—where squalid poverty, heathenish ignorance, and brutish sensuality, are found in dreadful combination. Here vice runs for indulgence, crime for shelter, vagrancy for a halting place, and shame, ruin, and misfortune, to hide their heads. Sometimes these places are found in contiguity with wealth, rapid improvement, and even with the highest religious advantages. On such places as these I have two remarks to make---1st. that they must be almost left out of the account, in my estimate of the sufficiency of the means of education, because the classes herding there would not, and in their present state could not, make any use of such provision, be it as abundant as it might. But my present object in mentioning the subject has been to show the deduction that must be made from the whole population in our estimate of the wants of schools, and of the power of the people themselves to overtake that want."

The force of that passage is, that there is a certain class of the people who are found in connexion with vice and crime, who are found in connexion with great ignorance and brutish sensuality, and that in that condition they must be left. For them the means of education are not to be provided: in our calculation of the education which our population require their names

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are to be omitted; for them there is to be imprisonment, transportation, and the gallows; but those milder and softer means which are afforded by religion showing her sacred front to them in the days of their youth, by schoolmasters imparting to them the knowledge by which their industry may be made available, and their future lives may be made advantageous to the country---that this knowledge is to be concealed or withheld from them, and that they are to be left in hopeless and helpless ignorance. Sir, to such a proposition I can never assent. At such a proposition, coming from a gentleman of great intelligence, and belonging to a denomination who have been as liberal of their money, their time, and their toil on behalf of education, as any other in this country, I am indeed astonished. It shows me to what arguments men are obliged to have recourse when they oppose a scheme which holds out the hope of education for those unfortunate classes.

Sir, I am not supposing that temptations may not sometimes succeed in overcoming the virtue of the lower classes of society, that sensual indulgence and riotous excesses may not lead them into the path of crime. But still the number may be diminished; it may be restricted by showing them the paths of duty, and withholding from them none of the advantages which point to education. Many may be rescued from the haunts of crime; and if our attempts do not meet with that success which we hope will attend them, still, if only one fourth of these unhappy beings are rescued, we shall feel, at all events, that we have performed the duty which was incumbent upon us. We shall, with a better conscience and more satisfaction, observe the working of our criminal law, and the punishments which it inflicts, and we shall be able to say, 'We have afforded you the knowledge that would have conducted you to respectability, and it is not our fault that you find yourselves at the bar as criminals.'

We can find room only for his concluding remarks:—

But our scheme being, as I admit, imperfect in many respects, the question is, Whether you will not in any way try to combat the evil which Dr. Vaughan describes in the terms which I shall now read:---

"These children---the children of ignorance and poverty---are almost every where growing up as such, and as such will be bequeathed to the state, to deal with as it best may. Upon this class our educational means are producing small impression. The great mass of them being themselves uninstructed, have no adequate feeling of the value of instruction, and their great aim seems to be to convert their children into a source of profit as soon and as largely as possible. The school is evaded, that the merest pittance may be gained from the field or the factory. Let these grossly untaught multitudes come to be only in a slight degree more formidable than at present, and let any strong blight come upon our means of subsistence, or upon our means of employment, and to the hunger-bitten millions of Ireland we may have to add an equal number in the same state of maddened wretchedness in England; and before such an insurgency the power of the strongest government may be as nothing, and, in an hour when we think not, a wound may be inflicted on our national greatness from which recovery will be impossible. To pursue our present course is to end thus---to perish, as all great empires before us have perished, our ignorance and our vices having become stronger than our knowledge and our virtues."

Reading this passage, and being impressed with its truth, I cannot but wonder that its author should be an opponent of the proposed scheme of education. For my part, seeing that the evil is so great, I am not disposed to wait until I have got a more general and a more perfect scheme. I am disposed rather to feel my way---to proceed as we have, until at length we may find that there is some general scheme in favor of which the great mass of the intelligent opinion in this country will unite; and then I should be happy to see embodied in an act of Parliament the provisions which met

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with such concurrence. In the meantime we ask for those means, inadequate as they are, with the view of dispelling that ignorance which Dr. Vaughan has adverted to, and of promoting religion and virtue among the great mass of our population. We ask you to do so, well aware of the opposition which this scheme has met with; well aware that it would have been far easier for us to have shrunk from this task, and not to have asked the house to grant any thing more than the millions on millions expended in the maintenance of the military means of this country. It would have been easier for the Ministers to have agreed, and said, 'Let us have additional millions for our army, our navy, and our ordnance, but let us not ask for a single farthing for the purpose of education. This would have been easier for us to have done, but this would not be consistent with the duty which we feel presses on us to improve, as far as in us lies, the school teaching in this country, and to assist, as far as in us lies, in giving a knowledge of religion and virtue to many of the uninstructed multitudes in the country; and, be the opposition which we meet with what it may,—however formidable it may be at this moment, (and I lament to see it in such a cause without drawing from us the aid and support of many who, through good report and through evil report, have supported our political course,—yet, be this advantage what it may, it will, nevertheless, be a consolation to me that I have made an attempt to diminish the empire of ignorance, and to raise the people of this country in the scale of religion and virtue among the nations of the globe.

Having thus laid these valuable thoughts and statements before our readers, we leave the subject to their reflection, with the single remark that, however essential education may be, in a political point of view, to the well being and stability of an established and hereditary monarchy, it is infinitely more so to the perfection and perpetuity of a republic, such as ours, based wholly upon the intelligence and morality of the people.

R. R.

EDITORIAL CONTRIBUTIONS

During my tour in Europe, which, with all reasonable despatch, I intend to prosecute, that as soon as possible after the commencement of our next session in College, I may be at my post; I say, during my absence from home I must suspend my regular series of Tracts and other essays—on War—on the Acts of the Apostles, &c. &c. My communications for the Harbinger must be, during my absence, wholly of the epistolary character. I intend a letter, long or short, for every week during my absence. In these communications we can introduce a greater variety of matter, and with less formality and ceremony, than in any other form of composition. We desire to communicate freely every thing that may be consideredlentertaining or conducive to religious and moral edification. While more discursive and miscellaneous, we intend to make all tributary to our "being's end and aim."

My Tracts for the People, being very generally called for, will be continued, the Lord willing, for a considerable time after my return. They will embrace many subjects. The Tracts on Baptism are not yet completed. They have a double intention. They are severally intended to form a separate argument, or a class of arguments on one topic — They are also intended to confirm one another; and thus, in the end, to form a complete treatise on the whole subject of baptism. The work will consist of two distinct parts — All the tracts yet published are of the first. They contain direct and positive proof or arguments in demonstration of the divinely ordained *action*, *subject*, *design*, and *administration* of Christian baptism. The second part will also consist of tracts, but in the form of reviews of all the writers of note of the present century on the opposite side

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with some two or three prominent writers of the last century. This will be conducted in the same popular style of the present Tracts. Comprising a whole review in one, or at most two tracts, we shall be able to make every tract a treatise on one topic; and the whole of them a full treatise on the whole ordinance of Christian baptism. We intend to comprise the whole work into some 300 duodecimo pages, and to make it the cheapest work on baptism in our language. It is intended to have them revised and stereotyped and sold at cost.

Our other tracts, as far as published, and those on other subjects yet to be published, on highly practical and important subjects, are already given to a brother who will stereotype and circulate them at cost to those who wish to distribute them gratuitously, or furnish them to societies for this purpose

The sluggard is commanded to go to the ant to learn wisdom, and the children of God are sent to the children of this world to learn prudence in conducting their affairs. If error can be thrown on the wings of the wind in the form of tracts, why may not truth? Some ask for a divine precept. Can they give one for translating the Hebrew and Greek into Latin, English, French, or Chinese?—or for translating them at all? Can any one give a precept for printing or stereotyping the memoirs of Jesus Christ? or for circulating them at home or abroad? Why, then, ask for positive precept for any good work! We need positive testimony for all articles of faith, positive precepts for all Christian ordinances, and promises for all acts of acceptable worship. But he that asks positive precepts for any work of benevolence or mercy—for enlightening, or saving, or instructing men in righteousness, might as well ask for a divine precept to travel by steam, to converse by electricity, or to avail himself of any new or important discovery in the useful arts of life.

Need we any oracle to teach us that, unless the circulation and diffusion of truth keep pace with the circulation and diffusion of error, irreligion, and immorality, the kingdom and tyranny of Satan must advance further and further into the precincts claimed by the Christian profession Who dare say that we ought not to seize every fair and honorable means of meeting the intrusive and daring assaults of the spirit of error—of preventing the encroachments of that anarchy and misrule that follow in the wake of infidelity and false religion?

It would be bad policy and worse humanity to preach, and pray, and worship in Latin or in Greek, in England, where the devil speaks to the people and tempts them to sin in English. It was a grand device of Satan to get the Romish church to perform service in a dead language, while he was preaching to the people and praying them to serve him, using their own living tongue. In this way the devil has got the poor Irish Catholics much more under his influence than if their clergy had given them the Bible in English or in Irish, and all the truth they had to tell them, in their mother tongue.

God has said, "LET THERE BE LIGHT;" the Devil says, '*Let there be darkness.*' The friends of both parties speak the language of their master. We profess to be the sons of light. Let us then say, Let there be light evangelical; and let every man by his speech, by his prayers, by his seasonable discourse, by the living oracles, and by his tract inscribed with living truth, bid darkness flee and scatter night away The Lord will then be honored, man will be enlightened, sanctified, and saved, and angels will again sing,—"Glory to God in the highest, peace on earth, and good will among men!"

A. CAMPBELL.

SECTARIANISM vs. CHRISTIAN UNION.

It will doubtless be remembered by the readers of the Harbinger, that a project for union was made to the "Disciples of Christ," by the Pennsylvania Christian Conference, through Elder J. J. Harvey,

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of that connexion, in the year 1845. A similar proposition having been made at the same time to the Boston Unitarians by Elder Harvey, the conductor of the Millennial Harbinger thought it due to himself, as well as to the cause he pleads, to decline, in very pointed and explicit terms, any such association, and to exhibit the imperfection of its proposed basis. During this discussion, the views entertained by Elder Harvey himself in reference to the "person, offices, and character" of the Messiah became incidentally a question; and brother Campbell, after enumerating various titles of exaltation conferred upon the Messiah in the scriptures, inquires of Elder Harvey if he may call him his brother in this faith. [See Mill. Harb., vol. '46, page 695.] To this inquiry the latter replies in January last, at the close of a communication in reference to brother C's strictures upon the proposed basis of union; which communication was published in the May number of the current volume, so far as it had respect to the main subject of discussion—the basis of Christian union.

As Elder Harvey's reply, however, to the particular question concerning his own faith, did not appear, it has happened that an impression unfavorable to him has been made upon the minds of some of the disciples, with whom it seems he has been latterly associated. We have learned that they have shown a disposition to withhold their confidence from brother Harvey, and hold him in doubt as one probably unsound in the faith; thus placing him in an unpleasant position, and interfering with his success and usefulness as a preacher.

Now while we much regret to hear this, it is proper to observe that all this comes from having been, religiously speaking, *in bad company*. For when an individual can find it to comport with his views of divine truth to propose and advocate, in connexion with a party who are known to be Unitarian in doctrine, a union with those who are not only really but avowedly Unitarians in sentiment, and who glory in this sectarian appellation, it is a natural consequence that his own faith should be called in question, and that he should be supposed either to agree with them in their views of the Messiah's character, or to have exceedingly loose notions both upon this subject, and upon that of Christian union. Such a conclusion, it must in all candor be admitted, would be reasonable; and that such was the view entertained by brother C. is evident from the whole tenor of his remarks upon the proposed basis of union and from the query propounded to Elder Harvey himself in respect to his views of the Messiah's character.

The present difficulty arises, however, it is alleged, from the

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omission to publish brother Harvey's reply to this query. But it is not fair to conclude that brother C. intended to withhold this reply from the readers of the Harbinger. He published the greater part of the communication in the number just in progress when he left home for Europe, and it is altogether probable that he reserved the portion in question for a distinct article, when he should have fully ascertained the facts of brother Harvey's history and the position he occupied ministerially, in relation to the religious communities whose union he had proposed. As, however, we have not yet received from brother Campbell a communication on the subject, and brother Harvey is likely to suffer from delay, we feel it due to all concerned to publish brother Harvey's reply to brother Campbell's question, together with some facts in relation to brother Harvey which will, we hope, place the whole matter in a proper point of view.

To the inquiry, then, propounded by brother Campbell, brother H. replies as follows:

"You enumerate various titles of exaltation conferred on our Lord Jesus Christ in the scriptures, and then ask me, "May I call you my brother in this faith," &c. In reply to this question I beg leave to say, that I understand the truth of Peter's confession, Matth. xvi. 16, "THOU ART THE CHRIST, THE SON OF THE LIVING GOD," as the foundation of the Christian faith, and the confession of it in the "fair, candid, full, and literal import thereof," as essential to constitute any person a Christian. Hence all titles, and honor, praise and glory, and power, and dominion you have, or can quote from the Old and New Testaments, by them ascribed to my Lord, Mediator, and divine Redeemer, I rejoice to say, I do, in harmony with Peter's fundamental confession, with all my heart and soul, in the "fair, candid, full, and literal import thereof, acknowledge as due to Christ Jesus, the Lord Messiah, who "had glory with the Father before the world was." "Who was rich, and for our sakes became poor." Who saith, "I am he that liveth, and was dead; and behold, I am alive forevermore. Amen; and have the keys of hell and of death." Who is exalted "head over all things to the church." Who is coronated "King of kings and Lord of lords." "Who is gone into heaven, and is on the right hand of God: angels, and authorities, and powers being made subject to him." And of whom it is said, "He came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth. And I beheld, and I heard the

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voice of many angels round about the throne, and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

"I am unwilling to admit for one moment, that there is a man living who, according to his ability, renders unto Jesus the Christ, the Son of the living God, more fairly, candidly, and fully in the literal import thereof than I do, the praise, glory, and honors ascribed to him in the sacred Oracles. All that is said of his *person*, *office*, and *character*, I receive in the fair, candid, full, and literal import thereof; and all speculations and untaught questions I shall take the liberty to reject. I call no man Master; one is my Master, even Christ.—Now, if in this faith you can call me Brother, to love and co-operate for the truth's sake, and for the union of Christians, well; but if not, as I never was in ecclesiastic bondage, "but free-born," I shall endeavor to stand fast in the liberty wherewith Christ has made me free, and never be entangled in any yoke of bondage, and without fawning to any man, but in all things aiming to honor God and Christ, do what I can for the conversion of sinners, and the union of Christians, and the spread of pure and universal benevolence among all mankind."

This seems to be explicit upon the important point in question.—It is true, indeed, that both Unitarians and Trinitarians will quote such passages and profess to receive them in their full and literal import, yet so explain them as to make them favor their respective dogmas and speculations. We, however, desire carefully to distinguish between the divine revelations upon this important subject and human explanations of these. We repudiate that unscriptural and ambiguous language in which the subject has been involved, and reject all untaught questions and all presumptuous speculations in regard to the mysteries of the divine nature, whether these be Arian, Socinian, Trinitarian, or Sabellian. We object to unscriptural terms because they are associated with unscriptural ideas, and to untaught questions simply because they are untaught. We are not to be understood as maintaining that such ideas and propositions are necessarily false. This or that conjecture may be true; this or that exposition of doctrine may be just; but neither conjectures nor human expositions of scripture, are to be made essential parts of the Christian's faith. There are doubtless many truths relating to the Deity which we have no means of ascertaining, and to require assent to dogmas concerning the intrinsic nature of the Deity, or to demand explanations of what God is in himself, is to

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transcend all proper limits, and institute the tyranny of opinionism for the liberty of faith. Such things are too high for the reach of the human faculties, nor was it the design of scripture revelation to unfold the *essential* nature of the Deity, but rather what he is *relatively* to us. And we are bound to receive implicitly, whatever the scripture declares upon this subject of the Father, of the Son, and of the Holy Spirit. This, and this only, is to take the "*Bible alone*," so far as this matter is concerned; and if any people *profess* to take the "Bible alone," yet at the same time indulge and propagate speculations, written or unwritten, upon this or any other point of Christian faith, as an integral part, or as an exponent of that faith, they prove their principles to be sectarian and this profession a pretence.

We subjoin brother Harvey's view of the distinction between faith and opinion, in which we fully coincide, and we may remark that the whole of brother H's communication will now be before our readers with the exception of an unimportant introductory paragraph.

"I will now endeavor to be plain on faith and opinion. I make a marked difference between them. Faith is the testimony of God, and *confidence* or *trust* in it. Opinion, is the result of *human reasonings* or *inferences*. You say in the article above referred to, "that faith in the testimony of God, and obedience to the commandments of Jesus, are the bonds of union among the disciples, and not an agreement in any abstract views or opinions upon what is written or spoken by divine authority. Hence all the speculations, questions, debates of words, and abstract reasonings found in human creeds, have no place in their religious fellowship.' If my brother will adhere to what he has here said, I am sure he and I shall harmonize in precept and practice on this subject. Again, faith has a religious application, and is an active moving principle in which the heart or affections are concerned. It is lively, and impels to action.

'Opinions are formed on speculative matters. When the Duke of Bouillon charged Henry IV. with having changed his religion, he replied, 'No, cousin, I have changed no religion, but an *opinion*.'"

I remain respectfully yours,

J. J. HARVEY.

Now to proceed with the case in hand, bro. H. states that he rejects untaught questions and adheres to the Bible alone as the rule of faith and practice. Is there not, however, an inconsistency in proposing to 'fraternize' with those who, whatever they may profess, do not thus take the Bible alone? If we "fraternize" with those who make *unwritten* speculations a part of their religious faith, may we not fraternize also with those who frame human opinions into *written* creeds! And if by "fraternize, we imply to *acknowledge and*

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unite with as brethren, and we can thus "fraternize" with men so far as they hold the truth, all errors being excepted, as brother H. was understood to say, why should not one grand community be formed of all the parties in Christendom—Protestant, Catholic, and Greek! Nay, why should we not thus unite with Mahometans, who, by the bye, are very good *Unitarians*, believing in the unity of God, and agreeing that "Christ was raised up by God, and authorized by him to declare his word unto his people!" Why not allow them to claim the same credit for their own favorite Prophet, and "fraternize" with them in the truth so far as they have it! This would surely be a very loose way of thinking, speaking, and acting in reference to the subjects of Christian union, and Christian faith. And such a course would result in something very different from that unity of spirit, and that Christian brotherhood contemplated by Christ and his Apostles.*

It is, however, a common occurrence for men to be carried away by an engrossing or favorite thought, and to be hurried into extremes from the very best motives in the world. Christian union is so desirable in itself, and so necessary to the success of the gospel, that sincere Christians may well feel themselves called upon to make great efforts, and great sacrifices to secure it. If an Apostle became all things to all men that he might gain the more to Christ, his followers cannot be censured for imitating his example. But we must be careful not to extend this conformity beyond the limits authorized by the precedent. To attempt to gain sectarians by becoming sectarians ourselves, is a method, questionable both as to its wisdom and its authority. To "come out from among them and be separate," is much more likely to succeed, as a means of leading them from error, and securing our own acceptance in the sight of heaven. And

* Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit. Eph. ii 19-22. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. With all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. Eph. iv. 1-6 If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord; of one mind. Phil. ii 1, 2 Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned, from which some having swerved, have turned aside to vain jangling. 1 Tim. i. 5, 6 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. 2 Tim. i 13. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase unto more ungodliness. 2 Tim. ii 15, 16. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables — 2 Tim. iv 3, 4.

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this, as we are now happy to learn, is precisely what brother Harvey has done. Having tried conciliatory methods while in connexion with the Pennsylvania Christian Conference, with the design, as he expresses it, "to lead an intelligent and benevolent people fully to Christ," and having failed in his efforts to induce a calm and impartial examination of the points at issue, he, as our correspondent informs us, 'magnanimously connected himself with us.' But it is due to brother Harvey that we should give the facts and statements furnished to us by this correspondent, who is a preacher of high standing and a brother in whom we have every confidence. He says, "I know a man, a good man, and according to my judgment, a good preacher, unassuming, zealous, and faithful, who left the 'old Christian connexion' of the east, after seeking in vain a union of their churches and ours, and connected himself with us, who is now neglected as a preacher, and compelled to seek a support for himself and family by means of a secular pursuit." And this, as he alleges, because of the position in which he has been placed by the Harbinger. He adds further: "You will know that I allude to brother J. J. Harvey, now of Elkton, Ky. I have been conversant with this brother for twelve months. I believe him sound in the faith, and all who know him have the highest personal respect for him and for his humble and devout walk before the Lord." And again: "Need I say to you, my dear sir, that I have no more fellowship for Unitarianism than has brother Campbell, and heartily concur in the manner in which he has uniformly treated their sentiments, and the men who have advocated them, and other dangerous dogmas amongst us. From long observation, I am persuaded that he is one of the wisest of editors and the most prudent of men. But brother Harvey is not a Unitarian—*never was;* and when he failed to get them to investigate the points of difference between themselves and us, he magnanimously connected himself with us."

We hope the above statements will have the effect of disabusing the minds of the brethren and relieving brother Harvey from any unjust suspicions which may have originated from the circumstances which have surrounded him. It is certainly our duty to receive every faithful follower of Christ, and to hold in reputation all who honor their profession, and endeavor to promote the progress of the gospel. May peace be upon all such, and upon the Israel of God!

R. R.

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LETTERS FROM EUROPE—*No. I.*

PACKET SHIP SIDDONS, ATLANTIC OCEAN,
Lat. 42°, 17'; *long.* 29°, 30'; May 22, 1847.

My dear Clarinda—You may, the Lord willing, expect from me a letter for every week during my travels abroad. Being my eldest daughter, though the youngest of five, and the only surviving member and representative of my first family, you are, to say nothing of your personal worth, entitled to this token of paternal regard and affection. But while I especially address you, I address through you all my children capable of appreciating what I now write, and the youngest of them, so soon as they are able to understand whatever I may communicate to you. They will all, I trust, consider themselves equally interested in whatever I may write, as though individually addressed to them.

I cannot promise you more than brief notices of men and things as they occur to me, interspersed with such observations and remarks as may afford you rational entertainment, and suggest to you trains of moral and religious reflection both pleasing and profitable. On the subject of the Christian religion, that ever new, delightful, and soul-transporting theme, and on those who love and delight to honor it, I intend, though not exclusively, chiefly to occupy your attention as well as my own; that being both the proper business and solace of life. When, then, I either notice or descant on men and things, the works of God or the works of man, the wonders and beauties of nature or of art, the manners and customs of saints or sinners, the ways of the world, or the ways of the church, the books that I read or the sermons that I speak or hear, I intend to make them all subservient to your entertainment and improvement, and that of every member of my family.

At first I intended these letters for your own eyes only and those of the other members of my family; but on reflection and in obedience to the benevolent impulse of our philanthropic religion, which teaches us not to look with interest upon our own families and affairs only, but on those of others, I have resolved, though without your knowledge or consent, to present them, through you, to my numerous and long devoted readers, for their entertainment and improvement also; provided they may administer to either. I know, indeed, that many of them will be anxious to hear from me on the subject of my wanderings and peregrinations through the land of our fathers, and any other countries that I may visit. But I fear from this formal announcement of my intentions, I may too much excite their curiosity and

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raise expectations only to disappoint them. But, as far as in me lies, to prevent such anticipations as cannot be realized, I must farther premise that I cannot attempt any thing more in these letters than to communicate freely and familiarly, *currente calamo*, without any attempt at ornament, or elegance of style, or elaboration of things. I intend that my letters shall be perfectly free and familiar as though exclusively intended for your own eye, being of the opinion that whatever may be pleasing and acceptable to you will generally be so to all my readers. Indeed, I expect to be so constantly employed in travelling, conversing, preaching, teaching, as to have no time for embellishing any thing. But this, you know, is generally my good fortune. I have, as we say in Virginia, laid myself out this time to do all the good I can, and in every way that I can, in furthering the great cause of our Divine Redeemer, in the conversion of sinners, the edification of the family of God, and in the advancement of the great cause of reformation, personal and social. From these general intimations, and without further introduction, I hasten to the work which I have proposed.

You, with several members of my family and friends, saw me safe in the stage at West Alexander, Pa., at 9 o'clock this day morning, April 22d, one month ago to-day. In thirty-four hours after you bade us adieu, we safely arrived in the city of Baltimore, distant by stage and rail-road some 300 miles. Soon as the cars arrived at the depot, our kind brother Dungan seized me by the arm and carried me off to his residence, where I enjoyed all that Christian hospitality could bestow, during my sojourn over Lord's day in the city. Having yourself not long since passed over the same route, mountains, and valleys, by stage and rail-road, I need not say any thing of the fine, and, in some places, the grand and sublime mountain scenery through which we pass, *via* Harper's Ferry, to the seaboard.

Brother Henshall, from Richmond, true to his assignation, met me at Baltimore, Saturday morning. We spent a very pleasant Lord's day with the church meeting in St. Paul's street. I was sorry to hear that our excellent brother Ferguson, senior, whose praise is in all the eastern churches, has for a time retired from the oversight of this truly interesting congregation. Brother Austin, too, so admirably qualified to enlighten almost any community, has removed into the country. He will, however, still occasionally meet with this church. I did not see him.

In the morning of the Lord's day I addressed the church in a full meeting, on the peerless glory of the Lord Messiah, the head of the Christian church. This is one of the sweetest and most sublime

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themes, you know, in the Christian Scriptures; and we all seemed to be interested and delighted in the contemplation of it. While I think of it, how beautifully apposite the chorus of one of our hymns:—

"Worthiness dwells in thee, excellent dignity,
Beauty and majesty; glory environs thee;
Power, honor, dominion, and life rest on thee,
O! thou chiefest among the ten thousands!"

In the afternoon, after the supper, brother Henshall spoke on the unity of faith as essential to the co-operation of Christian churches in the work of the Lord, and tendered some very appropriate remarks and exhortations on the subject.

While the congregation were assembling at 7 o'clock in the evening for worship, brother Burnet, from Cincinnati, appeared, very much to my gratification, presuming that he was, according to my expectation, to accompany us to Europe. In this, however, I was disappointed, it not being compatible with his duties and obligations to go with us. I addressed a very full house, at night, on the distinguishing characteristics of the Christian or New Institution.

On Monday morning before leaving the city, brother Dungan handed me seventy-five dollars in British gold, from the church in Saint Paul's street, for the suffering poor brethren in Ireland or Scotland, or wherever we might find them. To this, his little son, Henry, some five or six years old, added his one dollar. Before leaving the church, on Lord's day evening, a brother put into my hand fourteen dollars and forty-five cents, from some two or three members of the church in North street, for the same purpose.

On Monday morning, at 9 o'clock, we gave the parting hand of kindred hearts, and took the cars for Philadelphia. We safely arrived at that city at 2 o'clock; and after attending on some business, we spent the evening at sister Saunders', Walnut street, in company with Elder Taylor, Elder Wm. Rouzee, and Dr. Bacon. Our sister Williams called next morning. We had a pleasant *tete-a-tete* of an hour. She is as ardent and as devoted to the Lord and his glorious cause as ever. Elder Heaslitt also visited us next morning and accompanied us to the ship. While at sister Saunders we were introduced to one of my readers, a Baptist brother Rue, of New Jersey. He is a great lover of the truth, and fearless in avowing it. He is a young and ardent brother, and, as I learned, an able herald of the gospel in his field of labor. We arrived in New York at 2 o'clock, P. M., and immediately repaired to brother E. Parmley's residence in Bond street. He had been looking for us the day be-

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fore. Brother Burnet and myself sojourned at his hospitable mansion from our arrival on Tuesday evening till the next Monday morning; where, beside enjoying the society of this truly amiable and intelligent family, we had the pleasure of that of James Buchanan, Esq., now of Canada West, late Consul of her Britannic Majesty in this city—more worthy of our admiration and esteem because of his zeal for primitive Christianity and his Christian virtues, than on account of the high station which he filled with the highest approbation of his own government, and with the highest commendation of the citizens of New York. The day appointed for our sailing being Monday the 3d inst., and also for his departure to Montreal being the same day, gave us much of his company. I have rarely seen in any man, much less in one so hackneyed in the business of the world, so much unaffected Christian simplicity, such perfect transparency of character, such straight forwardness of aim and effort to do good, as in this truly venerable old reformer and old man. If he have his stern peculiarities, which time, with all its attritions, can never efface; if he have his favorite dogmas, which no philosophy could refute, which no argument could annul, on which perhaps he may, or may not, lay too much stress, his faith and hope based on "the finished work of Christ" and his glorious and all-prevalent intercession in heaven, appear to be the rock on which he builds his hope of heaven, and the never-failing springs of his peace, consolation, and joy. For brevity, directness, and pathos in prayer, and in conducting family and social worship, he is a perfect original; and if not a perfect model, he is in some points worthy of a very strict imitation.

We enjoyed also the pleasare, at brother Parmley's, of several calls, from Dr. Giustiniani, the distinguished Roman Catholic clergyman, who, after the manner of Ronge, with a considerable number of adherents, recently seceded from the Pope. He is a decided Protestant, but not so well read in Protestant creedism as to decide amongst Protestant parties which to prefer; and, because he cannot as yet decide on their nice metaphysics, they all, with one consent, stand aloof from him. He is a gentleman of a clear and well informed mind, by birth an Italian, speaks the English language with some little hesitancy, a host against the claims of Romanists; and bids fair, if properly aided by Protestants, to be useful in the city. I could wish that the mantle of the Evangelical Alliance had been transported from London to New York, especially in the case of Dr. L. Giustiniani.

Amongst other agreeable matters that occurred during my sojourn

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in the city, I must mention a call from my old friend Robert Owen, Esq., denominated *the Philanthropist*, of Lanark, now of New Harmony, Indiana, with whom we debated the evidences of our faith, in Cincinnati, some eighteen years ago. The old gentleman shows as few of the scars of time upon his face as any man of his years that I know. His unyielding good nature and peculiar indifference as to public opinion, with his pleasing enthusiasm, seem to sooth his mind amidst the reverses of fortune and the universal failure of all his Utopian schemes of human improvement by the annihilation of marriage, private property, and Christianity, and the adoption of his ill-digested Socialism. He never alluded to the scenes of Cincinnati, but with the most perfect courtesy and kind feelings inquired after every thing interesting to me, and especially after the health and happiness of your grand-father. I am sorry for the honor of sectarian Christianity, but glad for the honor of human nature, to state what you may have heard me say on other occasions, that, of all my opponents in debate, the infidel Robert Owen was the most candid, fair, and gentlemanly disputant I have yet met with; and a saint in morality, compared with some of my opponents. He is, however, still the philosopher of one idea; and destined to die, as he has lived, the victim of an empty and false, though a well intended philosophy.

During my stay in the city I had not much of the company of brother Henshall. He enjoyed the hospitality of our truly excellent and much beloved brother Daniel Monroe, a pillar in the house of the Lord in this community. Our brother Melish, and Mr. Robert Bryan, of Kentucky, now attending the Medical School here, both graduates of Bethany College, called to see us, and very gratefully called up the reminiscences of by-gone days. I am sorry that brother Melish has not found a better field in which to labor in the word and doctrine of our religion. As matters are here, I advise him to go to the West. We also found our brother Craig, of Kentucky, at brother Parmley's. He sometimes speaks publicly, but has been unexpectedly detained here some time. I spent most of my time here in writing letters, and settling up several matters which I could not finish before leaving home. I made some few excursions through the city, and delivered two or three discourses in different parts of it, which, together with some other matters that occurred here, I will notice in my next. Several letters to your mother and the family are mailed with it at Liverpool. I need not request you always to remember me before the Lord, as I know you do; but I desire you especially to pray that by our instrumentality the word of the Lord may prosper, and that we may have free access to the hearts of the Lord's people wherever we go. I have received several letters of introduction to distinguished persons both in the Church and State. Our constant prayer is, that our labors in the Lord may be honored with fruit that may redound to the glory of God and the happiness of many. My love please communicate to all the family.

Your affectionate Father,

A. CAMPBELL.

☞ Several important articles, already in type, have been displaced and laid over for the preceding letter from the senior Editor, who, we are happy to inform our readers, arrived safely in Liverpool, after a pleasant voyage of 25 days. W. K. P.

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THE

MILLENNIAL HARBINGER.

SERIES III.

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BACCALAUREATE ADDRESS

FOR THE 6TH SESSION OF BETHANY COLLEGE, READ BY THE VICE PRESIDENT, TO 13 GRADUATES, JULY 3, 1847.

Young Gentlemen—

VENERATING as we all do the President of our Institution, we cannot but regret his absence on this interesting occasion. The fields of his usefulness, however, are too varied for any one interest exclusively to claim his attention, and therefore, whilst our feelings would have him here, our better judgment must make us content that he is away. It will be gratifying to you to know, that even amidst the solitudes of the sea—floating on its boundless bosom, and wrapt in the spell of its sublimity, his heart is still turned toward this scene of his labors, and, as the Prophet of old, when a captive among strangers, opened his windows towards Jerusalem and prayed before God, so he looks back to this, our loved Institution, and sends up his petition for its welfare and growth. He neither forgets you, gentlemen, nor would be forgotten by you, but both as an evidence of his affectionate remembrance, and as a further claim upon your gratitude, has sent you, from the midst of the Atlantic, a testimonial of his regard, which I shall now read you.

ATLANTIC OCEAN, EAST OF THE BANKS OF NEWFOUNDLAND,
Longitude 38°, 10' *W.*; *Latitude* 41°, 20' *N.*

Young Gentlemen—THOUGH absent from you in person, and now gently moving under as bright a sky and on as smooth an ocean as you can well imagine, I feel myself, in spirit, present with you on the auspicious day, which, while it records the birth of the greatest nation and the happiest community on the earth, terminates your collegiate years, and awards to you the honors due to those who have successfully careered their way through the academic paths of

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literature and science. Having not only directed your studies, but participated in your education, watched over your morals, and tested your attainments at the stated examinations, I cannot but regret that I have not the pleasure of hearing your last performances, of taking you personally by the hand, and of giving you severally the parting benediction. Still, I have the pleasure, though in the midst of the vast Atlantic, and far removed from the halls in which we have so often met, of communicating to you a few suggestions of practical importance, which, indeed, as the occasion demands, must be few, and which I assure you are dictated, not merely by a sense of duty, nor simply in conformity with ancient usage, but which flow from attachments already formed, and from desires long cherished, that your future years may be full of usefulness and happiness, the only rational and practicable preparation for a blissful immortality.

In order to this, it is expedient that you clearly and fully understand your exact position in the great family of man, and the claims which your country, the church of God, and the human race have upon you. A general knowledge of the past and present condition of the world, and its bearings on the future, and of your interests in it, is highly important to your judicious choice of a profession, and to the filling up the proper measure of your duties to yourselves, your fellow-men, and to God.

You have long since subscribed to the adage that "knowledge is power," not merely to govern others, but also to govern ourselves. Equally evident to you, I presume it is, that, in the intention of your parents to impart to you an education, as well as in your own efforts to obtain it, you both regarded it, not merely as conferring upon him that possesses it, a power to promote his own interest and happiness, but also the interests and happiness of his contemporaries and posterity. The preparation which it affords its possessor to accomplish these ends, you are aware, consists not only in the mere amount of information which he obtains, but in the habits of thinking which he forms, and in the strength and vigor of mind which he acquires in pursuing it, to make his acquisitions available to his own advantage and to that of others. Hence, it invariably comes to pass, in the struggle and business of life, that an educated mind excels an uneducated mind in every conflict in which the parties enter the lists on equal terms; that is, all other things except education being equal. The victory gained, too, in such competition is great in the direct ratio of the difference of education possessed by the aspirants. Now, as educated mind governs the universe by a law, not of human, but of divine legislation, it ought to be remembered by every young man,

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that he may and ought to possess a *moral power* in the full ratio of his talents and education, in any society in which his lot may be cast.

Having on several occasions called your attention to these subjects, I intend not now to generalize or moralize upon them; but assuming them as matters with us no longer debatable, I wish, on the present occasion to divert your attention to a momentous conflict, which not myself only, but very many truly intelligent and well-informed men, in both Europe and America, anticipate as inevitably to occur in our own country, and that, too, in all probability, before your days are numbered.

In order to this, we must first glance at our country, its immense resources, its population, its institutions compared with those of the Old World, and its destiny. These are the materials for a volume, or a series of volumes yet to be written. Having now but a few minutes to devote to them, I shall merely name the topics, or state a few facts from which these are yet to be developed; and this with special reference to two or three suggestions which I desire to make to you on the present occasion.

Time was, when thirteen English colonies became THE THIRTEEN FREE, SOVEREIGN, AND INDEPENDENT STATES OF NORTH AMERICA.—Their territory extended from a line passing through the great north western lakes to the thirty-first degree of north latitude, and from the Atlantic ocean on the east, to the Mississippi on the west. But, in less than the life of one man, to this domain we have added Louisiana, and the territories beyond, extending westwardly to the Pacific ocean. On the south we have thrown our arms around the Floridas and Texas, stretching into the Mexican Gulf, while on the north we have secured possession on Oregon extending to "latitude forty-nine." This immense territory, reaching from the Atlantic to the Pacific, from the mouth of the Rio Grande to the forty-ninth of Oregon, is now owned by only twenty millions of people, with the wandering tribes of Indians continually wasting away by the stern vices of a portion of our Christian civilization.

But it is not only the amplitude of our country that demands either our admiration or our gratitude. I would not compare America with Asia, but I would advantageously compare our portion of it—our own national domain, with that of any one people or nation now existing on the face of the earth, in all the elements that impart interest, grandeur, beauty, prosperity and happiness to a country.

In what other country are fruitful mountains and luxuriant plains, navigable lakes and rivers, fertile hills and vallies projected on a

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scale of such varied, grand, and magnificent dimensions? What immense defiles of stupendous mountains, decorated with variegated forests, and towering cliffs, storehouses of the richest minerals, as well as of the fuel to refine them, and of the streams to convey them to market, are seen lifting their proud eminences to the clouds, both in the east and west, the north and south, of our immense territory! In what other land are seen such inland seas, in the form of lakes—and rivers, measured by thousands of miles, on whose broad bosoms is yet destined to float the wealth of nations? Where else shall we find, connected with such highways of commerce, unmeasured prairies of the richest soils, whose luxuriant grasses, and fields of corn wave to the winds of heaven, like inland seas of verdure and beauty! And where such myriads of hills and vallies, covered with rich harvests or crowned with green pastures, teeming with flocks and herds that can neither be told nor numbered?

But leaving this field of admiration which I cannot survey any more than I can fathom this mighty ocean, on whose fair bosom I move so majestically along, let us for a moment look at the increasing number, the gigantic strides, the mighty commerce, and the unparalelled enterprize of our people.

In 1755 our entire population was twenty thousand less than one million. Now, in 1847, it cannot be less than twenty millions. In 1855, one century from its first census, it will have advanced from *one million to twenty-five!* England, the prodigy of Europe and of the world, in a little more than half a century has doubled its population. In less than a quarter of a century the United States have doubled theirs. On this ratio of increase, which cannot be expected to diminish during the present century, the next century will commence with a populatian of *seventy-five millions!* Young gentlemen, there are some of you standing here to-day, who may live to see that day, not quite fifty-three years hence, when the American *family shall number its seventy-five millions of citizens!*

The commerce of our country is still more wonderful than its increase of population. It now amounts to two millions and a half of tonnage—twelve times more than it was half a century ago. During this period, Great Britain, the greatest maritime power in the world, has only increased her tonnage not quite one half of what it was some fifty years ago. Having lake shores with their tributaries extending almost 5000 miles, draining an immense territory, the city of New York already receives, of all the products of our soil, more than the city of New Orleans; although on our western waters there ply some eight hundred steamboats, carrying but a portion of the

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produce that grows on the banks of the Father of waters with his unnumbered tributaries, draining over one million three hundred thousand square miles, and bearing to New Orleans the gleanings of shores twelve thousand miles in extent!

Next to these immense rivers and lakes, another element of our national greatness, is our inland means of communication and transportation. Of these, I shall only say, that they are no less wonderful and unexampled than those already mentioned. In 1790, only *fifty-seven years ago*, in all the United States, we had only *seventy-five post offices*; and the whole mail routes were short of 2000 miles. Now we have 13,488 post offices, and mail routes of more than *one hundred and fifty thousand miles* in extent! Already we travel on canals more than four thousand miles, and on railroads over five thousand!

Another element shall complete our allusions to the more impressive indications of our national greatness. It is the all-absorbing subject of education; with me the *Alpha* and the *Omega* of a people's greatness, usefulness, and happiness. While Prussia, in the number of her schools and in the mode of conducting them, may excel us, as well as in the number of her children that attend them, it is presumed that we excel her and all the world in the character of the education imparted to our youth. There is, indeed, one class of natives in our country, most imprudently, most unphilosophically, and in a manner the most unchristian-like, debarred from scholastic education. This, every Christian and every philanthropist in the country sincerely deplores. But taking our *white* population into view, in all the Union, there was, in 1840, *one in every seven* at school.—But should we divide the Union into districts, and place the free states in one district, then there was *one in every five*; or should we take all New England and New York only, then there was *more than one in four*. Compared with England, Scotland, and Wales, our country is, indeed, very considerably in advance. In Wales, but one in twenty: in England, but one in twelve; in Scotland, but one in ten were attending school in 1840. Of England and Wales, I lately saw it some where stated, that not more than one-half of the whole adult population can write their own names. I will not speak of churches, for in these it is known that, as respects the number of them in our old settlements, we excel all the world.

When, then, gentlemen, we look into the elements of a nation's greatness—territory, soil, climate, population, commerce, post offices, public highways, education, schools, and colleges, in all of which it is, I believe, conceded that we excel all the world besides; and

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when it is remembered that we are but in our infancy, while other nations with whom we compare are in more than their manhood prime, what reasons of thankfulness have we for our happy lot! What bright anticipations of future greatness! What a glorious destiny seems to await us! But we must also ask ourselves, What obligations are laid upon us that we act a part in the great drama of life, worthy of ourselves,—harmonious with our national birthrights! And how shall we most certainly transmit to posterity the rich inheritance which God has put into our hands for them!

Still, the main causes of our true greatness, as a people, is the result of a happy combination of those several causes co-operating in the production of a new order of society, which has been developed in our free institutions, both religious and political. I do not say *political* and religious, but *religious* and political; because, however startling to some ears, it is nevertheless true, that the political institutions of every nation and people on earth, are but the legitimate offspring of their religion, whatever it may be.

Whence came that peculiar, distinguishing freedom of thought, of speech, and of action, which is the quickening spirit of our social system, and the supreme characteristic of our political institutions! Believe me, gentlemen, it is but a portion of the emancipating, enlarging, and soul-redeeming spirit of the Christian religion, as developed in part, through the Protestant reformation, carried to this continent by our stern, uncompromising Puritan ancestors. Could you, or any one else, accustomed to seek for adequate causes for important events, imagine that the intolerant hierarchal spirit, whether it exist in the form, or under the name of an English or a Roman despotism, which compelled the founders of our free institutions to seek for a refuge and a home in a North American wilderness, have originated and developed such a social system as that which we, through their instrumentality, now enjoy! As the stream cannot rise above its fountain, free institutions cannot possibly spring out of absolute despotisms, whether religious or political.

We can find in the ancient Pagan idolatries, the *beau ideal* of an absolute monarchy, just as we find in the Jewish Institution the reasons of a pure theocracy, and in the gospel the proper and justifiable elements of a Christocracy. So in every form and theory of religion we can find the outlines and the elements of the political institutions of the people that receive them. Had there never been the idea of a Roman Emperor, there never would have been either a Pagan or a Papal Supreme Pontiff, claiming political authority over the persons and the estates of men. The spirit of the supremacy

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of the Messiah, as *Lord of all*, which we properly denominate THE CHRISTOCRACY, is essentially the spirit of liberty, justice, and love; because, having himself absolute control of the affections of the human heart, he sets us free from every allegiance to man, which he himself has not by a clear and express warrant instituted. In the Christocracy, therefore, we find the unwasting spring of that aversion to ecclesiastic dogmatism which has given to pure Protestantism its noble characteristics of mental independence, sense of equal rights, and love of perfect freedom. If the Son of God emancipate a man, he is free indeed. This, also, was the proper and immediate cause of that peculiar energy of character that has done so much for us as a people, which gave rise to our political organization, our general education, and our ecclesiastic independence.

Opposed to the Christocracy, there are yet three grand powers in the field. They are most familiarly known under the names and designations of Idolatry, Mahometanism, and Popery. Light and darkness, good and evil, do not form a more evident contrast than these severally present to the spirit and tendency of the Christian religion. Before the Christocracy, therefore, can be fully developed in all its redeeming and transforming excellency, these three great rivals of the Messiah must be driven from the field.

The head of idolatrous Rome was *Cæsar Imperator et pontifex maximus*. That form of idalatry has faded from Europe. The mitre and the cross distinguish his Papal successor, while the crescent and the sword are the proper symbols of the Arabian Imposter. The religion of the false prophet of Mecca totters to its fall, while that of Rome, according to prophecy, must yet remain a little longer. Its doom, however, is written, and we need no new Prophet to reveal its final catastrophe. The theatre of the Koran and that of the ancient idolatries are very far distant from us, and, therefore, we cannot be expected to be directly or personally implicated in their overthrow, its precursors, or its concomitants. But the last great conflict of the Papacy, and that in which we are most likely to be interested, seems to be reserved for a theatre somewhere in the New World;—most probably it will be found in the great valley of the Mississippi. We fight against the idolatries of Asia and Africa through our Missionary and Bible Society operations; but we must personally act a part in that conflict which must necessarily precede the long predicted triumph of the Christian church over all her enemies.

That you may properly apprehend the nature of this conflict, and what is rightfully expected from you, you must know that there is

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one man in Europe, of whom you have often heard; whom we have to fear more than any other man in the world. He calls himself "the *vicar* of Christ," "the *prince of the Apostles*," the "*pontifex maximus*" of the whole Christian empire. As vicegerent of God Almighty, he sits on the throne of St. Peter, as chief of the hierarchs of earth. On his girdle hang the keys of the kingdom of heaven. He opens and shuts the gates of mercy according to his own will. Myriads of ecclesiastic aspirants burn incense at his shrine, and worship at his feet. Legions of hungry monks and begging friars proclaim his intercessory power, while pious matrons and vestal nuns present his claims to every infant ear to which they can find access. One hundred millions of admiring worshippers recognize his spiritual jurisdiction, and through their bishops swear eternal allegiance to his will. His power is, indeed, spiritual, unearthly, transcendant, immortal.

Through his arrogant abuse of power, a portion of the Old World is partially alienated from him; on which account his spiritual despotism has not its wonted admiration. He is, however, seeking to regain it in the Old World and to establish it in the New. Since his European fortunes began to wane, because of his spiritual despotism more fully developed in the miseries of his most profound worshippers—the plundered and down-trodden millions that are crying for bread—he looks to America, and especially to the vast and fruitful valley of the Mississippi with a peculiar intensity of affection, and yearnings of paternal commiseration, to impart to us the holy consolations which he alone has power to administer, and from which he regards us as most unfortunately debarred, through our obstinate and uncompromising Protestantism.

Possessing, as he does, the undivided empire of South America, the devoted allegiance of Mexico, with the majority of Canadian professors, he only wants the valley of the Mississippi to secure the spiritual monarchy of the New World. He already boasts of two millions of true sons of the church in the United States of America. For these few sheep in the wilderness he has created bishops and ecclesiastic helps for them with unprecedented liberality. With the zeal of Peter the Hermit, his missionary Jesuits peregrinate our country from New York to New Orleans, and leave no valley in all the West unexplored, up to the summit of every tributary stream. Already Papal gold has filled our western cities and towns with Gothic cathedrals of enormous dimensions. Every where magnificent altars are being reared on which new sacrifices are to be offered. Through the sacerdotal power of her priesthood the bread and

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wine of our country is to be converted into the flesh and blood of a new made Christ, to be both eaten and worshipped on the banks of our rivers, and in the great radiating centres of our literature, wealth, commerce, and civilization. From the Vatican, from the throne of St. Peter on the banks of the Tiber, the decree has already gone forth, that our Protestant American liberties shall be new modelled and re-baptized at the sacred font of the "prince of the Apostles," and made to minister to the dictates of a confessor, according to the interests and honors of "Holy Mother Church."

Now then, young gentlemen, you may comprehend the nature of that anticipated conflict, to which we now call your attention. It is no ordinary struggle, I assure you, which presents itself to our vision. Popery has passed its zenith in Europe. Indeed, the metes and boundaries of Roman and Protestant States in the Old World have been stereotyped centuries ago. In the midst of both, a third power has arisen. I allude to the infidel power that revolutionized France, and kindled a flame of war all over Europe, which is yet scarcely extinguished. The Infidel Power is yet of fearful stature. On its banners are direful omens and portents of woe to all potentates and powers, spiritual and temporal. Proselytes from Romanists to Protestants, and from Protestants to Romanists combined do not probably equal those who renounce the pretensions of both and and unite their fortunes with the Infidel Power. It does not, indeed, always organize itself, and publicly assume the attitude of a separate and distinct power. But on that account it is the more dangerous, and the more to be feared, because the more pervading and the less vulnerable. It aspires after the liberty to hate religion without shame, and to inveigh against it without reproach. It seeks to create a new public opinion, that it may annihilate respect for the Bible and those who delight to honor it. While Romanists luxuriate on the outbreaks, heresies, and divisions of Protestants, and while Protestants make reprisals from the hundred abominations of Romanism, infidels seize the vices and blemishes of both, and eloquently declaim in favor of universal scepticism. They have no creed, no principle, no bond of union, other than a common hatred of religion, and a mere negation of every thing believed by Jew or Gentile, Romanist or Protestant. This party, I fear, already holds the balance of power, if not a majority, both in Europe and America. Its policy is always to take sides with what it deems the weaker party. Unfortunately, too, for itself, as well as for us, it seems to regard Protestantism and Romanism as alike tyrannical, proscriptive, and intolerant. It gives no preference. On any emergency, it will coalesce with either

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party, so far as thereby to promote its own ends. It will help the weaker party on the assumption that the strong either is a tyrant, or will become one if successful. Hence the strong sympathy now displayed by infidels for the Romanist party in the United States. This, gentlemen, is one of the chief sources of my fears for the destiny of our country. The influx of Romanists, though somewhat alarming, is not so much to be deprecated as the still greater influx of infidels, because these together are certainly more than two-thirds of all the immigrants into our country. Now in the junction of infidels and Romanists, I contend our country has much to fear, if not with regard to the ultimate triumph of the Christocracy, with regard to the ordeal and tribulation through which it must pass. Let us not dream of perpetual prosperity, of indefinite ages of tranquility, of an unbroken series of splendid triumphs. Depend upon it, a conflict will as certainly come in this valley of the Mississippi, between the friends of one Mediator and the friends of many, as it must come in the plains of India between the worshippers of one God and the worshippers of many.*

Allow me, then, in conclusion, to tender you a suggestion or two on the premises, with regard to your duties in such an issue. First, then, you ought to inform yourselves on all the premises now laid before you. Make yourselves familiar with the history both of Protestantism and Popery. You owe it to yourselves, your country, and the human race, to understand the genius and character of your own age and its bearings upon the future, as far as you can. The history of Romanism and the dark ages you must thoroughly digest. I will commend but two books at present—Dowling's History of Romanism;

* The Newtons in philosophy and theology have anticipated and predicted a mighty struggle between Popery and Protestantism before the final triumph. Tillotson, almost two centuries ago, interpreted the barbarous verses of Herbert on the translation of Protestantism to America from England, in this way. Herbert said—

"Religion stands on tiptoe in our land,
Ready to pass to the American strand.
When Seine shall swallow Tiber, and the Thames,
By letting in them both, pollutes her streams;
Then shall religion to America flee;
They have their time of gospel as we."

The Archbishop, who flourished in 1660, on these verses said—"When the vices of Italy shall pass into France, and the vices of both shall overspread England, then the gospel will leave them both, and pass into America to visit those dark regions." vol. 3, p. 587. This has come to pass, and recent events make it quite as evident that as American Protestantism is now the purest in the world, the great struggle for the empire of the world between Protestantism and Popery may be expected in the centre of this New World.

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and for both sides of the controversy, a Discussion with Bp. Purcell, in Cincinnati, in 1837, endorsed by the parties. With regard to infidelity I will also name two—Simpson's Plea for Religion, and a Discussion with Robert Owen, Esq., in Cincinnati, 1829, endorsed by the parties. These works will suggest to your own minds, others.

But may I especially entreat you to be always prepared to lift up your voices for the free circulation of the Bible, without note or comment, both at home and abroad, and to plead the cause of universal education. These are the main pillars of all our valued institutions. Intelligence and virtue are the foundations of a free, representative, and popular government. They are the unfailing sources of a nation's greatness, prosperity, and happiness. Be, then, the constant, fearless, and zealous champions of universal education, without which, writing, printing, and speaking, are comparatively of little value to the world. For these works of benevolence and humanity, gentlemen, you must qualify yourselves. You must read, think, write, and talk much on these great soul-redeeming topics. Your own destiny and that of your country, more or less, depends upon the faithful and able discharge of these duties. Assail Romanism and Infidelity with the Bible in every man's family, and with a good common school for every man's children in the land. A well educated, Bible-reading nation has nothing to fear from Popery, Prelacy, or Infidelity; but without the Bible and the common school, no nation can be free, virtuous, and happy.

With these premises before you, my young friends; with your advantages of mental discipline, and with your acquirements in the various branches of a liberal education, most of you, also, professors of religion, you may form a proper estimate of your possible influence for good or for evil on human destiny. Possessing in common with your contemporary friends and fellow-citizens, the largest and the richest patrimony kind heaven now bestows on any people; speaking a language the most copious, rich, and forcible of any living tongue; enjoying, too, the advantages of the most improved literature, science, and civilization; inferior to no nation, or people, in the arts of war, or in the arts of peace; living in an age in which we print by light, converse by lightning, and travel by steam; by means of which we have almost annihilated both time and space, communing with one another across oceans and continents with more certainty and despatch than our fathers did with neighboring towns and counties a century ago; having in our hands the Bible so cheap and so abundant that a man can buy the New Testament for six pence, and the whole Bible for three shillings; with a government the least ex-

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pensive and with civil institutions the most rational, equitable, and free, ever vouchsafed to man; what, I ask, are your responsibilities and duties to God, your country, and the human race?

Consider well, I beseech you, what you can do; for what you *can* you *ought* to do, in preparation for the business and conflicts of life before you. You must take some side in the great controversies of the age. Survey the battle-ground before you. On the one side are allied antiquated error, superstition, despotism, and misanthropy; on the other, truth, intelligence, liberty, religion, and humanity. In such a war no good man can be neutral. Are you not ardent for the encounter? May I not say for you all, that you will go heart and hand into the work of man's redemption from ignorance, error, and sin. Certainly you will espouse the cause of the Bible, education, and human liberty.

I call not upon you, young gentlemen, to furnish yourselves with swords and spears, with the weapons of desolation and death for the impending conflict. This is not the work of scholars, or philosophers, or Christians. Your profession is not to kill and to destroy, but to redeem and to rescue man from evil. Camps, not colleges, are the seminaries for warriors, heroes, and conquerors. The weapons of this our warfare are not swords and spears, but reason, truth, persuasion. Under the broad banners of peace, righteousness, and love, with the sharp two-edged sword of reason, argument, and truth, approach the lines of the enemy, saying with one of old, *Nil desperandum, te duce Christe,* and the victory is yours! A. C.

Thus, gentlemen, we have read to you the parting advice of one esteemed by you for his virtues, admired for his learning, and venerated for his wisdom. Circumstances forbid that I should do more than bid you *farewell.* Yet there is in this word, that that makes us linger. For years, your eyes have been turned backwards—you have been looking into the mighty past, retracing the steps of mental development, following back to their sources the streams of knowledge, toiling your way higher and higher, till you have sat down by the limpid waters of the true Parnassus-born Castalian. But henceforth, your thoughts and your labors are to be directed to the future, —from the summit you have reached, you are now to look off into an unexplored and trackless region, in which is to be traced the path of your future destiny. The atmosphere of youth is one of poetry, and the colors which reach you through it, must be beautiful, and hence your course, even in its ruggedness

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winds
A path of pleasure. Like a silver zone
Flung about carelessly, it shines afar,
Catching the eye in many a broken link,

and presenting every where, images of utility and peace. But remember the colors which reach you now, are but the prismatic hues of life's dark and sober realities. When viewed through a nearer medium, their glory is gone, and the beautiful image we have chased so long, crumbles in our embrace and we awake over the urn of its ashes.

It has not been my fortune yet, gentlemen, to penetrate very far into those mysteries of experience, upon the discovery of which you are about to enter; but if the few years I stand in advance of you, have been enough to entomb affections as warm as any you can cherish, and to shroud in gloom visions as bright as any your fancy can paint,—I may surely be allowed to admonish you against pursuing, with too much eagerness, "the phantoms of hope," or expecting, too surely, "that age will perform the promises of youth." I but express my own feelings and those of my brother Professors, when I tell you, we feel solicitous for even the most promising among you. We have seen too many a light burn for a season, and then go out; observed too many a vessel, gallant and strong, dancing in pride upon the waves, grappling in triumph with storms, and yet, in the moment of its proudest hope, going down, a wreck upon hidden shoals; we know too well the danger and the darkness before you, and the utter impotency often of human effort to avert calamity, not to experience, in parting, some misgivings that all may not be well with you. Still we must give you to the waters. With chart and compass, and disciplined faculties for your crew, we commit you to the waves and to God. Be vigilant of your trust, for 'tis infinite; true to yourselves, for you are immortal; and faithful to God, for with Him are the issues from death; and though solicitous, we will not fear; but, in the expectation of hearing of you after many days, bid you a long—an affectionate FAREWELL! W. K. P.

LETTERS FROM EUROPE—*No. II.*

ATLANTIC OCEAN,
Lat. 47°, 10', *N.*; *Long.* 19°, 50', *W.*, May 24, 1847.

My dear Clarinda—SINCE I finished my last letter to you, we have had quite a strong wind and a rough sea. During the last 24 hours

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we have sailed 250 miles eastwardly. We are now about 450 miles from Cape Clear, on the southern extremity of Ireland. The sea is so rough and the squalls so frequent, and our ship, though carrying more than 1000 tons burthen, rolls so severely that I have tied my chair to our dining table while I write this letter, to keep me from being flung across the cabin. Having promised a few more remarks on incidents in New York, I proceed to redeem my pledge.

New York seems destined long to reign Queen of American cities, and to be the great emporium and mart of American commerce. Her fine rivers, her commodious harbors, her proximity to the ocean, her easy egress to the European world, her improved and greatly improvable intercommunication with the great lakes of America, her own state resources, her easy intercourse with all the Atlantic cities, together with the energy and enterprize of her citizens, give her a position above all comparison the most favorable for commercial superiority over all that might presume to rival her in that supremacy which she now possesses.

I never visit this city without being forcibly impressed with the rapidity of her growth and the more than equally rapid increase of her population. She is already, including her environs, bordering on four hundred thousand souls. The consequence of increasing wealth and population is a corresponding increase of luxury and vice. What Cowper said of London in his day may be said of New York in our day, by any one possessed of Cowper's views of mankind. I cannot exactly quote the passage, but you can help me. After speaking of the English metropolis as chequered with men of all climes and of all crimes, the poet proceeds—

> "I feel wrath and pity when I think of thee!
> Ten righteous would have saved a city once;
> But thou hast many righteous. Well for thee
> That salt preserves thee, else more corrupt at this hour;
> And more obnoxious to the curse,
> Than Sodom in her day had power to be,
> For whom God heard his Abram plead in vain."

To the enlightened Christian philanthropist this city presents a grand theatre of Christian action and enterprize. If when Paul saw Athens wholly enslaved to idolatry, his spirit was moved within him, methinks could he now visit New York, under the present dispensation of his gospel, so enslaved to Mammon, to all that is in the world—"the lusts of the flesh, the lusts of the eye, and the pride of life"—his soul would languish within him, while he would exclaim, 'Whither has fled the spirit of my gospel! Alas! the days foretold

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are come! when multitudes would have the *form* of godliness, yet deny the *power* of it." Most men can have no peace with themselves unless they assume some form of religion; but that form assumed, and then the great majority can go almost all lengths in conformity to the world in the intricating and soul-destroying pursuits of the bewitching delusions of wealth and grandeur.

There are many churches in New York, many parties, many creeds, and of course many spirits have gone forth into the world. Amongst these, no doubt, many Christians; but these, absorbed as they are in their influence by the great multitude that have the form without the power, have comparatively little or no direct influence on those living "without God and without hope in the world." It is possible, under the pride, competition, and rivalry of contending parties, to display much zeal and to make large contributions for building up partizan institutions, whether in the form of houses of worship, of a regular ministry, or of missionary exertions; and yet have little taste and less love for the true gospel, the true ordinances, and the true piety of the true church of Jesus Christ. Hence multitudes delude themselves and others in the sacrifices which they allege they are making for Christ, when they are only offering them at the shrine of their own selfishness and pride. To illustrate this I must tell you of a visit I made to Trinity church the other day.

Passing along Broadway, and seeing the truly elegant and splendid steeple of Trinity Church, "like a tall bully," lifting itself up 236 feet from the ground, challenging the eye of every one that passeth by, to compute how much more heavenly in his aspirations he who worships under such a lofty steeple, than he who worships in a house whose only steeple is a chimney to bear its smoke away. Feeling disposed to look into this sanctuary, and there to apply my standard of appreciation, on ascertaining that the church was daily opened at 9 o'clock A. M., and at 3 o'clock P. M., according to the Jewish hours of daily prayer, I resolved to visit it at some consecrated hour.

A little before the hour brother Henshall and myself entered the church-yard, and slowly walked round this truly splendid and magnificent Gothic pile, surveying its bulwarks, and marking well its towers. This hallowed fane, in Jewish style, stands East and West along the Broadway, and just at the head of Wall street—a truly apposite location, at the top of the richest street, and on the West side of the longest and most crowded *Broadway* on the American continent. Was it according to prophecy, or was it accident! You sages tell!

We enter at the East end, and passing under its towering and

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splendidly conceived steeple, directly under its immense organ, filling one end of the edifice, we pass into the grand central aisle. On either side two grand ranges of pews, besides two side ranges within its superbly grand arches, numerous as its windows. Its principal aisles have a row of open seats for plebeians who may presume to enter. I aim not to speak in architectural style in the midst of the great Atlantic, of the superb massive arches, the Gothic windows, the "long drawn aisles and fretted vaults" through which their "pealing anthems swell the note of praise," which beautify and adorn this truly classic and splendid edifice. But we cannot pass, without a compliment, the magnificent window which fills the Western end, where stood the Shechinah in Solomon's Temple.

This immense window, which in Gothic magnificence occupies the centre of the West end, rising some thirty feet high, and of such spacious dimensions as to admit in full size, with all the honors crowded thick upon them, seven of the most sublime personages in holy writ. In the midst of this rank of spiritual dignities stands the Lord Messiah himself, looking up the centre of the church. On his right hand stands "Saint Peter" with the keys of the unseen world at his girdle, and on his left hand stands the Apostle John. Outside of these two, on the left, Luke and Paul; the latter with his crosier and his parchments; while outside of Peter, on the right, are Mark and Matthew. As books are read from left to right, they stand Matthew, Mark, Peter, Jesus Christ, John, Luke, and Paul; the four Evangelists, the two chief Apostles, and the Lord himself facing the congregation. All the windows of the church are stained with different colors, to exclude objects from without from intruding upon the worshippers within. This window is superbly colored so as to set off in all worldly grandeur these great personages, decorated as they are in garments baptized in fonts of gold, and rubies, and jasper, and topaz, and emerald, encircled with halos of unearthly glory and beauty. James, the brother of John, alone is wanting to remind you of the "mount of transfiguration," and to contrast it with the imaginative glories of this window of desecration. In the mount the humbled Messiah put on the glories of heaven; but in this window of humiliation the glorified Redeemer and his attendants are made to assume the attire and costume of "men in the flesh" according to the uncultivated taste of an unregenerated artist.

I cannot, indeed, do justice to this group, having glanced at them but a few minutes; and this, too, at a considerable distance. The window, indeed, is such a brilliant affair of purple, and scarlet, and pink, and saffron, and violet, and azure, and green, as to dazzle the

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imagination, and so to confound the understanding as rather to obscure the designs and notions of the artists in garnishing and decorating these august images.

Before and beneath this splendid window, and around the chancel, you might find an antique chair for each of the twelve Apostles; but all the eloquence of the bishop of New York could induce but one of the original twelve to sit in any of them.

Outside of this consecrated spot, on the extended wings of an eagle and left of "Saint Matthew," upon the floor of the church, stand a desk, and a Bible, and a minister, to perform the morning and the evening service six days in every week. Opposite to this desk, on the right, ascending in a circular stairway round a splendid column, the Parson places himself—in a round tub-like pulpit, about eight feet from the earth; from which he reads to the people his sabbatical sermonic essays, done up in the most polite and fashionable style.

With such pictures before the eye, and such displays of earthly grandeur and carnality around, I could not imagine how any one spiritually minded—an admirer and a true worshipper of Him that was born in a stable and died upon a cross—could feel himself happy and at home, amidst such idle and unmeaning pageantry. For my own part, I must say, that I would feel myself infinitely more at home on the Lord's day in some humble edifice, in some private oratory, in some glen, or mountain, or forest—in some upper room—any where on earth, or sea, than on my knees upon a velvet cushion, in such a temple, and amid such worshippers as would, or could, delight in such secular associations.

But I have not yet dismissed this splendid Cathedral. According to my calculation of its seated area, and with all its accommodations, it will not comfortably seat more than one thousand persons—possibly twelve hundred might be squeezed into it. For the accommodation of this number, besides the ground on which it stands, there have been expended the enormous sum of *three hundred and eighty-six thousand dollars for the building alone.* Nor is this cathedral called *Trinity* (Trinity!) built of marble, but of *red iron colored sandstone,* translated from Connecticut.* True, indeed, this color gives it an air of high antiquity, and being of one color within and without, one might imagine that, although only consecrated a few months since, it had already borne the storms of a thousand winters. Indeed, the whole affair is regarded as so elegant in design, and so

* This old red sandstone is of the carboniferous system, and lies at the bottom of the series called geologically "*secondary formations.*"

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exquisite in execution, that, I learn, a volume larger than the New Testament is advertised as containing a description of it. I have not, indeed, seen it; but I certainly saw the advertisement. On the whole, it is regarded as both a splendid and pious offering of the church episcopal, and a model for all the *elite* (not *elect!*) saints who have command of the real *quid pro quo*, or who may have $386,000 "*in trust*" for the Lord.

To worship *acceptably* in this superb structure requires great *preparation of the body*—acceptably to the *audience* I mean! The worthy members of this church must have on more than a wedding garment when they appear before the aristocracy of New York. They must dress *a-la-mode* Victoria. Their graces of apparel are above all plebeian, all republican, all Christian aspiration. A lady of "Saint John's" happily illustrates this point. Being invited to accompany a sister matron to Trinity upon a certain Sabbath, responds in terms to the following effect:—"Dear Madam, I thank you for your kind invitation to accompany you to Trinity; but I am sorry to be unprepared to accompany you, as I am only dressed for St. John's." Was there ever such a comment on the wedding garment!!

I have alluded to this grand affair, not to describe it, but to illustrate, and, perhaps, prove my position. Some might condemn this whole affair as being wholly "earthly, sensual, and demoniacal;" but from such rash judgments I beg leave to dissent. Presuming that a very comfortable plain and substantial building, of equal capacity, (the ground not included,) could have been erected for *ten or twelve thousand dollars*, so much of this sum might have been religiously given to the Lord. But this is less than the *one thirtieth part* of the whole! Of course, then, in the judgment of charity, we may suppose that one thirtieth was given to the Lord, and only *twenty-nine thirtieths* to the "Prince of the Power of the Air."

I could wish that this spirit of devotion to the "lusts of the eye" and to the "pride of life" was exclusively Episcopalian. But, alas! it is not so sectarian. Much of the piety of other Protestant edifices is of the same character. There is a leaven of rivalry and ecclesiastic competition in the erection of superb and costly edifices, which, in an age of wealth and worldly-mindedness, seems to be all-pervading. There is often heard and seen as much party rivalry in building "high places" for the Lord, as in building large and stately habitations for ourselves. We are just as proud of worshipping the Lord in a fine cathedral as in living in a fine mansion ourselves. We have three kinds of pride, and not any one of the three is *spiritual* pride. We have personal pride, family pride, and church

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or meeting-house pride. It means, 'I am a big man, belong to a big family, live in a big house, and worship in a big church, under a very high steeple!' This is to speak sincerely and without hypocrisy, and explains many a strange notion.

On Tuesday morning, at noon, together with brother Robert Clark and Mr. Boddie, of Mississippi, our fellow-travellers to Europe, we got aboard our ship and bade adieu to our beloved America with all in it that nature and religion have rendered dear to our hearts.

We were towed down the East River by the steam-boat Hercules, accompanied by brethren Craig and Melish along Staten Island, down through Sandy Hook, into the great Atlantic. Through a telescope I saw the buildings yet standing on Staten Island where first I sojourned in 1809. After an affectionate farewell, our friends returned to the city, and we turned our face to the Old World, where we now hope to arrive in a few days. I have sketched these few lines on a rough sea and amidst much confusion. I cannot transcribe them.———Your affectionate Father,

A. CAMPBELL.

REPORT OF SUBSCRIPTIONS AND PAYMENTS TO BETHANY COLLEGE.

	Sub.	*Paid.*
AMOUNT of subscriptions aud donations published in Millennial Harbinger, July, 1846,	$39,574 25	$24,154 49

Amounts collected since July, 1846, on subscriptions already published.

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B. Irvine, Bartholomew county,	20 00	
W. Buchanan, Clarksburg,	5 00	
W. W. Gibson, Clark county,	5 00	
ILLINOIS.		
J. M. Boyle, Palestine Post-Office,	25 00	25 00
NEW YORK.		
James Wood, New York City,	10 00	10 00
OHIO.		
Joshua Pepper, Tuscarawas county,	25 00	10 00
Catharine Pepper, Tuscarawas county,	10 00	2 00
John Pepper, Tuscarawas county,	25 00	

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	Sub.	*Paid.*
Cash, Belmont county,	1 00	1 00
Cash, Muskingum county,	50	50
B. Bell, Knox county,	1 00	1 00
Isaac Bell, Knox county,	93	93
David Weaver,	1 00	1 00
William Brown, Licking county,	2 00	2 00
Whole amount,	$40,979 18	$29,067 93

Above we have given a report of the subscriptions and donations to Bethany College, made since July, 1846, as also the collections on old subscriptions; by which it appears that during the past year $1404 93 in subscriptions have been obtained, on which $149 93 have been paid, and $4763 50 collected on old subscriptions.

W. F. M. ARNY, *General Agent.*

THE MEANS OF ENJOYING OUR HOLY RELIGION.

THE following things, respecting the subject and intention of our holy profession, are most sincerely and affectionately recommended to the consideration of all concerned.

Brethren and friends, we hope you need not be reminded, that the highly important object of the proposed reformation, for which we have been humbly and earnestly pleading for nearly forty years—i. e. from the year nine of the present century—is Christian union upon Christian principles; or, the exhibition and enjoyment of pure primitive apostolic Christianity, in letter and spirit, in principle and practice. Now, in order to effectuate this, we must be divinely enlightened and assisted; and, therefore, must make the due use of the Bible and of the throne of grace: for the thing we want to restore and enjoy is no where to be found but in the Bible; and had we the talents of the Apostles, we could effect nothing without the divine co-operation: see 1 Cor. iii. 6, 7. "I [Paul] have planted, Apollos watered; but God gave the increase. So, then, neither is he that plants any thing, nor he that waters; but God that gives the increase." Wherefore our success depends entirely upon making the proper use of the Word of God and prayer. Therefore, we go to the Bible to learn the principles and effects of pure primitive Christianity; and to the throne of grace for strength to realize and enjoy them. Thus we have been led to resume the original platform and standard of our holy religion, as the only rule and expression of our faith and duty: and in compliance with this, to make the good confession of our faith in Jesus Christ, as the Son of God and the

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Saviour of the world, before many witnesses, by being baptized into his death, for the enjoyment of the promised salvation; being persuaded of the truth of his promise, that—"Whosoever believes and is baptized shall be saved." Now the all-important matter is to realize the blissful intention of our baptism. And how is this to be accomplished, but by the obedience of faith! See Matth. xxviii. 20. "Teaching them [the baptized] to observe all things whatsoever I have commanded you." And Rom. xvi. 25.—"Now to him that is able to establish you according to my gospel,—even the preaching of Jesus Christ, (according to the revelation of the mystery which was kept secret since the world began, but now is made manifest; and by the scriptures of the Prophets, according to the commandment of the eternal God, made known to all nations for the obedience of faith." Now this obedience necessarily presupposes the due use of the divinely appointed means for obtaining the necessary information, with a truly sincere intention of reducing it to practice. Wherefore the important query is, Have we got this far in our way towards the enjoyment of the proposed reformation! Let this, then, be the subject of our present investigation. Now this necessarily suggests the following query: What are the divinely appointed means for the enjoyment of the proposed salvation! To this comprehensive and all-important query we answer thus:—1. A reverential, sincere, persevering, studious attention to the holy scriptures, in order to a clear apprehension and distinct retention of their doctrinal contents. 2. A conscientious practical attention to the divine commands and promises, prohibitions and threatenings, contained in the sacred volume, so as conscientiously and gratefully to embrace and obey the former; and, with equal scrupulosity, to guard against and avoid the latter. This twofold use of the divine volume, for the threefold purpose of acquiring that knowledge, faith, and obedience, which constitute our present salvation, and prepare us for the enjoyment of that which is yet to be revealed in the last time, is the constant and immediate duty and high privilege of every disciple of Christ, that would realize and enjoy his profession. For in the doctrinal knowledge, and practical obedience of the sacred oracles, consists our present enjoyment of the revealed salvation, as well as our preparation for the future: and therefore it is, that they are divinely represented as the food and feast of the soul; and that the constant study and teaching of them are so often and so solemnly enjoined, as we see in the following quotations:—"These words, which I command thee this day, shall be in thy heart; and thou shalt teach them diligently to thy children, and shalt talk of them when

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thou sittest in the house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. vi. 6. "Ye shall lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up. Thou shalt write them upon the door-posts of thy house, and upon thy gates; that your days may be multiplied, and the days of your children,—as the days of heaven upon earth." Deut. xi. 18–21. "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." Josh. i. 8. "My foot has held his steps; his way have I kept, and not declined. Neither have I gone back from the commandment of his lips: I have esteemed the words of his mouth more than my necessary food." Job xxiii. 11, 12. "Blessed is the man whose delight is in the law of the Lord; and who meditates on his law day and night. Whatsoever he doth shall prosper." Ps. i. 1–3. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: the fear of the Lord is clean, enduring for ever: the judgments of the Lord are true, and righteous altogether. More are they to be desired than gold; yea, than much fine gold; sweeter also than honey from the honeycomb. Moreover, by them is thy servant warned: and in keeping of them there is great reward." Ps. xix. 7–11. "The law of thy mouth is better to me than thousands of gold and silver. I will never forget thy precepts; for with them thou hast quickened me."—"O how love I thy law! It is my meditation all the day."—"How sweet are thy words to my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding; therefore, I hate every false way."—"I have sworn and I will perform it, that I will keep thy righteous judgments."—"Thy testimonies have I taken as a heritage for ever; for they are the rejoicing of my heart."—"Seven times a day do I praise thee, because of thy righteous judgments. Lord, I have hoped for thy salvation, and done thy commandments. My soul has kept thy testimonies, and I love them exceedingly." Ps. cxix. 72, 93, 97, 103, 104, 106, 111, 164, 167. "Thy words were found, and I did eat them; and thy word was to me the joy and rejoicing of my heart."

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Jer. xv. 16. "The prophet that has a dream, let him tell a dream; and he that has my word, let him speak my word faithfully. What is the chaff to the wheat! saith the Lord. Is not my word like as a fire, saith the Lord; and like a hammer that breaks the rock in pieces!" Jer. xxiii. 28, 29. "Should not a people seek to their God!—not for the living to the dead." "To the law and to the testimony: if they speak not according to this word, it is because their is no light in them." Isa. viii. 20. "They have Moses and the Prophets: let them hear them."—"If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead." Luke xvi. 29, 30. "Let the word of Christ dwell in you richly; with all wisdom, teaching and admonishing one another, in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." Col. iii. 16. "Hold fast the form of sound words which thou hast heard of me, with faith and love which is in Christ Jesus."—"And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2Tim.i.13,&.ii.2. "Continue thou in the things thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise to salvation. through faith which is in Christ Jesus. All holy scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished for all good works." 2 Timothy iii. 14–17. "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, in his kingdom; preach the word." 2 Tim.iv.1. "Seeing ye have purified your souls in obeying the truth through the Spirit, to unfeigned love of the brethren; see that you love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever:—therefore, laying aside all malice, as new-born babes desire the pure milk of the word, that you may grow thereby." 1 Peter i. 22, and 2 i. 2. For—"Of his own will begat he us by the word of truth; that we should be a kind of first fruits of his creatures." From this brief exhibit of the contents, effects, and intents of the divine word, it as evidently appears to be the divinely appointed means for the conversion, edification, comfort, and salvation of man, as the sun is for the light and life of the world. Indeed the Psalmist presents us with a silent but implicit contrast to this effect in the nineteenth psalm, from which we have made an extract in the above quotations; whence it appears that the Bible is to our spiritual life, health, and enjoyment, what

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the sun is to us naturally for similar purposes. And, alas! what a cold dreary world of darkness and death would this be, if the glorious luminary of day were annihilated! For even the pallid queen of night herself would then forsake us; she would die with him: so that we should no longer enjoy her feeble rays. Just as comfortless, dark, and desolate, would this world be in its present condition, without the Bible. These things being evidently so, (for where no vision is the people perish,) what remains, but that we make the divinely appointed use of the sacred writings both personally and socially—in the closet, in the family, and in the church! Seeing, that so doing, we have the divine assurance of being made "wise to salvation, thoroughly furnished for all good works."

Now, for this purpose, it is necessary, in the first place, that the church be furnished with duly qualified teachers, as the scriptures direct. And, secondly, that these make the proper use of the Word, for promoting and securing, as far as possible, the edification of all concerned: see 1 Tim. iii. 1–7, and Titus i. 5–9, with Matth. xx iv. 45. "This is a true saying, If a man desire the office of a Bishop, he desires a good work. A bishop, then, must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach: not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that rules well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God!) Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them that are without; lest he fall into reproach and the snare of the devil."—"To Titus, my own son after the common faith:—For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.—If any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly: for a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort, and to convince the gainsayers."—"Who, then, is a faithful and wise servant, whom his Lord has made ruler over his household, to give them meat in due season! Blessed is that servant, whom his Lord, when he comes, shall find so doing. Verily, I say to you, he shall make him ruler over all his goods." Having, in

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these quotations, a comprehensive description of the characteristic qualifications and duties of the divinely appointed teachers of the Christian community, it therefore behooves the churches to look out for such, and to avail themselves of their labors, especially to supply the lamentable deficiencies universally prevalent, with respect to the proper use of the holy scriptures. Now, in order to this, the present state of the churches evidently requires a special regular course of Bible teaching; beginning at the commencement of the book, and taking up a certain portion of it every week for the perusal and study of the congregation, to be publicly read by the teacher, or teachers, upon the ensuing first day, with such appropriate observations and exhortations as would exhibit its doctrinal contents, and impress them upon the minds of the students; that is, of the whole church, each one with his Bible in his hand, and the portion now read open before him, which he had also been studying during the past week. Nor, is even this general congregational reading and study of the holy scriptures under the direction of the teacher, all that is necessary to promote and secure the proficiency of the disciples; they ought, moreover, to be duly classed according to their age, attainments, and talents; and thus be personally or socially visited and examined by the teacher, with such frequency as to enable him to secure, as far as possible, their respective proficiency. Thus would the constant daily study of the holy scriptures become the daily practice of all the disciples; and, of course, their doctrinal contents would also become common property; which never can be the case, while the present course of church teaching continues. Indeed, how could it? For could any school, in any given time, become proficient in any science, occupying a book as large, and as diversified in its contents, as the Bible, by hearing a desultory discourse upon a few sentences of it once a week? And also, in the mean time, without any methodical attempt at studying the book? Surely no adequate proficiency could ever thus be made in any comprehensive elaborate science, and such surely is the sublime science of salvation. When we consider this sad and awful deficiency in the knowledge and use of the Divine Book, with its immediate connexion with our spiritual life, we need not wonder at the barren dead state of the generality of professors throughout Christendom. Is it not, therefore, the Christian teacher's incumbent duty to adopt such a course of teaching as will secure to all the disciples, as far as possible, the doctrinal knowledge of the Divine Book? Indeed, is it not the high privilege of all concerned, both teachers and taught? It will so appear, if we consider the doctrine

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and example of the Apostle Paul upon this all-important subject—see the following quotations:—"I kept back nothing that was profitable, but have showed you, and have taught you publicly, and from house to house;—wherefore, I take you to record this day, that I am free from the blood of all men; for I have not shunned to declare to you all the counsel of God. Take heed, therefore, to yourselves, and to all the flock, over which the Holy Spirit has made you overseers, to feed the church of God, which he has purchased with his own blood. Therefore watch, and remember that, by the space of three years, I ceased not to warn every one of you night and day with tears." Acts xx. 20, 26, 27, 28, 31. "Wherefore, when he [Christ] ascended up on high, he gave gifts to men;—He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. iv. 8–13. "Till I come give attendance to reading, to exhortation, to doctrine;—give thyself wholly to them, that thy profiting may appear to all:—for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. iv. 13–16. "Study to show thyself approved of God, a workman that needs not be ashamed, rightly dividing the word of truth." 2 Tim. ii. 15.—"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must account: that they may do it with joy, and not with grief: for that is unprofitable for you." Heb. xiii. 17. "Upon the whole, from all the scriptures quoted in this address; yes, and from the uniform tenor of the Divine Book, is it not most evidently apparent, that the Bible is the sole depository of that divine revelation, which God would have us to learn, believe, and obey, in order to the enjoyment of his favor and fellowship here; and of his divine presence and glory hereafter! Wherefore, of all books, it claims our supreme attention. And, if so, how is it, then, that the Christian ministry, whose office it is to teach those, who call and employ them, to understand and obey the good Book—are so deficient in this respect, that scarcely one of them ever attempts to make their people understand the Bible. And, in the last place, we would humbly ask the people;—Can any one study, understand, believe, or obey for another? If not, why should the Christian disciple come to his school (the church) without his book, or any knowledge of his lesson!—thus leaving both the study and the reading of

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it solely to the teacher. Will he ever thus become an intelligent Bible scholar? Surely not. Those things being evidently so, it is therefore the incumbent duty both of teachers and taught to make the divinely prescribed use of the sacred oracles, as above described, for the infinitely important purpose for which they are divinely intended. See 2 Tim. iii. 14–17, above quoted.

THOMAS CAMPBELL.

COMMUNINGS IN THE SANCTUARY—*No. II.*

"I was glad when they said unto me: Let us go into the house of the Lord."
Psalm cxxii. 1.

It is indeed in the assembly of the saints, that gladness and rejoicing should fill the heart. It is here that we are, in an especial manner, permitted to draw near to Him that is the source of every pure and blissful emotion. In his presence there can be no sorrow, for there all tears are wiped away, and there are "pleasures forevermore." In the contemplation of his glory, which also he permits us to enjoy; in the ever-opening mysteries of redeeming love; in the radiance of that divine illumination which penetrates the moral and intellectual powers, and reveals the past, the present, and the future, what unfailing sources of happiness are found!

And how delightful the reflection that this happiness can never end! That Infinity itself is our treasury of joy, in which are stored "the unsearchable riches of Christ"—that new discoveries await us, which Fancy's bright imaginings but dimly sketch, and that these shall give place to hopes more radiant, and a fruition still more glorious! It is thus that the unknown may forever continue to gratify our love of knowledge; and the untold mysteries of the universe augment that blissful experience which serves but to enlarge the capacity for enjoyment.

How strangely attractive indeed, to us, are the mysteries by which we are encompassed! How wisely arranged is our progress, that new scenes continually open to our view, and lead us onward to a better future! How appropriate here the reflections of Chateaubriand, that all 'the beauty, sweetness and grandeur of life reside in its mysteries; and that no condition can be more deplorable than that of a man who can learn no more! What delight continually fills the heart of youth which knows as yet so little! What satiety depresses the feelings of age to which life's changes have been all revealed! How fortunate for the latter, when the secrets of life are ending, those of eternity commence!

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'The feelings of love and modesty; of friendship and gratitude, are involved in obscurity; yet how strongly do they move the heart! The angelic virtue of charity loves to withdraw itself from all regards as though to conceal its celestial origin. The pleasures of thought also are in those sciences which always leave something to be discovered, and fix our regards upon a perspective which is never to terminate.

'If, in the bustling city, we survey a modern monument, whose origin or purpose is known, it excites no attention; but if we meet upon a desert shore a broken column or mutilated statue, worn by the lapse of ages, its pedestal covered with unknown characters, how interesting a subject of meditation it presents to the mind! Every thing is concealed, every thing is hidden in the universe. Man himself is the greatest mystery of the whole. Whence comes the spark which we call existence, and in what obscurity is it to be extinguished! Our birth and death are placed by the Eternal, like two veiled phantoms, at the two extremities of our career. The one produces the inconceivable gift of life—mysterious amidst its light; the other quenches that brilliant spark in the obscurity of its own impenetrable darkness.'

It is not surprizing that men should have availed themselves of the influence of mystery upon the human mind, to impose upon it the chains of superstition. An affected sanctity; a claim of angelic visions; or of a miraculous power to heal, secure at once the wonder and submission of the throng. The strange accents of the unknown language of the Mass; the awful mystery of transubstantiation; the solemn ceremonies of a worship imperfectly comprehended, and rendered still more imposing by symbolic images, and mysterious scrolls dimly perceived in the empurpled light of stained and Gothic windows, or through the smoke of fragrant incense, these all are calculated to take hold of the imagination and enchain the soul.

Surely, however, it is not incongruous with the *real* mysteries of religion, to throw around them those pleasing shades and grateful harmonies which so well display their nature and extend their power. The ancient tabernacle was shrouded in curtains; and while the gorgeous temple shone in all the elegance of architecture, it had its deep recesses,; its secret chambers; and its veiled mysterious sanctuary. Even the presence of the Deity was indicated by the *cloud* that filled these sacred abodes. For He who conceals himself in "light that no man can approach," "makes darkness also his secret place; his pavilion round about him dark waters and thick

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clouds of the skies." And it is but a just conformity to the fitness of things, and an efficient aid to devotional feeling and the solemnity of public worship, to exclude at least the glaring brilliancy of day from the house of prayer. For however well suited may be the dazzling beams of day to the town-hall, or the market, where men transact the business of this world; the painful glare transmitted by uncurtained windows, revealing the naked walls, the rude benches, the rough table, and the clumsy rostrum usually met with in our houses of worship, seem illy to comport with the circumstances of the place and the solemnities of religion. Though we may indeed dispense with the "long-drawn aisle and fretted vault," the clustered pillars, the gorgeous tapestry, the carving and the gilding which merely gratify a love of worldly splendor, surely a decent respect for the service of the house of God should induce a careful attention to every means calculated to favor devotional feeling, and sanctify those rites whose mysterious import claims the undivided attention of the soul!

How often may we justly impute to the absence of such aids, that want of reverence which is so conspicuous! How often are those wandering thoughts, those restless glances, those distracted feelings which are so readily marked, occasioned by those unpropitious arrangements by which the things and thoughts of the world are continually pressed upon the attention! In vain would Heaven assist our faith by the sacred symbols of divine love, and allure the heart to dwell upon spiritual joys, when the glare and bustle of every day life are permitted to intrude themselves into the house of the worshipping assembly.

It is here that every thing should promote that solemn stillness and that reverential awe, which prepare the heart for communion with God, and a better appreciation of the deep mysteries of his grace. It is in the contemplation of these that the soul reaches forward into an unseen eternity, and anticipates the day, when, freed from the trammels of mortality, it shall be free to explore those wonders now so imperfectly perceived and understood. It is in making new discoveries in the depths of divine wisdom, and in gaining clearer insight into his unsearchable judgments, that the Christian realizes the blissful privileges he enjoys. Here, then, may the boldest fancy tempt its most adventurous flight, and the mind expand its noblest powers, and the pious heart experience its purest and holiest emotions. For there are no boundaries to the ocean of divine love! There are no limits to the riches of the divine wisdom! There are no fears that man shall ever find an end, or weep that he

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can know, and wonder, and enjoy no more. "Praise thou the Lord, O my soul." "Sing unto the Lord a new song and his praise in the congregation of saints." "Praise God in his sanctuary, praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. Let every thing that hath breath praise the Lord!" R. R.

LETTERS FROM EUROPE—*No. III.*

PACKET SHIP SIDDONS, ATLANTIC OCEAN,
Lat. 51°, 07'; *long.* 10°, 13'; May 26, 1847.

THE OCEAN.

My dear Clarinda—THE sweet Psalmist of Israel has said, "They that go down to the sea in ships, that do business in great waters, these see the works of the Lord and his wonders in the deep. For he commandeth and raiseth the stormy wind which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet, so he bringeth them unto their desired haven. Oh! that men would praise the Lord for his goodness and for his wonderful works to the children of men!" Psalm cvii. 23–31.

Having yourself twice crossed the Atlantic, and, in some degree, realized the facts stated in this beautiful extract, you will concur with me in regarding it as a very natural and beautiful description both of the ocean and of the experience of them who may spend much of their time in traversing it. You have never, indeed, seen it, as I have seen it on a former voyage, when its mountain waves, upborne by a most terrific tempest, made the most aged and experienced officers of the ship quail in awful despair of escaping from the yawning abyss that seemed eager at every moment to engulph us all. But the Lord heard our prayer, and we were safely brought to the haven we then desired to see.

Having again tempted this great Atlantic, and already spent more than three weeks upon its bosom, and expecting soon to enter the English Channel, I sit down to offer you a few reflections upon "those works of the Lord" and "his wonders in the deep," of which we have just heard the prince of Hebrew poets, who lived almost

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three thousand years ago, speak in strains as correspondent with my experience and observation as they are beautiful and devout.

You will recollect that we left New York on the 4th inst. That same evening, through Sandy Hook, we entered into the ocean, and found a very gentle breeze and a gently swelling sea inviting us into the deep waters. After the sun had gathered up his goldon beams and laid himself down as if to sleep amid the American forests, a perfect calm succeeded and invited us to repose.

On casting my eyes over our company of twelve cabin passengers, as we sat at the tea-table, prognosticating its character, as it might develope itself on our passage, I consoled myself that we would not be oppressed by its loquacity or obtrusiveness; which, hitherto, I am happy to say, has been very fully verified. Fatigued with the business and scenes of the day, I retired early, reposed sweetly, and rose at dawn of day. The sea, too, it seemed, had enjoyed a tranquil night, and, with a face as smooth as a polished mirror, reflected the fleecy clouds, which, in the chambers of the East, occasionally veiled the sun as he lifted his full-orbed face from its tranquil bosom. Presently raising himself up, as if to select his pathway through the celestial arch, and disencumbering himself from the vapors of the night, he began his wonted race. Our sails hung motionless to the masts, as if reluctant to bear us away from our beloved homes. We spent the day in poring upon the beautiful face of the serene Atlantic, and in occasionally reading a few pages by way of relief.—Meanwhile, a large shoal of whales hove in sight and happily exhibited themselves for our amusement. They seemed to sport with much pleasure, and to enjoy the beauties of our horizon, while they vied with each other in showing how high they could spout the water from their nostrils as they rolled their huge carcases along and lifted themselves up in their mightiness, exhibiting their broad backs and deep sides as though challenging in defiance the puny hand of man.

The shoal continued with us for more than an hour, and seemed to stretch over some two or three miles, leaving us still more disposed to reflect upon the mysteries of the deep, dark caves of the unfathomable abyss. During the remainder of our voyage we were occasionally greeted by several large companies of the grampus and of the porpoise. These, as well the whales, require often to appear above the ocean wave as they navigate the seas. They cannot live without breathing a portion of our oxygen. Being warm-blooded, they, as well as terrestrial animals, are dependent upon our at nos-

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phere. True, they need not to breathe so often as we do; but they must breathe, and that, too, within certain intervals.

We saw on our whole voyage but few of the inhabitants of the great deep. But one shark was seen to approach our ship. He appeared to be an American citizen, being seen only on the coast. Occasionally a flying-fish presented itself on wing, sporting through the air, or, more probably hiding himself in our atmosphere from the dolphin, his constant enemy and pursuer.

On another very tranquil day, of which we sometimes thought we had too many, (though, for my part, I always prefer a calm to a storm,) as we sailed in the Gulf Stream, we passed through some immense fields of the mollusca. This genus, of which there are many species, appear to be of a soft gelatinous nature, without an internal skeleton, and without any artificial covering, and exhibit to us a new kind of animal life, as though midway between the vegetable and animal kingdoms. To this genus, you are aware, belong the coral species. Though inhabiting stone houses called coral, (for the *coral* is the name of the house rather than of the inhabitant,) they are themselves, like the oyster in its own shell, very unlike the beautiful houses, forests, and gardens, which they build and plant for themselves at the bottom of the sea. Before the zoology of the ocean began to be so much a subject of scientific inquiry and research, coral specimens were called *lithophytes*, or stone plants; but since we have cultivated a better acquaintance with their history, we now call them *zoophytes*, or animal plants.

The tenantry of the ocean is, to say the least, as numerous, as various, and as marvellous as the tenantry of the earth. I might, indeed, have said, it is altogether more numerous, diverse, and wonderful than that of the land. The superior capacity of the ocean might, itself, indicate this. I speak not only of its immense surface, but also of its great depth. Its depth, indeed, has never been fathomed, and never can be. Still we may suppose that its bottom is, at least, as uneven as the surface of the earth, and as deep as its mountains are high.

Now as the mountains of the globe, though averaging less than half a mile high, rise, some of them, as the Alps, fifteen thousand feet; others, as the Andes, twenty-five thousand; and others, as the Himmalayah, twenty-nine thousand feet above the level of the sea, we may rationally suppose that the seas having three times as much surface as the earth, may have depths proportionally greater than the loftiest peak on the Himmalayah, though it be more than *five miles* high. Our North American Appalachian chain, which you

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have admired so much, being only at its loftiest summit some *four thousand feet high*, what think you must be the grandeur of the Andes or the Himmalayah! And what the vast depths of the ocean in proportion to its breadth! To imagine the wonders of the deep would be impossible, were we to suppose it on an average to be not more than some ten thousand feet, or two miles deep. For if every stratum of the earth, as we ascend from the sea to the mountain regions of perpetual snow, has its own vegetable and animal tenantry; and as the same law seems to obtain amongst the inhabitants of the ocean, who could divine the number or the variety of the tenantry which "the dark unfathomed caves of ocean bear"!

You have seen the sparkling foam break on the sides of the ship as it furrowed the deep blue waves during the gloom of night, every glow of which is but the "vital motion of an invisible animal world." The vegetable kingdom is not confined to the surface of the earth. The sea, too, has its fields and gardens. To this the phosphoric acid of inorganic nature with which the sea abounds, greatly contributes. This acid, converted into plants, becomes the food of innumerable tribes of animals. On these the *crustacea* luxuriate; and they, in their turn, lend their bodies as food for the *cetaceous* tribes of aquatic animals. Thus the fish multiply and increase beyond the power of human computation. The ocean, too, abounds with lime, from which, in a great measure, the coral reefs are builded and calcareous shells are formed as habitations for the seven thousand distinct species which the science of conchology records and classifies.

Some parts of the Pacific Ocean afford satisfactory evidence that much of its bottom is covered with vast forests of *zoophytes*, whose coral branches and bowers are tenanted with sporting legions of variously adorned and decorated fish, as our forests are alive with tribes of gay birds of every plumage and of every song. Already have *two hundred species* of coral architects been discovered, which, for ages, have been employed in building islands and planting forests on the bottom of the sea. Thus they devote their lives and bequeth their bodies to form new abodes for the growing millions of the sons of men.

Though some may be startled at the annunciation, it is nevertheless demonstrable from the revelations of geology, from the silent developments of rocks and mountains and from the depths of the seas, that before the Lord created, replenished, and adorned the present earth, he had for untold ages been preparing a comfortable habitation for man. This he did by innumerable agents, created for

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for this express purpose, who had been laboring for ages in building round the earth, as its various strata fully attest, the very foundations of our present habitation. None but those who have read the rocks, and the fossils, animals and plants imbedded in them, could believe that many of them are but the bodies of defunct species of teeming generations of animalculæ, amongst which are occasionally found the more massive remains of those of larger growth; so that we find them varying in size from *forty-one million of the infusoria to the cubic inch* in the Welsh polishing slate, to one billion in the cubic inch of the Rasencisen or iron clods, up to the crocodile *Megalosaurus* seventy feet long, and to that ancient monster of the *main* called the *Dinotherium gigantium*, the largest yet discovered.

Strange, however, it is, that the great animals built nothing except so far as their huge bones and massive frames are found piled up with fossil plants in the mountains piled on mountains built by the *monadæ*, the least of the *infusoria*. We find miles on miles of limestone rock from one hundred to one thousand feet strata, composed of defunct generations of the coralline species, mingled with innumerable testaceous forms of life, consolidated by immense pressure. Indeed, these are but marble monuments reared in honor of the lower classes of animated nature, which after building immense stone houses for the wants of man, passed into eternal oblivion.

But these animated atoms that have reared for us the everlasting hills and mountains are not the only genera or species that have wholly passed away. Professor Agazsiz, to whom Baron Cuvier, the first of naturalists, bequeathed his early collection of fossil fish, has found *seventeen hundred* species of deceased or fossil fish, not one of which is now known to live in salt water or fresh. No virtuoso, no geologist, it is farther affirmed, has found in the transition, secondary or tertiary formations of the earth, a single species of fish exactly similar to any one of the *eight thousand species* of fish now living.

When, then, we sum up the present inhabitants of the ocean—its *seven thousand* tribes of shell-fish—its infinitely varied, elegantly formed, and beautifully adorned billions of billions of testaceous tenantry, with its eight thousand species of fishes, many of which would seem to be countless as its sands, may we not say that they who 'go down to the sea in ships, that do business in the great waters—these see the works of the Lord and his wonders in the deep!'

But while musing on the wonders of this ocean of waters, I am led to reflect on that ocean which is under it, whose fiery waves, and

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whose billows of lava occasionally have their spring tides, and inundate the sea and sometimes the land, with floods of ruin. You have long since learned that fire and water are God's two mighty agents both of mercy and of wrath to man; and that they were both predestined to inundate the world. David, the bard of Israel, used to sing and play upon his harp—"The Lord has founded the earth upon the seas and established it upon the floods." And Peter, according to Moses, affirms—"The heavens were of old, created by the word of God,—and the earth standing in and out of the water," "by which water," he adds, "it was once deluged, but is now reserved for fire against the day of judgment, and perdition of ungodly men."

Of these, God has two immense oceans—one of water, designated according to the shores it washes—Atlantic, Pacific, Indian, Mediterranean, &c. &c., all composing one continuous ocean. So has he, in the bosom of the earth, one great ocean, which has, in the form of warm springs, boiling springs, and volcanoes, given some *three hundred indications* of its existence and of its ubiquity in the whole interior area of the earth.

The habitable globe is every where strewed with volcanic rocks, solidified lava, fused metals, and other vestiges of its eternal fires. Earthquakes, as well as igneous rocks, and the rapidly increasing temperature as we descend, warrant the belief that in less than ten miles beneath our domicils, it is one immense caldron of boiling lava, into which rocks are constantly falling and dissolving. Seas will, doubtless, yet find their way into this unquenchable fire, which, when converted into gas, may, in an instant, convulse the earth from pole to pole, and at some unexpected moment cause it to dissolve, and "like the baseless fabric of a vision, leave not a wreck behind."

If not to you, there are some who may read this letter, to whom it might be expedient to dilate upon the evidences that leave not the shadow of a doubt, that the earth has been for ages consuming itself by the very fires whose fuel it supplies. There is not a mountain of any note on the face of the earth, which does not indicate to the eye of intelligence, indubitable proofs that it has been upheaved from the depths of the ocean by the agency of fire.

When we find an oyster, a lobster, or a trilobite in the heart of a rock, on the top of a mountain, we very rationally conclude that it was not created in that place, but that some fearful convulsion of the earth had raised it out of the depths of the sea. And when we find imbedded in rocks, recently cast up from the bottom of the ocean, trees and plants of other zones and climes, we as properly conclude that these, too, were not created, and did not grow where they ar

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now found. Instances of both of these facts are literally innumerable; and as innumerable the proofs of the agency of flood and fire in the formation of the surface of the present earth. There is not, indeed, a pit dug deep into the earth, nor a tunnel carried through a hill or a mountain; there is not a miner's shaft deeply penetrating the earth, nor a gap in a mountain, that does not prove that all the upper strata of the earth were laid in water, and that convulsions from beneath have one day occurred to break these strata, and to disturb those layers of rock upon rock, sometimes by raising, and sometimes by undermining and depressing them.

Sweden has been rising above the level of the sea for ages. It gives proof, abundant and clear, that it has been in some places raised *four hundred feet.* In one century it has risen almost seven feet by a pressure from beneath. Greenland has during this, been gradually sinking into the sea. Places of landing, less than a century ago, are now distant from the shore and buried under the waters. Mount Etna has piled up its chimney almost two hundred feet by its own eruptions, and gathered a hill of lava round it. Not fifty miles from Sicily, not long since, a mountain almost three hundred feet high was suddenly raised out of the bottom of the sea.

Passing within seventy or eighty miles of the Azores, the other day, being carried thither by north easterly winds, I was reminded of the volcanic island thrown up in the vicinity of one of them in 1811, and which was again submerged. All the Azores are, I presume, volcanic islands. I need not name Iceland, covered with lava, nor the Cape de Verd islands,—nor the burning mountains of the Andes, and of Mexico. Nor need I name the hundred volcanic islands of the Pacific. There is in one of these Islands, Hawii, if I remember right, an immense crater one thousand feet below the surrounding country, on the edge of which one may stand and look down into a sea of lava, lashing its sides, boiling and swelling as if tempest tossed and infuriate with rage.—Not far from this fiery whirlpool there is a neighboring volcano that rises twelve thousand feet high, which seems to be its chimney; and which, by its frequent eruptions, prevents the necessity of its boiling over. To these might be added many more, of which I cannot now speak particularly. But are not these enough to sustain the alarming fact that under this ocean of water there is one of fire, and that the depth and the extent of the igneous ocean are much greater than those of the aqueous ocean?

The earth is most correctly presented to us as a globe. On the outside of this globe we have the envelope, on which we live, called

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its *surface*. This surface is divided into continents and oceans, islands and lakes, denominated according to the taste or caprice of its inhabitants. But geologically speaking, its surface, excepting its ocean, sea, and lake basins, is but its outside envelope, composed of a layer, or stratum, deposited from, as well as by the waters that once overwhelmed it. This stratum, by the action of the heavens, has been converted, like the human heart, into a proper abode for a spirit. The sun, moon, and stars, the winds and vapors, with all their combined influences, aided by those more sublimated, spiritualized, imponderable agents—light, heat, electricity, &c., have decomposed, fertilized, and prepared it for the seeds that God has sown, and the germs of life that he has planted in it; and have rendered it a suitable habitation for man. He is now learning to read it.

The work is divided into two grand divisions. The first is now published, containing some twenty volumes; but only two or three volumes of the second department have yet appeared. A philosopher called WATER is the author of the first series of volumes, and another called FIRE is the author of the second series, so far as it has appeared. Few have read the first volume called, "*Modern Alluvium*," and fewer the second called "*Ancient Alluvium*." Some have peeped into the "*Pliocene*," the "*Miocene*," and the "*Eocene*."—Others, such as Mr. Lyell, have read the "*Cretaceous*," "*Saliferous*," and "*Carboniferous*" volumes, down to the "*Silurian*," and "*Cambrian*," and have penetrated into the second department so far as to have read a few pages in stratified *Mica* and *Gneiss*, and just opened the *amorphous pages* of unstratified *granite*.

This onion-like earth has many envelopes, each one of which reveals a thousand mysteries. They all either prove or illustrate that, (as Moses reports,) before the six days' creation began—"the earth was without form and void—that darkness enveloped it, and that the Spirit of God moved upon the face of the waters."—Thus we understand Peter's allusion to the earth's "standing in the water and out of the water;" but how long?—its multiform and *manifold* generations of aquatic animals alone can imperfectly develope.

I will only add, for I have been beguiled for an hour or two by God's works in the sea, and "his great wonders in the deep," into an excursion into fields of thought and reflection on subjects always interesting to myself, as an amusement, and more especially now, while slowly moving on the placid face of these "great waters;" I say I will only add, that the everlasting mountains piled on each other, have been reared by steam engines fabricated in the bosom of the earth, as mighty monuments of the dead, containing in them the

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mortal remains of untold generations of animated nature; and having inscribed upon them the epitaphs of multitudes of defunct genera and species that have passed into eternal oblivion, and that, too, by the spasmodic action of the fire ocean in some of its more violent and fitful movements, instigated by causes unknown to mortal man.

From this long episode, prosaic indeed, I will return (if I have not lost myself,) to our voyage.

I need not tell you of all the pleasures of sea-sickness, nor of all the unpleasant things that occur in a sea voyage. We had our usual share of all these. Brother Henshall was confined two days, and some for a much longer time. They suffered much for the time being. I was, indeed, more affected than on any former voyage. But as I dislike confinement, not having lain one day in bed for forty years, (thanks to the Father of mercies!) I kept on foot every day.

We had about four stormy days on the whole passage, and having to sail as near the wind as possible, we had more rough sailing than had we, in a tempest, been going before the wind. We were carried so far south as to make our passage some five or six hundred miles farther than the real distance between New York and Liverpool.

Our berths were large and comfortable; our Captain a gentleman, and admirably qualified in all respects for his station, did every thing to make us comfortable that he could, both in health and in sickness. He invited me to preach to the passengers every Lord's day. Not only the cabin, but the steerage passengers attended, and we had their attention while I addressed them for an hour and a half. Our table was well furnished with every thing desirable and necessary, having had fresh meats and fowl of every variety in abundance, with good vegetables and other luxuries till we landed. We kept so far to the south, that we neither saw the Banks of Newfoundland, nor an iceberg on the passage. Our Captain, so perfectly master of his profession, could almost every day tell us within a mile or two of our locality. When he told us that we had Cape Clear to the south, and were but *thirty-five* miles from its light-house, before we had a single indication of it to the eye, we were, of course, pleased to hear the tidings; but still more to ascertain, in a few hours, that it was as near the fact as could be imagined.

We entered the channel with a propitious breeze, and soon passing the eastern promontory of Ireland, we saw the mountains of Wales lifting their blue heads in the distance. The island of Anglesea soon made its *Hollyhead* a very interesting scene. We got our telescopes upon it and bade it welcome. A few hours, and we

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could trace the houses and fields on the island. I looked, but looked in vain for a tree. I counted some seven windmills in motion on different parts of the island. I even counted the slate roofed houses in its principal village, but I could find nothing green larger than an apple tree on its whole premises. Still, the appearance of mother earth, and of the residence of man upon it, is a very interesting spectacle to any one who sails across an ocean of from three to four thousand miles extent.

We spent a pleasant night, but made little headway, the wind having gone to sleep with us. Next morning we had the coasts of Ireland in sight. During the forenoon we passed the harbors of Waterford and Cork, and in the afternoon took a pilot aboard.—Again becalmed, (O how unpleasant when approaching a desired haven!) we were disappointed in getting into port. A steamer came along in the morning, our Captain hired her services to bring the Siddons into port, and in six hours we passed the river Dee, separating England and Wales, and saw the trees and country seats around Liverpool rising in all their beauty on the banks of the Mersey.

When our pilot informed us that the Exmouth, from Londonderry, had recently been dashed to pieces on that same Islay on which I had been wrecked some nine and thirty years ago—and that of 220 passengers, men, women, and children, not one escaped—I felt a new fountain of gratitude spring up in my heart. But four seamen from the topmast escaped, being flung off when she struck upon a perpendicular rock; seizing some of its cliffs, though stunned, they held on till they recovered, and clambering to its summit, escaped destruction!

At ten o'clock we had the pleasure of approaching the docks, and as soon as we came near them, of seeing two gentlemen saluting us as though they were some old acquaintances. I could not recognize them. Conjecture was in vain. But soon the vessel was moored, and being helped on shore by one of them, I learned that I had brother Davis of Mollington by the hand, and that the other was his brother Samuel.

In five minutes we were on board of a cab, and away to the custom-house to have our trunks examined by the officers of her majesty, Victoria. There we were introduced to brethren Woodworth and Tickle of Liverpool, and having passed the custom-house ordeal with impunity, we were immediately in a carriage, and away to the rail-cars, and in little more than an hour we found ourselves at the delightful abode of brother Davis and his excellent lady, seventeen miles from the city. Thus in twenty-five days from New York, and

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a voyage, as we made it, of 3800 miles, brother Henshall and myself found ourselves safe, and in the enjoyment of all that we could desire, in the bosom of these friends, that the common faith and hope of the gospel, through the sacrifice of Emmanuel, have obtained for us. It was some time before I could realize the scenes through which I had passed. In the words of our favorite poet already quoted at the beginning, I will say—"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

My love to every one around Bethany that loves our Lord Jesus Christ in sincerity. Finished after my landing, May 30, 1847.

Your affectionate father,

A. CAMPBELL.

From the Wheeling "Times."

A TRIP TO BETHANY—COMMENCEMENT, ET CETERA.

Mr. Editor—The fourth of July is annually set apart by the corporation of Bethany College for the celebration of the Commencement exercises. On Saturday last, with a friend, the writer took the road to this honored seat of learning. This road winds through a most highly cultivated and richly stocked section of country. Stretching, for the most part, over the elevated ridges of Short and Buffalo Creeks, it commands an exceedingly interesting view of the rich swelling uplands and wood-crowned hills that sweep their bold tracery for miles on either hand. We passed many a field, whose golden surface, stirred into waves by the lively breezes of the hills, told the abundant rewards that follow the toilsome wake of the plough, and give good cheer to the hard-handed husbandman. On the high lands of Buffalo we saw those immense pastures that minister so largely to the looms of Lowell, and which are said to furnish the finest fleeces in the West.

The immediate approach to Bethany is along the banks of the Buffalo, skirted by a noble row of trees and flanked on the right by cottages which are surrounded by neat gardens and tastefully decorated grounds. Arrived at Bethany, we found that the exercises had already commenced. These were held in the chapel of the College Proper, and were attended by a respectable audience from the adjacent country, and by a portion of the Alumni of the Institution. A lively band of music were in attendance, and interspersed the exercises with their soul-stirring sounds. The literary exercises were highly creditable to the talents and rhetorical attainments of the speakers. We have only room to notice the valedictory address by Mr. Joseph H. Pendleton, of Virginia, which was a moving appeal to the affections of his class-mates, and spoke with an affecting pathos of a literary pilgrimage which with its happy reminiscences —its peculiar delights—its generous commune and fond friendships was to close forever. This was followed by a short and eloquent Baccalaureate from the Vice-President, who also read, to the gra-

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duating class, a letter of parting from the President, dated on his journey to Europe, and in which that distinguished gentleman accompanied his affectionate farewell with the parting precepts of a mind richly stored with oracular lessons of wisdom, and adorned with the well-won trophies of a life of lore. The conclusion of the letter pointed out, with peculiar eloquence and force, the high pursuits that await and claim the American scholar.

We are pleased with the appearance of the students, and the result which a detailed report of the late examinations exhibited, of their proficiency in the course of study pursued at this Institution. We are also gratified to learn that the affairs, fiscal and otherwise, of the College, are in a highly prosperous state, and await but the fostering aid of liberal and enlightened patronage, to attain that independence which is, and should be, a primary object in literary institutions.

After the exercises, we strolled over the grounds which lie adjacent to the College buildings, and afford ample scope for future improvement and decoration. The buildings themselves are large and spacious structures, and are elevated on a site that commands a wide and beautiful prospect of the surrounding scenery. To the far away west stretches a continuous chain of foliaged hills, relieved here and there, by the many colored patches of husbandry labor; while on the north, and east, and south, the views are equally fine, and more agreeably diversified. Here in a quiet retiracy that a monk might covet, in the midst of a combination of landscape beauties of which nature has been lavish, we imagine that the student might find all which could give ardor and enthusiasm to the scholar-life. To the genuine love of his pursuits nature might here add those gentle and winning auxiliaries, which a Cicero has portrayed in the magnificence of a lordly diction, and about which a Shenstone has poured the rich exuberance of an unrivalled taste.

In conclusion, we would commend this institution to the favorable consideration of an intelligent public, assured that the beauty of its location, the thoroughness of its instruction, the accomplished and accurate learning of its Professors, the enriching genius and great abilities of its distinguished head, will soon give it an eminent rank among the other and older and rival seats of learning. M.

REPORT OF EXAMINATIONS FOR SIXTH SESSION.

During a long and severe examination of the Students of Bethany College, extending through the month of June, the following results are reported by the Faculty as a fair expose of the proficiency and attainments of the young gentlemen examined.

It will be remembered that Bethany College, unlike most of our American Colleges, gives certificates of graduation to those worthy of them in its various schools. Having graduated in all these, which make up the entire college course, a student is entitled to the degree of Bachelor of Arts.

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GRADUATES IN THE SCHOOL OF ANCIENT LANGUAGES.

In Latin.

T. S. Baker,
H. M. Fowlkes,
R. Graham,
J. D. Harris,
E. Hulett,
E. L. Lashbrook,
W. D. Saunders,
E. D. Williams.

In Greek.

A. R. Benton,
John Bryson,
Samuel Boykin,
H. M. Fowlkes,
J. D. Harris,
E. Hulett,
E. L. Lashbrook,
Joseph H. Pendleton,
W. D. Saunders,
B. F. Williams,
E. D. Williams,
T. W. Whitaker.

The above is a list of all who graduated in Latin and Greek, including those who received the degree of A. B. Among these the first honor was divided between Messrs. Benton and Graham, and the second awarded to Mr. Joseph H. Pendleton. Among those who have not completed the college course, the first honor was divided between Messrs. Fowlkes and Saunders, and the second awarded to Mr. Hulett.

Graduates in the School of Mathematics.

C. H. G. Beall,
Joseph Bledsoe,
J. W. Carter,
Andrew Chapman,
W. Clark,
H. M. Fowlkes,
T. D. Gore,
R. Graham,
J. D. Harris,
E. Hulett,
J. K. Lowry,
J. H. Pendleton,
A. Proctor,
A. K. Richards,
N. R. Small,
T. W. Whitaker.

Among those who received the degree of A. B., the first honor was awarded to Mr. Robert Graham, of Pennsylvania; the second to Mr. J. H. Pendleton, of Virginia. Among those who have not completed the college course, the first honor was divided between Messrs. Carter, and Clark of Ohio, and the second between Messrs. Gore and Proctor.

Graduates in the School of Natural Philosophy.

J. H. Armstrong,
C. H. G. Beall,
A. R. Benton,
R. D. Boykin,
J. W. Carter,
J. N. Carpenter,
Wm. Clark,
R. Graham,
J. D. Harris,
J. H. Pendleton,
John Poston,
J. F. Whitelaw,
B. F. Williams.

Among those who received the degree of A. B., the first honor was divided between Messrs. Benton and Graham, and the second awarded to Mr. J. H. Pendleton. Among those who have not completed the college course, the first honor was awarded to Mr. W. Clark, and the second to Mr. J. W. Carter.

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Graduates in the School of Chemistry.

T. N. Arnold,
C. H. G. Beall,
A. R. Benton,
R. D. Boykin,
R. S. Brown,
J. N. Carpenter,
Wm. Clark,
H. M. Fowlkes,
J. M. Major,
Samuel Miller,
J. H. Pendleton,
N. R. Small,
B. F. Williams.

Among those who received the degree of A. B., the first honor was divided between Messrs. Pendleton and Benton, and the second awarded to Mr. Carpenter. Among those who have not completed the college course, the first honor was awarded to Mr. Clark, and the second to Messrs. Fowlkes and Small.

Graduates in Intellectual and Moral Science.

T. N. Arnold,
R. D. Boykin,
J. N. Carpenter,
J. W. Earle,
Robert Graham,
E. L. Lashbrook,
John Poston,
T. W. Whitaker,
B. F. Williams.

First honor awarded to Messrs. Benton and Graham—Second to Messrs. Carpenter and Poston.

Evidences of Christianity.

T. N. Arnold,
A. R. Benton,
R. D. Boykin,
J. N. Carpenter,
J. W. Earle,
Robert Graham,
E. L. Lashbrook,
John Poston,
T. W. Whitaker,
B. F. Williams.

First honor to Messrs. Benton and Graham, and second honor to Messrs. Carpenter, Poston, and Whitaker.

Owing to the absence of the President, we regret that we cannot report the standing of the various students in the department of sacred History.

Under Graduates in the School of Ancient Languages.

SALLUST CLASS.

First degree of Merit.—D. Cox, Ia.; C. Caroland, New Brunswick; T. D. Gore, Mo.; Jos. Bledsoe, Mo. *Second degree of Merit.*—R. S. Brown, Va.

CICERO CLASS.

First degree of Merit.—J. H. Neville, Ills.; M. E. Lard, Mo.; J. H. Armstrong, Va. *Second degree of Merit.*—A. Proctor, Mo.; F. J. Whitelaw, Tennessee.

JUNIOR GREEK.

First degree of Merit.—J. H. Neville, Ills.; M. E. Lard, Mo.; T. D. Gore, Mo. *Second degree of Merit.*—J. H. Armstrong, Va.; J. Bledsoe, Mo.; A. Proctor, Mo.; F. J. Whitelaw, Tennessee.

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Under Graduates in Mathematics.

ALGEBRA.

First degree of Merit.—C. Caroland, New Brunswick; J. A. Chandler, Virginia; J. W. M'Garvey, Illinois; W. C. Sheppard, Tennessee; H. C. Winans, Ohio. *Second degree of Merit.*—R. M. Boner, Virginia; C. C. Bryan, Kentucky; N. T. Lindsey, Kentucky; H. Miller, Kentucky; N. Spears, Kentucky; Thomas Spriggs, Louisiana.

GEOMETRY.

First degree of Merit.—J. C. Ewing, Missouri; M. E. Lard, Mo.; J. M. Major, Illinois; J. H. Neville, Ills.; W. C. Sheppard, Tennessee. *Second degree of Merit*, arranged according to merit—J. W. Parkinson, Pennsylvania; N. Lindsey, Kentucky; N. Spears, Ky.; C. C. Bryan, Ky.; Samuel Miller, Virginia; R. M. Boner, Va.; W. D. Saunders, Mississippi; R. S. Brown, Virginia.

CLASS IN LOGIC—*arranged alphabetically.*

First degree of Merit.—T. N. Arnold, Kentucky; A. R. Benton, New York; R. D. Boykin, Alabama; C. Caroland, New Brunswick; W. Clark, Ohio; J. W. Earle, South Carolina; J. Poston, Kentucky; T. W. Whitaker, Virginia; B. F. Williams, Kentucky. *Second degree of Merit.*—R. S. Brown, Virginia; J. W. Carter, Va.; E. L. Lashbrook, Kentucky; N. Spears, Ky.; F. J. Whitelaw, Tennessee.

PHYSIOLOGY.

First degree of Merit.—J. H. Neville, Illinois; John Poston, Kentucky; J. N. Carpenter, Ky.; D. Cox, Indiana; T. W. Whitaker, Virginia. *Second degree of Merit*—W. C. Bridgeforth, Virginia; W. S. Bullock, Kentucky; C. Foster, Michigan; W. C. Gano, Kentucky; R. M. Gano, Ky.; J. M. Major, Illinois; B. W. Shackleford, Indiana; H. B. Vaughan, Kentucky; H. A. Wickar, Virginia.

The degree of *Bachelor of Arts* was conferred, by the Vice-President, under order of the Board of Trustees, upon the following young gentlemen:—

T. N. Arnold, Covington, Ky.
Allen R. Benton, Ira, New York.
Robert D. Boykin, Mobile, Ala.
John Bryson, Brooke co., Va.
J. N. Carpenter, Spottsyl. co., Va.
J. W. Earle, Anderson Dis., S.C.
R. Graham, Pittsburg, Pa.
J. D. Harris, Madison co., Ky.
Edward L. Lashbrook,
J. H. Pendleton, Louisa co., Va.
John Poston, Winchester, Ky.
T. W. Whitaker, Williamsb'g. Va.
B. F. Williams, Bourbon co., Ky.

The *first honor* in this class of Baccalaureates, based upon the examinations through their whole collegiate course, was divided between Messrs. Allen R. Benton, of New York, and Robert Graham, of Pittsburg, Pa.; and the *second*, awarded to Mr. Joseph H. Pendleton, of Virginia. Mr. Benton delivered a Salutatory address in the Greek language, and Mr. Graham in the Latin. Mr. Pendleton delivered the Valedictory.

The order of exercises on the day of Commencement was as follows:—

Prayer. *The Progressiae Principle;* an oration by Alexander Proctor, of Missouri, (representative of the American Literary Institute.)

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America, in the Past, Present, and Future; an oration by H. C. Winans, of Ohio, (representative of the Neotrophian Society.)

Greek Salutatory; by A. R. Benton, of New York.

Latin Salutatory; by R. Graham, of Pennsylvania.

Brighter Days for Poland; an oration by T. N. Arnold, of Kentucky, (a representative of the Graduating Class.)

Man lives in the Future; an oration by J. Bryson, of Pennsylvania, (a representative of the Graduating Class.)

Valedictory Oration; by J. H. Pendleton, of Virginia.

Baccalaureate Address; by the Vice-President.

Benediction.

For the effect produced upon the public mind by these performances, we refer the reader to the sketch which heads this report, by a spectator, signing himself "M.," an entire stranger to us, and, if we are rightly informed, a graduate of an Eastern College. We only regret that every *friend* of Bethany College was not present to enjoy the rich treat afforded by these achievements of industrious and laborious training, and that every *enemy*, if she have any, was not also here, to be persuaded *from* his opposition and converted *to* the advocacy of the good cause of collegiate education. We have many colleges, but few *thoroughly educated* students. It requires something more than a quarter's or even a years' attendance at college to make a scholar. To rub one's head against a library, to master the Greek alphabet, to acquire the definitions of science and the signs of mathematics, do not all make a worthy graduate. It requires long and arduous toil to make a thorough scholar, and hence the comparatively few in our minor institutions who ever reach the high degree of Bachelor of Arts. We have conferred this honor upon a goodly number since our college commenced, and we feel proud of the positions some of them are occupying in society. We hope not only that our number may increase, but that they will continue to show both themselves worthy to have received and the Faculty af Bethany College to impart such distinctions.

Our next session will commence on the *first Monday* in September next, when we hope to receive a liberal manifestation of approbation from the friends of thorough intellectual and moral training.

W. K. P., *Vice-President.*

THE following Resolutions were passed at the annual meeting of the Board of Trustees of Bethany College, held July 2, 1847:—

Whereas the number of scholarships as required by the Board last year, has not yet been disposed of. Therefore, Resolved—That the President be, and is hereby authorized to continue his efforts and agents for that purpose until the requisite number shall have been disposed of.

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Resolved, That the holders of scholarships shall have a right to send students as soon as the desired number of scholarships shall have been sold and the amount collected, without waiting one year as required by the former order.

Resolved, That the Faculty be and are hereby requested to address the public on the subject of scholarships, and that a new form of the terms and conditions for subscribers in accordance with the foregoing and existing resolves on this subject be prepared.

On settlement of all accounts, per statement of the auditing committee, it appears that the whole amount subscribed to Bethany College, up to July, 1847, is $40,979 18

On which there has been collected, 29,067 93

Amount expended in the erection of the buildings, &c. 30,214 41½

Leaving a balance due to the treasurer, of 1,146 48½

W. F. M. ARNY,
Secretary of the Board.

LETTERS FROM EUROPE—*No. IV.*

NOTTINGHAM, June 15, 1847.

My dear Clarinda—IN my last, per steamer of the 4th inst., you were informed of our safe arrival at the residence of John Davies, Esq., of Mollington, Chester county. This much esteemed and beloved brother and his excellent lady, whom he generally salutes as "Mary Davis," constitute his proper family. In their hospitable mansion I have found a home which has afforded me every thing I could desire on earth, save the presence of that family which the Lord has given me. Our brother Davis lives in one of the most beautiful spots, of one of the most beautiful vallies in England. Indeed the valley of the Dee, around the very ancient and venerable city Chester is sometimes called the royal valley of England. From Liverpool to his residence, along a splendid railroad of some seventeen miles, or three quarters of an hour from the city, is a country under the highest state of English cultivation. It rather resembles a continuation of gardens, than of farms or fields, from the Mersey to Mollington. The green hedges of the sweetly scented hawthorn, now in blossom, the emerald fields everywhere sprinkled with flowers of various colors, of which the daisy and buttercup, the innocent white, the golden yellow, and the blushing red predominate and refresh the eye as it luxuriates on all the forms of beauty which nature and art combining, can bestow on a country so uniform as that along the Dee from Chester to the mountains of Wales. There is just enough of forest trees and shrubbery scattered over the country

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to afford all that pleasing variety which good taste requires to relieve and to please the mind of any one who desires to trace the hand of God and the hand of man co-operating in making a country a suitable and a delightful abode for man. Still the thistle rears its intrusive head every where in the meadows and green fields; and the brier occasionally obtrudes upon our path, reminding us that this is neither ancient paradise nor paradise restored.

Our brother Davis is one of the main pillars of the cause of reformation in England, as you are aware, and has done much to introduce and to circulate our writings throughout the length and breadth of this land. At his own expense he stereotyped the new version of the New Testament, and scattered it through England and Wales. Our late friend, the much venerated William Jones, of London, who greatly aided the cause for some years, but through the force of old prejudices, and in consequence of my unintentionally pressing too hard on the darling child of his old age, becoming restive, and taking the alarm that certain dogmata of the much and deservedly admired McClean, of Edinburgh, the father of the Scotch Baptists, were in imminent danger of death at my hands, suddenly made war against the new version, so far as he feared its influence; and, after writing an acrimonious preface to it, and making sundry very trifling and insignificant alterations, republished it with my prefaces and general addenda at the end of it, thereby taking the work measurably out of the hands of brother Davis, who, nevertheless, as Paul said of himself concerning certain envious preachers, rejoices that Christ is preached and the new version diffused by a fourth English edition of it, so far as the influence of our much esteemed, though somewhat peevish and fastidious Elder Jones could give it circulation.

Brother Davis having been born in Wales, only, indeed, some ten miles from his present residence, exerts much influence there as well as in England, in the cause of original Christianity. When brethren like him, of ample pecuniary means, not only labor in word and teaching, but are "willing to distribute," and "ready to communicate" of their abundance to build up the cause of Christ in the world, there is no limiting either the wide extent or long enduring influence which they may have in transmitting the blessings of the gospel of Christ to many of our perishing fellow men; and thus they lay up in store for themselves a good foundation for the time to come, that they may lay hold of a glorious immortality.

Brother Henshall, soon after our arrival together at Mollington, began to remember that he had a father and five brethren living in this county of Chester, whom he had not seen for more than seven-

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teen years. He became immediately restless, and, after dinner, in the evening, deserted me, and taking the cars, flew off some thirty miles, and made himself known to his father's house. There, and in the environs, he spent one week, occasionally preaching a little, and endeavoring to win over two of his brethren who are preachers among the Methodists. One of his brothers, whom I saw at Mollington, is quite a grave, intelligent, and dignified person. He has almost decided to become one of us. Indeed, I calculate with certainty, that having been immersed on his own profession of the faith, himself and brother will plead in England what our brother James pleads in America.

Meantime advertisements were printed announcing our arrival, and the next day, being Lord's day, we met in a spacious hall rented for the purpose, in the metropolis of the county of Palatine of Cheshire, one of the oldest cities of the English empire. Our audience was respectable for number, and very respectable in appearance. I can scarcely tell you how I felt when ascending the platform; I could hardly believe that I was in England; I still felt the waves of the Atlantic in my person. Every thing around me was perfectly new. Every face was an original one, and myself to them all, equally original. I had to smother the singular and novel emotions and feelings that suddenly and wholly unexpectedly arose within me and quickened into life. This is the fatherland, thought I to myself,—and these are the people whence our American family and our American institutions sprang, from whom we have inherited our persons, our language, our laws, and our religion. And why, said I to myself, am I here to-day! For what purpose have I come! To speak to them the gospel! We received it from them! To develope to them the treasure which they had bestowed on us! Rather to show them how far we have profited by their instrumentality, and how we have used the talents which we received from them in trust, when expatriating ourselves, they gave us the parting benediction. But it is impossible to embody in language, the reminiscences of the past,—the feelings of responsibility and of gratitude, combining with the tides of emotion which, in quick succession, passed through my mind before I arose to address the waiting congregation.

Brother Davis opened the meeting with the usual customs of the church, and, in his very apposite prayer, when mentioning the Queen and the royal family, in obedience to Paul, he opened again in me a new vein of sentiment and feeling.

He read, at my request, for the morning reading, the opening of the letter to the Hebrews. My discourse, being an introductory one

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to a series of some six or seven lectures, I submitted and discussed sundry preliminary propositions arising from the assumption of the Apostle, expressed in the first period of the epistle, and afterwards developed to the close of the fifth verse of the second chapter.

In the afternoon the church met: we addressed it, and at seven o'clock we lectured to a much larger audience than we had in the morning. We continued the subject introduced in the morning.—The topics of the day were:—HAS GOD SPOKEN TO MAN! If he have, BY WHOM! and, WHAT HAS HE SAID!—The lawgiver, Moses, the angels of the Old Testament, the Messiah, the Prophets, the Apostles, their mission, character, work, &c. &c., came fully before us, and furnished matter, rich and various, for that day. Out of our Lord's day auditory, we made one for the week, which, without much variety or change, continued to meet every evening till Friday night. I delivered, in all, eight lectures in Chester.

The hall in which we met, being constructed rather for music than for oratory, was exceedingly unfavorable for speaking audibly to a large audience. Its vaulted roof, very high, with the whole contour of the room, made it impossible to be heard clearly by those at a distance. Complaints were so numerous, we were constrained to remove to the ancient meeting-house of the celebrated Matthew Henry, for whom it was builded, some 146 years ago. I have had his five folios on my shelf for five and thirty years, but never thought that I should have the pleasure of preaching in his pulpit. I delivered two of my lectures in this old Presbyterian chapel. But, strange to tell, this old and venerable looking building, with most of the ancient Presbyterian meeting-houses in England are now in the hands of the Unitarians!

So far as courtesy indicates merit, they, indeed, more deservedly possess them. For while the Presbyterians almost uniformly refuse us the use of their meeting-houses, the Unitarians as uniformly tender theirs. And they do this, as they did in Chester, knowing that we do not at all sympathize with them in our views of the person, office, and death of Christ. Indeed, they invited us to their house, not only without restrictions, but assuring us that if even we chose to oppose their doctrines, we might freely use their house. There is an air of confidence in the strength of their theory, and, at the same time, a respect for public accommodation, as well as a tribute to free discussion in this liberality which are worthy of a better cause.

From Chester, on Lord's day, the 6th of June, brother Henshall and myself, with brother Davis, went into Wales, and spent a very pleasant day at Wrexham, some fourteen miles distant from Molling-

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ton. The ride was most delightful, the morning charming, and our associations with Wales, and reminiscences, were all of a pleasing character. In Chester, at the Lord's table, we broke the loaf of blessing with some 80 brethren. We found here a larger number assembled, and spent with them a very pleasant day. I addressed a crowded house in the morning, brother Henshall in the afternoon. I again addressed the church at the supper. In the evening I spoke in the Baptist Church to an audience which our brother Clare, its *Elder*, said was the largest he ever saw in it. Our Baptist brethren heard with all candor, and on leaving the house to return to Mollington that evening, while we walked some distance in advance of our carriage, we were accompanied by a very large company of our brethren, both of the Baptist and of the Disciples' church. I have seldom been so much affected with a parting scene. The crowd that marched along with us down the beautiful declivity of one of the finest roads in the world, with a silent and solemn step, gave every demonstration of unfeigned affection and respect. They took the parting hand with such a grasp of fraternal feeling, that when we bade the last adieu we had scarcely any more command of our feelings than of the right hand of fellowship. We all seemed to be inspired with the same spirit, and to feel that on earth we all should never meet again. The whole scene more resembled Paul's embarkation from Miletus to Patara, in Lycia, as reported in the last verse of the 20th of the Acts, than any one I have before witnessed. Since leaving, we have heard that some efforts have been made at Wrexham to bring the Baptist brethren and the Disciples into one weekly communion. May the Lord bless them all, and enable them to maintain unity of spirit in the bonds of peace!

On Monday and Tuesday evening, the 7th and 8th of June, we made our appearance in Liverpool. The brethren in Liverpool are not numerous, and occupy but a small room. The Owenites, *alias* Socialists, of that great city, some years since builded a spacious hall, now called "Concert Hall," for their free discussions of the theories of my friend Robert Owen, and other philosophers of the power and charms of circumstances. But as usual, in all such cases, circumstances compelled them to dissolve their meetings, annul their charters, and to return back again to the walks of common sense, to nature, and the domestic circles of Christian prescription.

Our brethren hired this large ampitheatre, which the keeper says seats 2500 persons. We had it some two-thirds full the first evening, and quite full, indeed, crowded, the second evening. We storm-

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ed the castle of infidelity the first evening, and gave them a lecture on the HOLY SPIRIT, the second evening. By the frequent demonstrations of approbation during our first lecture, we felt that it was not a *church*, but a "*Concert Hall*," which contained us; and also that the audience fully comprehended the discourse, from the points which they selected at which to place their, to us, rather annoying notes of admiration. On the second evening, when commencing, we requested from the audience, no such comments as they were pleased to add to the text of our first discourse,—alleging that the subject of our lecture was too solemn for such indications of approbation, as in their liberality and complaisance they had given us the evening before. With one or two slight deviations from our request, we enjoyed the most profound attention of one of the most intellectual audiences I have seen. After I closed, some person in a remote corner of the room, muttered so loud as to disturb the congregation, often repeating that "he believed in a Holy Spirit that gave men religion right down from heaven, without any instrumentality." But the congregation showing no sympathy with him, he was overpowered with their reprobation, and left the room repeating his favorite dogma.

Intending to spend a few days about Liverpool on my return, my appointments abroad being published over the kingdom, I was compelled to leave Mollington early on Wednesday morning for Shrewsbury, in Shropshire, a very ancient and venerable city, which I felt much interested to visit, it being the place of your mother's nativity, as well as the residence of a few valuable Disciples.

I received a very kind and cordial invitation from sister Cook, of the Baptist church, to make her house my home, while in Shrewsbury. She is the sister of our amiable and excellent brother Hawley, of Detroit, with whom you are acquainted. Accompanied by Mr. Samuel Davis, one of the warmest friends of reformation out of the church, I have met with, I had a delightful ride of some seventeen miles by railroad, and more than thirty by stage to Shrewsbury.

For the first time in my life I took an outside passage, that I might see the country. I had a very pleasant ride, upon a very smooth and beautiful turnpike, as all the roads of England are, at the rate of some eight or nine miles an hour,—and enjoyed a fine opportunity of noting many things interesting to me, on the agriculture and husbandry of the country, of which I may say something hereafter.

After dining with brother Thomas Butler, of Castle street, Shrewsbury, I was conducted to the paradise of sister Cook, immediately

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out of the city. For all that good taste in the selection and location of shrubbery and flowers, and all that art could achieve in erecting and adorning a very neat, chaste, and beautiful private abode with adjoining gardens and fields, this is really one of the most delightful spots I have seen. I enjoyed all that I could enjoy of human comfort, in this Christian family. Sister Cook, and her four Christian daughters, seem to live just as much for one another, as for themselves,—and to enjoy themselves just as they promote the happiness of one another.

The brethren obtained a very convenient and respectable public room for my lectures. I delivered three discourses on the great elements of the Christian religion, received and answered some questions. I formed an acquaintance with some of the "Plymouth brethren" in this place, who, on hearing some of my discourses, expressed a desire for a better acquaintance. They are numerous in many places in England, and truly a spiritually minded and intelligent people. They are more like our brethren than any people I have met with. Some of them have been immersed, and of the few that I have yet seen, (not, indeed, all immersed,) I have formed a very favorable opinion. They meet weekly to commemorate the Saviour's death and resurrection, are more devoted to the New Testament than any of the existing sects, and consequently, more self-sacrificing and devoted to the Lord. They have some peculiarities of which I shall not yet speak, not having fully heard nor considered them.

The whole Christian profession, amongst all the dissenters in Shrewsbury, is at a very low ebb. The few living Baptists were very friendly, and after my lectures a union was proposed by some of them, with the immersed "Plymouth brethren" and the Disciples. May the Lord unite them on the ancient foundation of one Lord, one faith, one baptism, one body, one spirit, one hope, one God and Father of all!

On visiting the old Baptist church, of which mother Bakewell's father had been a deacon, I found on the left hand, close by the door, two monuments bearing his name, one of which, much defaced, was some of his relatives. I was curious to have the history of this very old Baptist church, and was kindly furnished with the church books during the evening by one of the deacons. I found the name of George Bean as early as 1769, and as deacon in concert with Jos. Edgerby, July 1, 1794. This was your mother's grand-father, of whom I heard a good report from some who yet remember him.

The church, it appears from its own record, had lived for a century "at a poor dying rate," frequently almost extinct, sometimes actual-

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ly dissolved, and then again reviving. At present it is at a very low ebb. The meeting-house is of a very antique construction, with heavy galleries, so that in no one spot, not even in the pulpit, (for I stood in it,) could the preacher see his whole audience.

On having the sexton to wash one of the tomb-stones near the door, I was able to read, "*Ann Bean, aged* 62, *Aug.* 17, 1800."

This and Chester city, Birmingham, and Nottingham, with some intermediate places, shall constitute the subject of my next letter. I arrived here, according to appointment, on Saturday the 12th inst. On the morning of Lord's day I delivered an address on *miracles*. This was spoken in the chapel which you visited when here. The congregation was just as large as the house could possibly admit, which is not more than some eight hundred persons. The brethren here have rented the Mechanic's Institute, the finest and largest Hall in the city; it is said to accommodate something over 2000 persons. It was crowded with the most attentive auditors. It has now been occupied three successive evenings, and is still well attended. The subject on Lord's day evening was *the kingdom of heaven;* on Monday night, *the Holy Spirit;* on Tuesday night, the *gospel;* and to-night it will be *the principles of Christian union.*

I need not tell you that I am residing at brother Wallis' most hospitable abode: this, of course, you expected; nor need I tell you any thing of this most amiable and interesting family. You were here; and I can only say, that your testimony and that of Mr. Pendleton were no exaggeration. I need only say to you, that they are all well and glad to hear of your improved health and of every thing interesting of which you conversed when here; and that, of course, I just feel myself as much at home as I could possibly feel myself any where out of Bethany.

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above"

I could wish that all that are called the enemies of our cause of reformation were both auditors and spectators of all that has been said and done in this Christian family since my arrival here. The whole family are now at home and in excellent health.

If our English brethren have learned something from our side of the Atlantic, our American brethren might learn something from them on this side of the Atlantic. They are much more laborious, incessant, and unwearied in their efforts to impart the blessings of the gospel of Christ to their countryman than most of our American churches. They spend more time, more money, more effort than we,

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with a very few exceptions, proportionally devote to the cause of primitive Christianity. Besides many other expenses now incidental and common, they, though having a spacious house of their own, are paying ten guineas for four evening's rent of the Hall in which I now address the public. These fifty dollars are paid for the enlightenment of their fellow-citizens, and not for themselves. The congregation being so much larger than they or we had any reason to expect, seems to more than compensate their labor and expenditures on this occasion. To succeed in any country in the proclamation of the gospel and the principles of the reformation, it is only necessary to obtain for them a candid and full hearing: for how shall they believe that do not listen, and how shall they learn who will not apply their minds to that which is taught?

Brother Henshall labored in Liverpool and in Chester after I left. I did not inform you of the prevailing sickness—a very contagious and mortal typhus fever, which prevails in Liverpool. The poor refugees from famine in Ireland carried it to this and several other cities in England and Scotland. Indeed it prevails more or less in many regions in England. While I was in Liverpool I was informed by a very respectable citizen that the Doctors there reported *ten thousand cases*, and that it was still increasing. Brother Henshall, who spoke twice there since I left, informs me that it still increases and is spreading among the citizens. Pestilence generally succeeds famine, and thus the poor become a rod in the hand of the Lord to punish the rich for their neglect of them. He reports favorably of appearances in the fields in which we have been sowing the seeds of the kingdom. Though several seem to be convinced, he had only one immersion at Mollington. There are some good indications here.

You may expect to hear from me in my next more particularly of the cities and counties through which we have passed. I have, indeed, little time to write: but I will redeem as many moments as I can to note whatever I may think to be agreeable and useful to yourself, my family, and my numerous kind and indulgent readers.

In all affection, your father,

A. CAMPBELL.

OBITUARY.

Antioch, Ohio, March 27, 1847.

Departed this life on the 30th of January, Elder EDWARD MILNOR, being the fifth one of his family that have fallen victims to the consumption within less than three years. His protracted illness he bore with patience and resignation—only expressing a desire to depart and be with the Lord.

P. STINE.

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Died, on the 25th of April, at the residence of J. Morton, in Clarke county, Ky., TALITHA MORTON, in the 91st year of her age. When 13 years old, she was baptized by Jeremiah Walker, of Virginia. Then, adding to her faith, courage, knowledge, temperance, patience, godliness, brotherly kindness, and love, and taking to herself the whole armor of God, and ceasing not to pray, she waged a holy war of three score and seventeen years against the enemies of God, truth, and righteousness. Many battles has she fought, and many victories won. By the power of truth and love, always practised, and often spoken, she has carried conviction to many minds, and subdued many hearts to the Lord. Through many years she was the attendant of the sick, the wretched, and distressed, within her reach. She visited the fatherless and the widows, to instruct, comfort, and pray for them, and administer to their wants. She also mingled with the more prosperous and wealthy Her themes on all suitable occasions, were the goodness, the love of God, the duty of man, Jesus, the resurrection, and eternal life. She was strict, but kind to her domestics. Most of the servants of mature age were members of the church. She labored with her own hands by day and by night, that she might have opportunity to do do good Ten of her twelve children arrived to years of discretion—four daughters and six sons. These in earlier life inclined to the direction of their father, who, though an unbeliever, was a man of liberal sentiment and feeling. Being excessively social in his nature, he would have his parties of pleasure, and indulge with his friends in the amusements and enjoyments of the world. He was, however, attentive to her wishes; and the house was sometimes filled with the worshippers of the Lord. For many years the scenes of feasting, music, dancing and merriment, and of Christian religious devotion were witnessed in the same house She continued to pray; she wrestled with the Lord; and, like Israel, prevailed. Her ten children turned to the Lord; and of her sons, four became public proclaimers of the gospel. The faith which dwelt in her and her children, dwells also in many of her grand-children amongst whom are two public advocates of the truth. Her physical senses and faculties of mind were comparatively but little impaired by her many years. In advanced age she cautiously, but cordially and fully received the truth, as more clearly developed under the present reformation; and soon became a warm friend of it and its advocates. There was, however, no perceptible change in her Christian practice, except a more frequent attendance on the Lord's supper

The day before her death she had her children and grand-children present, assembled in her room; and, being somewhat raised in her bed, she remarked—"I could wish my children were all here, but William's duty has called him away." [Wm. was with brother Johnson on a preaching tour in Alabama.] She then delivered her farewell address, in terms kind, affectionate, and appropriate, occupying about half an hour. After which she called to her, one by one, her grand-children; then her children; and then two widowed sisters who had been waiting on her; threw her arms around them, drew them to her bosom, and instructed and exhorted them suitably to their several ages and conditions, and concluded by imploring the blessing of the Lord upon each of them. On the night of her death she had her son called, and reminded him the hour of worship had arrived. The 8th chapter to the Romans was read, and prayer was made; during which she suppressed the dying groans of her suffering nature, and at the close audibly pronounced "Amen." In about an hour and a half her body was cold and her spirit mingling with saints and angels in heaven She was confined to her bed one week. In the earlier part of her sickness she said, "I have lived to an old age—I have witnessed many scenes—had I been able, and had written my biography, it might have been worth reading —I am now too old to be useful—I have enjoyed good health—I have never craved to die—I am now willing to live or to die—should I live, I may speak

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a word in season to somebody—if I die, I go to my rest—the Lord is my strong hold in every time of trouble—Jesus is my all—long have I trusted in him—I still trust in him—the Lord has greatly blessed me—he has done great things for me, whereof I ought to be glad—he has blessed me in my children and grand-children—I long prayed for the conversion of my children—I have continued to pray that they may hold out faithful—you should cultivate the morals of your children—though the labor may be great, you will be repaid—raise them up not for these low grounds of sorrow, but for a home in the skies—look through your comfortable homes here to a better in heaven—read the word of the Lord, learn your duty, and do it—this is the great matter—say to the brethren they are the salt of the earth and the light of the world—to preserve salt within themselves—suffer it not to become insipid—let their light shine—tell them to look narrowly into the perfect law of liberty---to continue therein and be doers of its work, that they may be blessed and sinners may be saved.

☞ The Editors of the "Protestant Unionist" will please publish this notice of a mother's death.

J. M.

NEWS FROM THE CHURCHES.

Nashville, Ten., March 1, 1847.

We have a gradual increase of the congregation in this city. Three were immersed on last Lord's day I believe also, that the influence of our religion is extending both over the congregation and the world in our midst. May Jehovah cause our efforts to prosper!

J. B. FERGUSON.

Fort Wayne, Indiana, April 1, 1847.

The truth is making its own impression in this place. We began here in November with six members—our present number fifty—twenty-five by confession and immersion—twenty two had been immersed—some from the Baptists, some from the Methodists, and some from the Christian churches. Our opponents use the same arguments that were common eighteen hundred years ago. They say that you and we deny the influence of the Holy Spirit, a change of heart, and the divinity of the Christ; all false, you know, and so proved a thousand times; but the truth is making a good impression in this place, although men and devils oppose, because it opposes them. Mr. Jesse L. Williams, old school Presbyterian, said he would not join the Christian Church—it was not popular. A mighty argument with the lovers of this world. I send my Christian love to all the holy brethren Brethren, pray for us.

J. B. NEW.

Kentucky River, May 22, 1837.

There have been six or eight additions to the church at Union, Clark co., Ia., by letter and immersion. Also, five additions, one from the Methodists and one from the Presbyterians, by immersion, at Olive Branch C. C., Ia., All under the labors of brethren Wright and Chambers.

S. W. LEONARD.

Fort Wayne, Indiana, May 26, 1847.

I preached five days at Wabashtown, Indiana, embracing the second Lord's day in this month, and we immersed six believers in the Lord; and at Huntington we preached six days, including the third Lord's day, and had eight additions---four by immersion, and four that had been immersed; one from the Baptists, the Baptist preacher's wife, of Huntington; and we expect him soon. Since my last to you I immersed a school-teacher in this place, who had been an Episcopal preacher. He has begun to teach the ancient gospel. Our present number in this place is fifty.

J. B. NEW.

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Orange County, Indiana, May 10, 1847.

The church is in peace and prosperity in this part of the world, (with a few exceptions.) Many of her members are "seeking for glory, honor, and immortality;" "knowing that they have no continuing city here;" therefore, "they seek one to come, which has foundations, whose maker and builder is God." There have been four additions made to the church in this vicinity the last month—two made to the congregation at Liberty, and two to the congregation at Mount Pisgah, of which I am a member, O that every professor of religion could but fully realize the inestimable value of his own soul, and the value of the souls of his fellow-mortals! I do think that if we all realized fully the value of these imperishable treasures, there would be more serious and candid self-examination amongst us than there is at present. Are we doing as much for the cause of Christ as we might do? Do we walk with God as did Enoch, that although "we may have to pass through the valley and shadow of death," "we may not taste it." Let us carefully consider these things, and live in this world but to serve God and benefit man, and we shall certainly meet in heaven, where parting will be no more. ISAAC HEADLY.

County of San Augustine, Texas, April 3, 1847.

Religion is very cold in this region: whole churches of different denominations are become nothing; yet many are seeking for the truth, but tradition and superstition are hard to shake off. Many persons wish to read your books, and have come to me to know if I could get any brought on. If you will send some here, they will sell readily, and do much good.

I have been imposed upon by some who profess the faith. I have no love for a hypocrite, if I know him. I wish you to give a notice in the Harbinger to any preacher coming to this country, to call and see me. I live 12 miles from Milani, 7 miles from San Augustine, one mile north of the road leading from Milani to San Augustine. Now if any faithful preacher will come and stay among us, he shall see that he shall not suffer for any thing.

There have been about 80 immersed into the Christian church in this section, but they are like sheep without a shepherd, gone astray. Oh! that the good Lord would send some *faithful* one to plead his cause! I am here alone, and not able to do much for the cause. Now is the time that much good may be done.——Now may the blessed God grant you many more years in this world to improve the talent you have, in the great cause of the blessed Saviour! WILLIAM DEFEE.

☞ It will be discovered that several communications, now published, such as obituaries, church news, &c., should have appeared long ago, but they were pushed out. We have now on hand, circulars of several of our excellent female Seminaries in Kentucky, which it is impracticable to press into this number. While advertisements form no part of our plan or promises, we always insert, when practicable, notic s of our good schools, as coming under the general head of Education, and therefore will make place for the circulars alluded to as soon as possible. Meantime, we hope our friends will consider this explanation. W. K. P.

TO OUR SUBSCRIBERS.

We believe the Harbinger troubles its readers with as few calls for payment as any paper that comes under our observation, and we regret that it should ever be necessary to remind them of their undischarged obligations. Owing to the absence of the Proprietor of the Harbinger on his tour to Europe, it becomes more important than otherwise, that those who are in arrears should exert themselves to send us assistance. The expenses of the establishment are of course heavy, and must be promptly met. Will not our subscribers consider the case immediately, and remit promptly? We trust that this hint will be sufficient, and that our receipts will be at least in proportion to our necessities. W. K. P.

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THE

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SERIES III.

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TRACTS FOR THE PEOPLE.—*No. XX.*

THE following Tract was lately written by A. Campbell for the "Christian Messenger," published in England. It appears in the July number of that periodical, and is now circulating as a Tract in England, being No. II. of a series of Tracts there publishing by the brethren for gratuitous distribution. These Tracts are put into the hands of persons, who, on hearing our brethren lecture on reformation, desire to know what it means. Hence they are freely circulated after such lectures to those interested. These Tracts are limited to eight pages: they are, therefore, rather concentrated than diffuse:—

NECESSITY OF EVANGELICAL REFORMATION, AND THE CHARACTER OF IT.

Courteous Reader—CHRISTIANITY has its theory and its practice. Its *theory* is the Sacred Writings of the Apostles and Evangelists of Jesus Christ; its *practice*, the life of the Christian. The Christian profession is not now what it once was. It has become secular and sectarian. The members of the church of Christ were formerly called "saints," "elect of God," "a chosen generation," "a royal priesthood," "a peculiar people." Now they are called "Churchmen," "Dissenters," "Romanists," "Protestants," "Episcopalians,' "Presbyterians," "Independents," "Baptists," "Methodists," &c. &c. &c. The church was once "a spiritual house," whose members were addressed as "justified," "sanctified," "adopted," and "saved." It was "a holy nation" whose citizens had their citizenship in heaven. Such were its designations, and such was its general

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character. The exceptions were comparatively few. These mostly renounced the profession and went back into the world. "They went out from us because they were not of us," said the beloved John: "for had they been *of us* they would no doubt have continued *with us;* but they went out that they might be made manifest that *they were not all of us.*"

But that such would not always be the character of the Christian profession, was clearly foreseen and distinctly foretold by the holy Apostles. "There shall come a falling away"—"an apostacy," said Paul. He adds, "A MAN OF SIN," "THE SON OF PERDITION," will come, and must be developed. His character is delineated, as proud, haughty, and secular. He was, indeed, to be a church-man—to "sit in the temple of God." He would exalt himself amongst and above the gods of earth—the kings and monarchs of nations. This mystic character would gain the ascendency by assumed powers—"signs," "miracles of falsehood," and "with all the deceitfulness of unrighteousness," amongst them "who did not love the truth," but had pleasure in iniquity. Indeed, "the Spirit speaketh expressly, that in the latter days" a portion of the Christian profession "would depart from the faith," giving heed to seducing preachers, and "to doctrines concerning the spirits of dead men;" "speaking lies in hypocrisy, having their conscience seared as with a hot iron." They would preach a monastic life, advocate celibacy, "forbidding to marry," observing lent, "commanding to abstain from meats which God has created to be received with thanksgiving, being sanctified by the word of God and prayer."

Indeed, the Apostle informs us that "as there were false prophets among the people" in former times, "so there should be false *teachers* as well as false professors among the people of God, who should bring in "condemnable heresies;"—reprobate schisms, and "destructive sects." While acknowledging Jesus as a teacher or prophet, and from God, they would undermine his divinity, "denying the Lord that bought them," "who gave his life a ransom for many," and "who redeemed us to God by his blood." He adds, "Many shall

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follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of."

Now all this will be done "for filthy lucre's sake." "Through covetousness shall they with feigned word's (of piety) "make merchandize of you." Their example will lead to scepticism and general infidelity; "for," says the same Apostle, know this especially, "that in the last days scoffers shall come walking after their own lusts," saying, "Where is the promise of his coming; for all things go on as they did from the beginning of the world?" The mother of all this apostacy and infidelity is compared to a charlatan, or rather to a courtezan very gaily and fashionably attired. "She is arrayed in purple and scarlet, decked with gold and precious stones and pearls, having a golden chalice in her hands full of abominations," the rewards of "the filthiness of her fornications." She wears a splendid tiara magnificently adorned; but when decyphered and fairly interpreted, it means, "BABYLON THE GREAT, THE MOTHER OF HARLOTS," and Parent of all Abominations.

Such is a portion of the fortunes of the Christian profession as foretold by the Apostles. We have seen it; nay, we live in the midst of it. This "Man of Sin" still lives in Rome, and pretends to be "the Vicar of Christ" and "the Prince of the Apostles."

A reformation of Popery was attempted in this island full three centuries ago. It ended in a Protestant hierarchy, and swarms of dissenters. Protestantism has been reformed into Presbyterianism,—that into Congregationalism,—and that into Baptistism, &c. &c. Methodism has attempted to reform all, but has reformed itself into many forms of Wesleyism. None of these has begun at the right place. All of them retain in their bosom, in their ecclesiastic organizations, worship, doctrines, and observances, various relicts of Popery. They are, at best, but a reformation of Popery, and only reformations in part. The doctrines and traditions of men yet impair the power and progress of the gospel in their hands; and, therefore, as communities, they are not distinguished by the ancient piety, zeal, and humanity, nor for their efforts and success in evangelizing the world at home or abroad. It is probable that as many

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of their own offspring are converted to the world, or to infidelity, as they have reclaimed from the world and the various forms of infidelity, during any given period of years. Most of the Socialists' Agrarians, Fourierists, Owenists, Rationalists, Puseyists, &c., now in Protestant countries, are of Protestant ancestry. Our missionary gains from heathen lands do not more, at most, than fill up the apostacies from Protestant households to the numerous and various forms of infidelity.

Living then, as we do, in the midst of such abortive efforts at reformation; seeing the progress of error, and regretting the feeble and slow advances of the gospel upon even the outposts of error, infidelity and abounding iniquity, we are constrained to inquire, if any thing can be done; and, if any thing, what should it be, and how attempted! To fight the old battles over again, to rally under the old banners of Calvinism, or Arminianism; to propose some Episcopalian, Presbyterian, Congregational or Methodist platform of improvement, either of theory or practice; or to adopt Scotch, English, or American Baptistism, could promise nothing better than that which already is, or heretofore has been. These have all been tried. Their whole moral and spiritual power has been made to bear upon the present conditions and past conditions of sectarianized Christianity. And what have they done! What can they do better than they have already done! Do the new parties called "*Reformed*" enjoy more spirituality, more union, more harmony and peace among themselves than the old ones! Are they more benevolent, more liberal, more active, or more successful in converting the world than the old ones! Or do they seek to unite the faithful, or to bring all Protestant parties into one communion! Are they more successful in active benevolence than those who preceded them! These are questions which, as far as I am informed, must all be answered in the negative. From them united on any one of these creeds, or from them as they now are, can we expect a better state of things internal or external! If so, we ask them for the proof. Till that is given, we shall, because we must, despair of it.

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All creeds are mere theories of Christian doctrine, discipline, and government exhibited as a basis of church union. Being speculative, they have always proved themselves to be "apples of discord," or "roots of bitterness" amongst the Christian profession. They have, in days of yore, erected pillories, founded prisons, provoked wars, kindled fires, consecrated *autos da fe*, instituted star-chambers, courts of high commission, and horrible tribunals of Papal inquisition. Exile, banishment, confiscation of goods, lands, and tenements, and martyrdom, have been their convincing logic, their persuasive rhetoric, and their tender mercies.

Having long reflected upon these premises—these creeds, schisms, and parties—as well as on the Sacred Writings of Apostles and Prophets, and the primitive communities founded on them, we are fully convinced that neither Popery, nor any of its Protestant reformations, is the Christian Institution delivered to us in the Holy Scriptures. What is Popery, but the extreme of defection and apostacy? What is Prelacy, but a reformed modification of Popery? What is Presbyterianism, but a reform of Prelacy? What is Congregationalism, or Independency, but a reform of Presbyterianism? And what is Wesleyan Methodism, but a popular emendation of English Episcopacy, combined with the enthusiasm of ancient Quakerism? Amongst them all, we thank the grace of God that there are many who believe in, and love the Saviour, and that though we may not have Christian churches, we have many Christians. Is not this as obvious and intelligible as that while there are many republicans in England, France, Belgium, Italy, Spain, and Germany, there is not in them all one republic!

Protestant parties are all founded on Protestant peculiarities. Indeed, there is but one radical and distinctive idea in any one of them. That is, their centre of attraction and of radiation. They baptize themselves at the laver of that idea, and assume the name of it whatever it may be, Episcopalian, Presbyterian, or Methodist, &c. &c. They build on what is peculiar, and thus, in effect, undervalue that which is common to them all. And yet, themselves being

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judges, that which is common is much more valuable than that which is peculiar. The sub-basis of all parties is the tenet which is their cognomen. The difference between a Churchman and a Presbyterian, is neither Calvinism nor Arminianism, faith nor repentance, righteousness, nor holiness, baptism nor the eucharist, but the *politics* of ecclesiastical organization—the policy called Episcopacy or Presbytery—the single idea of one Bishop, or two Bishops in one church, a Prelate or Presbytery. Every other peculiarity is but the coloring, modification, or development of this idea. This consecrates the sacramental tables. Around it the Christian affections and holy charities revolve: for with them alone we cordially unite in breaking the monumental loaf, and in participating of the cup of salvation.

Now, it appears to us, those things which are most commonly believed are most valuable, certainly much more valuable than any one of the partizan peculiarities. The things most commonly believed are, of course, most evident; and generally in the ratio of the evidence in proof of any fact or proposition is its value. Romanists and Protestants of almost every name believe that "Christ died for our sins," and that "he was buried," and that "he rose again the third day" according to prophecy. These, the Apostle Paul says, will save any man that believes them; if, indeed, he do practically believe them. But who can say this of any one of the partizan foundations? Of the Papal seven sacraments but two are held in common among all Protestants. These are Christian baptism and the Lord's supper. And who will not say that these two are infinitely more valuable than either marriage or extreme unction, or any, or all the five repudiated as such! We conclude, then, that a party founded on all that is commonly received by Romanists, Greeks, and Protestants, and nothing more, would not only be a new party, one entirely new, but incomparatively more rational, and certainly more scriptural than any of them.

From a full survey of the premises of ecclesiastical history, of human creeds and sects,—and especially from a profound regard for the wisdom and knowledge that guided, and the Spirit that inspired

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the Apostles of Jesus Christ, and that qualified them to receive his will, we have proposed an *Evangelical Reformation*—or rather, a return to the faith and manners anciently delivered to the saints—A RESTORATION *of original Christianity both in theory and practice.* The three capital points of which are:—

I. The Christian Scriptures, the only rule and measure of Christian faith and learning.

II. The Christian confession, the foundation of Christian union and communion.

III. The Christian ordinances—baptism, the Lord's day, and the Lord's supper, as taught and observed by the Apostles.

Of these three fundamental propositions we need not, indeed we cannot, now speak particularly.

Concerning the first it would seem enough to say, that as the Christian writings are the production of the Holy Spirit speaking to us through the ministers of Christ, they are just what they ought to be. The Spirit of God being "the Spirit of wisdom and knowledge," the Spirit of eloquence and revelation, author of the gift of tongues, and "the Advocate" of Christ, he certainly could and *did select* the best forms of human language in which to communicate the mind and will of God to man. He possesses infinitely more wisdom, learning and eloquence, than all the Councils and General Assemblies that ever met. Hence the Christian Scriptures, when fairly translated, are more intelligible, comprehensive, and consequently better adapted to the family of man, than any formula of Christian doctrine ever delivered to man. If, then, we cannot unite, and harmonize all discords, upon God's own book, in vain shall we attempt it on the books of men. They are, then, the only perfect and complete rule and standard of Christian faith and manners, adapted to man as he is contemplated in both his individual and social character—in the family, church, and national relations of life.

The Christian confession into which we are baptized and admitted into the church of God, has been rendered superlatively conspicuous by the emphasis laid on it by the Lord Jesus Christ in person, when he first elicited it at Cesarea Philippi, from that Apostle whose name

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was Simon Rock, or, in Greek, *Simon Peter*. The question propounded to the Apostles was, "*Who do you say that I, the Son of Man, am?* Cephas responded, "THOU ART THE CHRIST, THE SON OF THE LIVING GOD." On this the Saviour responded, "Thou art called *rock*, and ON THIS ROCK I WILL BUILD MY CHURCH, and the gates of hades shall not prevail against it."

This confession must be made by every applicant for Christian baptism in order to his being constitutionally builded upon the divine foundation; or, as we usually say, admitted into the Christian kingdom or church. No minister, or church of Jesus Christ, has any divine right or authority to ask for more or accept of less than this, in order to Christian baptism. We ought, indeed, to know that the person so professing understands what he says, and gives evidence of the sincerity of his confession: but farther than this neither right reason nor revelation interrogates any man, Jew or Gentile. We need not add that no one can believe, repent, make confession, or be baptized by proxy, or upon another person's confession.—Christianity being *personal*, both in its subject and object, it is neither family nor national. Every individual "must be born of water and of the Spirit" in order to admission into the present dispensation of the kingdom of God.

Concerning the other Christian ordinances, we observe that, being monumental of the Christian facts—Christ's death, burial, and resurrection—and containing in them the grace of God; being also social in their nature, they are weekly institutions, and to be diligently observed by all the faithful in Christ Jesus in their public weekly assemblies. They are, therefore, essential parts of "the communion of saints."

As for prayer and praise, they are, indeed, Christian institutions; but not exclusively so. The altar, the priest, and the victim, prayer and praise, belong to no age, dispensation, or form of religion. *They are religion itself. Without these five, there is no religion.* There was no patriarchal nor Jewish, there is no Christian institution of religion, without these media of reconciliation and worship. We Christians, indeed, have an altar, a high priest, and a sacrifice,

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infinitely more sublime and glorious than any one around which Patriarchs or Jews ever assembled.

But though we have no private, no family altar, priest, or sacrifice, we have our personal and our Christian family prayer and praise, without which Christian parents cannot possibly bring up their families "in the nurture and admonition of the Lord."

There is also the Christian fellowship, or contributions for the expenditure of the church of Christ, in its various works of righteousness and benevolence. The expenses of a community, and the benevolence of a community, must also be public as well as private and personal. This was anciently called "THE FELLOWSHIP." In attending upon it, in our weekly assemblies, we become followers of the primitive churches, and enjoy the luxury of socially practising righteousness and mercy on the Lord's day.

That Evangelical Reformation, now in progress, extending over the United States and the English provinces in America, and being now plead in the kingdoms of England, Ireland, and Scotland, and in other places, embracing from two to three hundred thousand professors, in addition to these fundamental matters of scriptural and divine authority, exhibits two other propositions besides those three, as vital and all-important to the restoration of original Christianity in faith and practice, in letter and in spirit. These are—

1. That instead of the modern ecclesiastic and sectarian terminology, or technical style, we adopt BIBLE NAMES FOR BIBLE THINGS. For example:—Instead of "sacraments," we prefer *ordinances;* for "the Eucharist," *the Lord's Supper;* for "covenant of works," *the law;* for "covenant of grace," *the gospel;* for "Testament," *Institution* or *Covenant;* for "Trinity," *Godhead;* for "first, second, and third person," *the Father, the Son, and the Holy Spirit;* for "Eternal Son," *the Son of God;* for "original sin," *the fall;* or *the offence;* for "Christian Sabbath," *Lord's day* or *first day;* for "effectual calling," *calling* or *obedience;* for "merits of Christ," *righteousness* or *sacrifice of Christ;* for "general atonement," *ransom for all;* for "free grace," *grace;* for "free will," *will,* &c. &c.

As the Lord promised by Zephaniah, that in order to union

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amongst his people, he would give them "a *pure language*, that they may *all call upon the name of the Lord to serve him with one consent*," so every effort at evangelical reformation must, to heal divisions and to prevent debate among Christians—aim at a "pure language," the language of Canaan, and avoid that of Ashdod,—calling Bible things by Bible words.

2. The second grand proposition essential to an evangelical reformation to Christian union and co-operation in the kingdom of Christ, is,—that UNITY OF FAITH, and *not unity of opinion*, must be publicly and privately taught and advocated as prerequisite to the communion of the children of God.

The Bible, without regard to its books or dispensations, is properly divided into three grand elements. These are properly called *facts*, *precepts*, and *promises*. All these, it is true, might be called *facts*, as all books might be called *words*. But in the usual appropriated sense we call any thing said or done, a *fact;* any thing *commanded* to be done, a *precept;* and any thing *promised* to be done, a *promise*. This distinction greatly reduces the subjects of debate—the "doctrines," "strifes of words," and "endless genealogies," which "minister questions and doubts, rather that godly edifying," and makes it quite possible, amidst many diversities of opinion, to maintain "unity of spirit in the bonds of peace." Each of the three dispensations had its own facts, precepts, and promises. The things said and done by God and men from Adam to Moses, constitute its Patriarchal facts; those from Moses to Christ, its Jewish facts; and those from Christ to the end of the apostolic writings, its Christian facts. Each of these three had also its own peculiar precepts and promises.

Now as facts are only to be *believed*, precepts to be *obeyed*, and promises *to be hoped for*, as well as believed, we can very easily and perspicuously distinguish what constitutes Christian faith, Christian obedience, and Christian hope, not only from the Jewish and the Patriarchal, but also from all matters of speculation usually called opinions. We must be, because we can be, of one faith, of one obedience, and of one hope; but we need not be, because we cannot

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be, of one opinion, not being of one mental or physical constitution. Hence the propriety and the beauty of that apostolic exhortation, "Endeavoring to keep the unity of the Spirit in the bonds of peace; for there is one body, and one Spirit, even as you are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

These seven reasons, without regard to differences of opinion, are the divine basis of Christian union, and should be of all Christian co-operation. We ask no more—we propose no less. "Matters of doubtful disputations," or, properly, matters of mere speculative belief, have no authority but the reason of man. Paul, therefore, commands, "Receive him that is weak in the faith without regard to differences of opinion;" and "Let the strong bear the infirmities of the weak, and not please themselves," or have their own way. We then lay a divine basis of Christian union. We ask for *faith*, and not for the deductions of reason; for the *testimony of God*, and not the opinions of men. And say with the Apostle, "As many as walk by this rule, peace be on them and mercy, even upon the Israel of God."

A. C.

RICHMOND, April 16, 1832.

AN ADDRESS

To the Brethren to meet at Matthews the 21st instant.

THOMAS CAMPBELL sendeth Christian salutation.

Dearly beloved Brethren—My principal object in visiting this part of the State, at this time, was to explain and defend a reformation, which appeared to be illy understood and greatly misrepresented by many—a reformation which it pleased God, through my weak instrumentality, to originate in the western part of Pennsylvania, in the year nine of the present century. Through my humble labors, my son's, and many others whom the Lord raised up to labor with us, it has been spreading ever since to the uttermost bounds of the United States, and beyond them. Owing to this circumstance, upon which I lay no stress, but merely the advantage of being in possession of the authentic documents upon which the reformation is predicated, and according to which it has hitherto proceeded with the most undeviating consistency, as can be evidently demonstrated, I thought myself authorized, and in duty bound, to volunteer my humble services to this part of the state, at this time, for the above purpose. The reason, principle, and object of the reformation for which we humbly plead, as well as the proposed means for carrying it into effect, being precisely stated in the accompanying documents contained in our printed Address, it puts it in the power of all concerned to form a discrete and decisive judgment of the merits of the cause,

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—that all may know what they have to oppose, or to advocate. But, if there be such a thing at all as moral or religious certainty; that is, if certainty be at all an attribute of moral and religious truth, whereby it may be distinguished from falsehood, then, most assuredly, it will appear from the said documents, that the reformation, therein defined and urged, is the very and immediate duty of every one, who is capable of making a scriptural profession of the truth.

Is it not written, "He that loveth not his brother, abideth in death"! But who is my Christian brother! Surely every one that has made the necessary confession, and walks uprightly.

But still it recurs, Who does that! Why, if Paul's word of faith may be credited, he says, that he that confesses with his mouth the Lord Jesus, and believes in his heart that God has raised him from the dead, shall be saved. For with the heart man believes to righteousness, and with the mouth confession is made to salvation. Rom. ix. 9, 10. No doubt, both the belief and the confession must correspond to the apostolic testimony concerning Jesus. He, then, that is heartily persuaded of the truth of the gospel testimony concerning Jesus, and makes the good confession which the gospel calls for; or, to use the words of the Saviour, "He that believeth and is baptized, shall be saved." He is the saved character, provided he walks in love; which he most certainly will do, if he understood and believed what he confessed. He, then, that walks by this faith, and in the love which it elicits, is born of God: consequently, he who, under any pretence whatever, does not love such a character as his Christian brother, abides in death. O Sectarianism, what an insuperable barrier hast thou erected against the exercise of this love! How hast thou mingled and confounded the divine simplicity of the gospel, and then denounced, as execrable heretics, all that would not admit thy corruptions!

Which are they, and where are they, of all the sects, that do not require something more, something else, to constitute Christian character, than the gospel requires? The man who, according to it, believed the testimony of God concerning his Son, and was immersed into his death, was declared saved. Saved from what! From his own sins; from the guilt, the power, that is the love, and also from the final punishment of his sins. How! By the blood and spirit of Christ, through faith. Faith in his blood, that is, the belief of the import of the testimony concerning it. Faith in the Spirit; that is, the belief of the promise concerning it—"That we might receive the promise of the Spirit through faith." Gal. iii. 14. For who knows not, that faith is the sole principle of Christianity—of all religious enjoyment! "According to thy faith, so be it unto thee." Now the man who has received the blood and spirit of Christ, is cured; that is, he who has realized the import of the divine testimony concerning them. The proof positive of which is, that he henceforth walk in love to God and man. But now which of the sects will receive such a one as a saved character, without something superadded! Our historian Benedict, in his history of all religions, tells us there are fifteen sects of Baptists, and fifteen of Presbyterians: now which one of these thirty would receive such a character, or whether any of them would or would not, I am not able to say; but

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sure I am, that evrey such professor ought to be universally received, because Christ has received him. See Rom. xiv. 17, 18, & xv. 7. If the justified and sanctified, who are confessedly the saved (for there is no other salvation in this life but justification and sanctification;) I say, if those whom the gospel pronounces saved will not pass for Christians. whereabouts are we! Surely not amongst the liege subjects of Prince Emmanuel. But what is the practical consequence of rejecting those whom Christ has received! It tends to their destruction. See Rom. xiv. 15. What was the malignity of the error attempted to be imposed upon the Galatian churches, which the Apostle so indignantly resents! Was it not a putting them to perfect, by a spurious addition, that which was already perfect, and thereby detracting from the all-sufficiency of the blood and spirit of Christ, of which the Apostle had left them in complete possession, by the belief of the gospel which he had declared! Wherefore he positively asserts, that if the proposed addition was admitted, Christ should profit them nothing. Whatever, therefore, goes to invalidate salvation, which the Lord himself has provided—namely, the blood and spirit of his Son, goes to make the cross of Christ of none effect. But every thing proposed, as necessary to perfect the state or character of the believer in these, except his walking righteously, (to which he stands pledged by his profession,) has evidently this ruinous subversive tendency. Nothing, therefore, can be lawfully required to entitle a person to a place in any Christian church, but what was required by the Apostle from the beginning, and which is patent to every one that reads the New Testament. But when we contrast the ancient with the modern exhibition of Christianity we are confounded! Every thing is reversed—wrong end foremost. From the beginning, from the apostacy of Adam, God called upon men to be religions, and furnished them with the means. I need not here mention the divine conduct towards Cain; nor the divine procedure afterwards towards the world by the ministry of Enoch, of Noah, of Abraham, of Melchisedec, of Moses, and the subsequent Prophets, till the days of the Messiah; by each and all of whom the Lord was testifying against the sins of men, calling them to reformation by threatenings, promises, and punishments, having previously furnished them with a declaration of his will. But especially in these last days, since he spake to us by his Son, hath he commanded all men every where to repent. He sent his Apostles with the gospel to all the world, to publish it to every creature, with certification that every one that heard, believed, and obeyed the gospel, should be saved; and that he that rejected it should be condemned. Accordingly the Apostles, who were entrusted with this mission, went forth—and preached every where, testifying to the Jews, and also to the Greeks, repentance towards God, and faith towards the Lord Jesus Christ; using great plainness of speech, beseeching and praying men, in the name of God and of Christ, to be reconciled to God; also, appealing to the terrors of the Lord to persuade them to repent, and turn to God, and to do works meet for repentance—assuring every one that heard, believed, and was baptized, that he should be saved; and that whosoever was will-

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ing was welcome. Thus they proceeded teaching every man, and warning every man, that they might present every man perfect in Christ.

But how is it now with the present teachers of Christianity! I mean those of the Protestant sects. How do they go to work! Do they not expostulate with men to get religion—to become religious! But how is this to be accomplished! Why, by physical influences, over which they have no control. How, then, are they to proceed! Are they not directed to pray, to get others to pray for them! To cry to God night and day for this physical operation, that they may be converted! To come to anxious seats, and mourning benches, that their teachers may intercede for them! With these, the other means of sympathetic excitement are frequently employed; such as, protracted exercises for nights and days in succession, violent exertions of voice and gesture, high-wrought descriptions of the joys of heaven, the torments of hell, and the horrors of the last day; with arguings and pleadings, one while with God; another while with the people; prostrations, humiliations, &c. &c. Now, he that gets not religion by these means, cannot be saved; for faith comes by feeling, and feeling by sympathetic, that is, physical excitement. How striking, how shocking, how deplorable the contrast between these two ways of managing the all-important interests of religion!

God from the beginning spake not to men about seeking or getting religion; he sent it to them; he proposed to them the religion he would have them to possess, and urged it upon them by every kind of motive and argument, calculated to influence and actuate rational sensitive creatures; so that, at length, he appeals to all concerned, saying, "What could have been done more to my vineyard, that I have not done in it!" Nor has he been less explicit and urgent in these last days, by the ministry of his Son, and of his holy Apostles, as we have observed above. He spake not of waiting for supernatural influence, physical or moral; much less of prevailing upon him by a kind of violence of supplication, vehemence of expostulation, earnest importunity of reiterated requests—to grant them what was necessary for obeying his voice, as if he were averse to men's becoming religious, as if it must be extorted from him by importunity. On the contrary, he has always taken the foreway, commanding and urging all men every where to repent; endeavoring to prevail upon them by every kind of persuasion to obey his voice, anticipating all their wants by the most gracious declarations, invitations, and promises, to the removal of every possible discouragement, assuring them in the most solemn manner, that he has no pleasure in the death of the sinner, but that he should turn and live; and that whosoever cometh to him, in the appointed way, he will by no means reject. Why, then, all this human machinery! This doleful caricature of religion! This doctrine of physical operations to produce feelings, and of making these feelings the principle and ground of faith, instead of the oral testimony of God addressed to our ears or eyes—according to which it used to be, "Faith cometh by hearing;" but now the case is altered, for it cometh by feeling; accordingly, the faith that is not preceded by these expected feelings, that originates not from them, is little worth; it is only the

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belief of recorded testimony, it is merely historic. But it is argued, "If all the influence, physical and moral, that is necessary be in the word, and inseparably connected with it, why are not all equally influenced by it!" Our Lord gives an answer to this question in the parable of the Sower, Matth. xiii., in which he lays nothing to the account of the presence or absence of supernatural influence; but merely to the account of the previous condition and character of the different kinds of hearers. But even supposing that a special supernatural influence was necessary to the salvation of any by the gospel: then, of course, in as far as the salvation of any was intended, this special influence would be always present, and could neither be hastened nor retarded; nor, indeed, any wise affected by human agency, being a fixed and fundamental principle in the divine plan of salvation, without which nothing could be done; and depending absolutely upon the immutability of him, "who worketh all things after the counsel of his own will, with whom there is no variableness, neither shadow of turning."

These things being so, what has man to do with the subject of special influence, even upon the above supposition, more than if there were no such thing at all! Has the Lord in any wise subjected it to his interference! Has he so much as taught him to pray for it, much less to wait for it, in order to qualify him to understand or obey his word! Did any Prophet or Apostle ever pray for such an influence, in the first instance, to dispose or qualify the people, to whom they were sent, to understand or comply with their message! No, not one. Not a single instance of such a thing on record. That God has taught his believing people to look to him, and depend upon him, for every thing necessary to the performance of their duties, and the enjoyment of their privileges, is a blissful and precious truth. But where has he once taught the impenitent, unconverted unbeliever, to pray to him for faith or conversion! Such an assumption is not less absurd than antiscriptural; "For he that cometh to God, must first believe that he is; and that he is the rewarder of all such, as diligently seek him." "And without faith it is impossible to please God." And again, "How shall they call upon him on whom they have not believed!" And again, "No man cometh unto the Father but by me." There neither is, nor can be, therefore, any praying for faith before faith; for, according to both scripture and reason, faith cometh by hearing, and neither by praying nor feeling. What, then, shall the unconverted non-professor do! There is of right a previous question—Pray what is he disposed to do! Is he disposed to be saved,—to be converted,—to become a Christian! Why, then, in so far he is a believer. He believes there is a God—that there is salvation and damnation; let him also know there is a Saviour,—who he is—what he is, and has done; when he knows these things, or if he knew them already, Peter has answered his question; "Let him reform, and be baptized in the name of Jesus Christ, for the remission of sins, and he shall receive the promised influence, the gift of the Holy Spirit." And as all reformation consists in obedience, the first act of obedience to which the believer is called, which is baptism, is, of course, the first act of reformation. And, indeed, the whole of the reformation which God requires of men, in order to salvation, is the belief and obedience of his Son.

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These things being so, what shall we say of the present teaching, which sets the unconverted upon laboring for conversion, upon seeking it not by faith, but by feeling—by immediate and supernatural influence, which they are to obtain by storming heaven, as it were, not only by their own supplications, prostrations, humiliations, and incessant agonizing importunities, but also by the importunate intercessions of their teachers; as if the divine reluctance, or inattention to the salvation of men, were thus to be overcome; whereas, the reluctance and opposition is all on the other side; God being infinitely more willing to save sinners, than sinners are to be saved. Hear the divine lamentation over reluctant obstinate sinners: "O Jerusalem, Jerusalem, how often would I have gathered thy children, as a hen doth her chickens under her wings, but ye would not." Again—"You will not come to me, that ye might have life." Even as far back as the days of Noah, we hear the Lord reluctantly giving up an obstinate incorrigible world; saying, "My spirit shall not always strive with man, yet his days shall be one hundred and twenty years." And of his ancient chosen people it is said, "They rebelled and vexed his Holy Spirit." And again, "Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Spirit; as your fathers did, so do ye." And again, "All the day long, have I stretched forth my hands, to a disobedient and gainsaying people." But, according to the present doctrine, what a mighty change must have taken place, both in God and man, since the completion of the sacred canon. For now unbelieving, unconverted sinners, are become so tractable and well disposed towards God and religion, as to be desirous to get it, and therefore willing to take directions how to come at it. The great difficulty is, to prevail upon God to let them have it; whereas, the great difficulty used to be, to prevail upon them to accept it. Strange metamorphose! But this is not all. They have invented a system of means adapted to their views of God, of man, and of religion. For having made religion to commence, if not to consist, in physical impulses direct from heaven, of the conveyance of which they exhibit themselves the appointed medium, like the ancient Priests and Apostles of divine appointment, they go to work accordingly; and by vehemence of speech and gesture, affecting personifications, and picturesque descriptions of things supernatural and infernal, they affect to move heaven and earth.

One can scarcely witness their proceedings without being reminded of Elijah's sarcasm, recorded 1 Kings xviii. 17; for even when addressing heaven, they plead and vociferate, as if the God they invoked was asleep, or on a journey, or otherwise so engaged, as to render every kind of importunity necessary to arouse and procure his attention. Finally, they call upon the people to come and kneel before them; that through *their* mediation—*their* importunity, they may receive the blessing—that is, may get religion. The like of which no man of God, either Apostle or Prophet, ever did: witness the Bible.

But what if, after all, religion be not got; that is, the physical impulse be not felt! Why, the whole round of means moral and physical, having been duly exhibited, what more can be done! The humble seekers must wait in hopes of finding God more propitious

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at some other time; or die in despair. What an awful catastrophe! Whereas, had these people been addressed in the terms of the ancient gospel, as above stated, they would have been called upon to receive a free and complete salvation, the gift of the love of God in Christ, at the expense of his most precious blood, the heinous nature, and dreadful consequences of sin, being most strikingly evinced and manifested by the sufferings of the Son of God, in order to procure our exemption from its power and penalty; with free access to the enjoyment of this blissful exemption, through the appointed means, to every one made willing to receive it: made willing, by the authority and love of God commanding, inviting, promising, and finally threatening all with the just and dreadful consequences, that would neglect so great salvation. Let this deeply interesting contrast be duly considered, and the desperate and deplorable condition of the present generation, upon the all-important subject of religion, will be awfully manifest. But again, what shall we say of those who obtain the desired favor—who experience the anticipated feelings! We must confess, that in approaching the subject, we feel ourselves encompassed with difficulties. The doctrines, the narratives, the phenomena pertaining to these experiences, are so diversified, so various—nay, in many cases, so opposite, that it appears extremely difficult to come to any certain or consistent conclusion about them. First, the doctrines under which they are produced, and of the truth of which they are often considered as decisive proofs, are so various and contradictory, that it is hard—nay, impossible to suppose, they could all proceed from the same spirit. To mention but a few of the many that have happened in this country since the Revolution; namely, amongst the followers of Jemima Wilkinson, Anna Lee, John Wesley, John Calvin, different sects of Baptists, the Halcyonites, &c., down to the Mormonites of 1827; many of whose pretensions and doctrines were and are as different—nay, as opposite, as the north and south poles. Yet many of the narratives of individual experience, amongst the members of each of these sects, were so similar, as to authorize the imputation of them to the same cause. And again, in many other instances, they were as diverse amongst the members of the same sect, as they were amongst those of the most opposite sentiments; while, in the mean time, the corresponding phenomena were not less anomalous. Thus some have related feelings the most distressful, produced they could not tell why nor how; sometimes instantaneously in a moment; in others, gradually; and these again succeeded, in like manner, by feelings the most blissful, so transporting that they could not refrain shouting, leaping, praying, and praising aloud, and exhorting all about them: sometimes falling prostrate on the earth. Others again relate visions of heaven, of hell, of the Saviour, of angels, of the final judgment; sometimes these impressions are made in dreams. In other cases certain scriptures are brought to the mind in an unaccountable manner, and with such peculiar force as if uttered by a voice from heaven; nay, in many instances, persons have been persuaded of the reality of the voice. Again, under the influence of the system of means invented and

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adopted for producing revivals, above noticed, the minds of many have been wrought up to such a degree of excitement, as to lose the power of self-government. Such, we learn, was remarkably the case in the great revival that commenced in Kentucky, early in the present century, amongst the Baptists, Presbyterians, and Methodists, called by way of eminence, on that account, "the falling down work." During the progress and continuance of this revival, which commenced by protracted meetings, and was continued and promoted principally by camp-meetings; the subjects of the work, who were very numerous, were prostrated into a state of apparent insensibility—of suspended animation; many of them frequently, and for a considerable time. Out of these fits they would awake up differently affected—some praying, some praising, some exhorting all around them, and some without any apparent effect at all, more than if awaking out of sleep. Others were affected with jerkings, twitchings, jumpings, and even barkings. The like phenomena, with some additional variety, of which whirling about like a top was one, befell the followers of Anna Lee, &c. Last of all, the Mormonites have exhibited in full tale all the experiences of visions, joys, and horrors, accompanied with all the phenomena above described, except the barking, jerking, and whirling. In the mean time, all we can say, with certainty, of these and all such things, is, that they make no part of the divine plan, as revealed in the holy scripture for the salvation of men. Also, that it would appear unreasonable to attribute them to the agency of the Divine Spirit, seeing that the subjects of these affections, and the authors and abettors of the means by which they are produced, are in manifest opposition to each other; judging, rejecting, and exposing each other—in direct opposition to the law of Christ. And lastly, that they all go to make the word of God of none-effect; for if the Lord intended to save men by such means, we have no occasion for the Bible, nor for that beautiful scheme of doctrine and practice which it exhibits. It may be asked, then, how shall we account for such things! The answer is obvious: There are other spirits besides the Holy Spirit, by whose agency such effects, if preternatural, might be produced. Witness the Magicians of Egypt that withstood Moses, the Witch of Endor, the lying spirit in the four hundred prophets of Ahab; 1 Kings xxii. 6, 19–23; the Pythonic damsel, Acts xvi. 16–18. See also the predicted agency of Satan in the delusions of these last days, 2 Thess. ii. 2–12, with many other explicit testimonies that might be adduced; which all concur to show that there are revealed causes, sufficient to account for all the effects we have noticed above. But, alas for those that lay the stress of their salvation upon such a sandy foundation, instead of the sayings of Jesus Christ! Has he any where said, He that thinketh so and so; he that feeleth so and so; he that has been so and so affected with visions, voices, dreams, impulses, &c. &c. shall be saved! Surely no, nothing like it is to be found in the Book; but, on the contrary, it is written, 'He that believeth the gospel and is immersed shall be saved.' Thus are we brought back again to the true foundation, to that which was spoken and heard from the beginning, upon which, with confidence, we may lay hold for eternal life. Instead, therefore, of the gross and injurious

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misrepresentations of the character both of God and man, and of the religion which he has prepared and proposed for our present and future happiness, upon which we have been animadverting in the preceding pages, let us conscientiously, strictly, and steadfastly adhere to the scripture account of these things. We will there find that God is every thing that is excellent, amiable, and adorable; that He is spirit, light, and love; that he is infinite, eternal, and immutable in his power, wisdom, goodness; justice, truth, holiness; mercy, condescension, and love; that all his works and ways bear the stamp of his glorious character; that he made man upright, in his own image, crowned with glory and honor: that he set them over the works of his hands—put all things under his feet—and invested him with the power of immortality upon the principle of obedience; thus conferring upon him the blissful privilege of manifesting his gratitude to his bountiful and glorious Creator, and of enjoying his approbation through obedience. That, notwithstanding, being tempted, he transgressed, became a disobedient, ungrateful rebel, sinner—and so incurred the penalty of excision according to the divine sentence in case of disobedience; that, nevertheless, the divine benevolence continued towards him, which was manifested not only by reprieving his natural life for an indefinite time, but also by pronouncing defeat and destruction on the tempter by an avenger of human offspring; also, by clothing the guilty pair, and instructing them in the knowledge of the remedial institution by means of appropriate symbols, through which they might approach with acceptance to worship their gracious benefactor. That, when through the morose, envious, jealous temper, of the first born son of our fallen progenitors, distress and destruction was about to invade their family, the vigilant attention of our gracious preserver and bountiful benefactor, promptly interposed to prevent the sad catastrophe; and when, notwithstanding, the horrid deed was perpetrated, with what mild forbearance, with what gentleness does he address the criminal, and with what condescending attentions to his guilty fears does he dismiss him from his father's house, to which appertained the symbols of the divine presence; the privation of which Cain seems to have considered as a grievous item of his punishment; saying, "And from thy face I shall be hid." Also, that in the whole process of the divine procedure from the expulsion of Cain to the present day, the Lord has been dealing with the human family for the repression and suppression of sin; making provision for their deliverance from it, and urging upon them by every suitable means the reception of the remedy which his philanthropic benevolence has graciously provided. So that, instead of any thing being necessary on our part, to induce the Lord to grant us any and every thing that his wisdom and goodness have seen meet to provide or promise, for our deliverance from the guilt, the power, the pollution, and punishment of sin; he is employing all the influence of his almighty power, authority, and love, to induce us to comply with his wise and gracious appointments, for the reception and enjoyment of his benign salvation: thus manifesting himself infinitely more willing to give, than we are to receive his saving mercies. His gracious invitation is, "Ask and ye shall receive, seek and ye shall find, knock

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and it shall be opened to you; for every one that asketh receiveth," &c. &c. Why, then, all this ado to get religion—to obtain from God the things necessary to salvation, all of which he has not only graciously promised to give, but actually urges us to come and receive in the appointed way! Such is the scripture account of the divine character. But what does it say of fallen degenerate man! "That the imagination of man's heart is evil from his youth." See Gen. viii. 21. And that, anon, as he comes to maturity, "every imagination of the thoughts of his heart is only evil continually." Gen. vi. 5. That "there is none righteous, no, not one." Rom. iii. 10–12. "There is none that understandeth; there is none that seeketh after God; they are all gone out of the way; they are together become unprofitable; there is none that doeth good; no, not one." For, "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So, then, they that are in the flesh—that is, in this state, cannot please God." Rom. viii. 7, 8. For, "the heart is deceitful above all things, and desperately wicked, who can know it! I, the Lord, search the heart." Jer. xvii. 9, 10. Thus and so, according to the scripture, is the whole world become guilty before God. Rom. iii. 19. But what saith it respecting the divine procedure toward man, in this guilty apostate perishing condition! Why, that "God so loved the world, that he gave his only begotten Son, so that whosever believeth in *him* might not perish, but have everlasting life." John iii. 16. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John iv. 10. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die, yet peradventure for a good man some will even dare to die. But God commendeth his love to us, in that while we were yet sinners, Christ died for us. Much more, then, being now justified by his blood, we shall be saved from wrath through him. For if while we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. v. 6–10. "Who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people, zealous of good works." Titus ii. 14. "For God, who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in, or under Christ Jesus; that, in the ages to come, he might show the exceeding riches of his grace, in his kindness towards us through Christ Jesus. For by grace are we saved, through faith; and that not of ourselves, it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus to good works, which God hath before ordained that we should walk in them." Eph. ii. 4–10. "For we were formerly foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy

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Spirit, which he shed on us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs, according to the hope of eternal life. This is a faithful saying: and concerning these I will that thou affirm constantly, that they who have believed in God be careful to maintain good works: these things are good and profitable to men." Titus iii. 3–8.

Such, then, according to the scripture, are the principles and effects of the divine procedure towards man, in his guilty, apostate, perishing condition. But what are the means of divine appointment for putting guilty rebellious man in possession of those blissful privileges of salvation. Preaching and teaching, saith the scripture: see Matth. xxviii. 19, 20; Mark xvi. 15, 16. "Go ye into all the world, preach the gospel to every creature; disciple all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you, and lo! I am with you always, even to the end of this state. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." The provisions of the gospel are compared to a feast, to a royal marriage feast: compare Matth. xxii. 2, with Luke xiv. 16, &c., to the enjoyment of which the primary intended guests are duly invited, but would not come. They were again invited by a second set of messengers; but they treated it with contempt, and went about their business, some of them; while others, more spitefully contemptuous and ungrateful, maltreat the messengers and slay them. The sovereign Benefactor, however, still persevering in his kind intention, that some part of the creatures for whom the costly preparation had been made, should enjoy it, sent his servants into the streets and lanes of the city, also into the highways and hedges of the country, to invite the poor, the maimed, the halt, and the blind; yea, to *compel* them to come in, that his house might be filled. Hence, we find the Apostle, not only preaching and teaching publicly and from house to house; beseeching, praying, and persuading men by every moving consideration, to be reconciled to God; but also warning them night and day with tears. Such, then, are the practical means of divine appointment for turning sinners from darkness to light, from the power of Satan to God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified through faith in Christ Jesus. Acts xxvi. 13. The next point of inquiry in this connexion is respecting the principle of enjoyment. The answer is at hand; see the above quotation; it is faith in Christ Jesus; that is, the belief of the gospel testimony. "I am ready," said Paul, "to preach the gospel to you that are at Rome also; for I am not ashamed of the gospel of Christ, for it is the power of God to salvation to every one that believeth." How, or why! Not because of an extrinsic influence preceding or accompanying it; but merely because of its own intrinsic sufficiency: for therein is the righteousness of God by faith, revealed in order to faith. See Rom. i. 16, 17. "As it is written the just by faith shall live. It is the righteousness, then, which the gospel confers upon every one that believes it, that makes it the power of God to salvation to all such—for if justified, we shall, and must be glorified. See Rom. iii. 30. It is by the influence of the Spirit, through the ap-

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pointed means above described, that we believe the gospel; for no man can, intelligently and sincerely, call Jesus *Lord*, but by the Holy Spirit. See 1 Cor. xii. 3. But the gospel, when believed, justifies us by its own intrinsic provisions, as we have proved above. Upon the whole, compare the scriptural view which we have taken of the divine character, of the character and condition of fallen man, of the divine procedure towards him in that condition, with its principles and effects; also, the means of divine appointment, for putting him into possession of the blissful effects of the divine salvation; and lastly, the principle of enjoyment, and intrinsic sufficiency of the gospel to answer the great purpose of salvation; and you have a picture, a description of this all-important subject, as different from, nay, as contrary to, the common sectarian popular exhibition of it, as noontide splendor is to midnight gloom. According to the scriptural view we have taken, God takes the lead in every thing appertaining and conducive to the salvation of fallen man. He loved him, he pitied him, he cleaved to him when at the very worst. There is no difficulty, then, on our part, to prevail with God to grant us any thing that we should ask for the purpose of salvation. No need of striving to obtain the promised blessings of the Spirit; on the contrary, the Spirit is striving with us to accept of them. No need, then, to delay duty, waiting for his promised help; he urges us to comply, and enjoy it. No room to set men to strive and labor for conversion, to seek and try to get religion; for God is addressing them daily by all the appointed means to embrace the religion that his wisdom and philanthropy have provided for our cure. No room nor reason to exhort unconverted, unbelieving sinners to pray for faith, or conversion; for all such are at enmity with God, and God has appointed preaching and not praying for producing or obtaining faith; therefore, instead of exhorting such to pray, we ought to propound the gospel to them, and pray them to be reconciled to God. There is no room left for supernatural operations, physical or moral, to render the belief of the gospel effectual to salvation, seeing the gospel believed must necessarily justify, by virtue of its own intrinsic sufficiency. For therein, &c. Nor, according to the above view, is there any necessity for any principle but faith alone in order to our enjoyment of salvation; for "if thou shalt confess with thy mouth, and believe in thy heart," &c. "thou shalt be saved." Again, as this faith, or belief of the gospel, cometh by hearing, and not by feeling, there is, therefore, no need of feeling in order to the production of it; but, on the contrary, there is great need of faith in order to the production of good feeling: for where there is no faith, there is no love nor fear of God; and only in proportion to our faith, is our piety and charity. Again, according to the view we have taken, the Father, the Son, and the Holy Spirit, are on the side of the believing, penitent sinner, who appeals to the Father for the enjoyment of sin-pardoning mercy and sanctifying grace, through the precious blood of Christ; for this is what he calls and commands all the sinners under heaven to do, who hear the voice of the gospel. Therefore, such have nothing to fear. Again, and lastly, if any such should feel conscious of having in any thing transgressed, there is an Advocate with the Father, whose

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precious blood cleanseth from all sin; through whom, upon confessing and asking forgiveness, we have the promise of pardon. Glory to God, through Jesus Christ, for ever and ever! Amen.

THOMAS CAMPBELL.

REFORMATION—*No. IV.*

THE rejection of human creeds by the originators and promoters of the present reformation, was mainly due to a deep reverence for the Divine Scriptures, and a just regard for the supremacy of the Lord Messiah. It was esteemed a desecration of the Sacred Oracles to bring them down to the level of human opinions, or to make them the vehicle through which the dogmas and speculations of men were to be imposed upon the conscience; and it was regarded a presumptuous usurpation that uninspired and fallible teachers should, in solemn conclave, venture to change the laws of Christ's kingdom, and establish new regulations for the government of his people. Hence originated the strong opposition that has been made to clerical assumption, and the urgent appeal to the word of God itself as the only tribunal to be admitted or acknowledged in the decision of religious questions.

There were various other reasons, however, which co-operated with this veneration for divine authority. The evil effects and tendencies of creeds were so obvious and numerous as to furnish abundant motives to opposition. Some of these we have already particularized, as, the impediment they offer to progress in divine knowledge; the obstacle they interpose between the human and the divine mind; the unlawful power which they throw into the hands of the clergy; and the discredit which they bring upon the fundamental principle of Protestantism—the right of private or individual judgment in respect to the meaning of scripture. Another reason for the opposition to creeds, and one which was at least first in action, if not in influence, was their influence *in producing and perpetuating religious dissensions.* This is the point which we wish now to consider.

It may be asserted, we presume, as a truth at length established by the world's experience, that the various parties or divisions which constitute Christendom can agree only in the general truths and facts of Christianity. To these there has always been a very marked and obvious assent. But when we descend to particularize; to the minutiæ which may be descried by minds of microscopic intelligence; to the nice distinctions which may be drawn by the

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acumen of metaphysicians, we find as marked and striking a contradiction. The history of Christianity, indeed, from its very origin until now, might surely suffice to show how utterly vain and hopeless is the attempt to induce the world to adopt any particular set of opinions or system of doctrines which can be devised by human skill. Yet this is a lesson which men have been slow to learn. This is a discovery which the religious world at large appears to have only just now made, if we may take the Evangelical Alliance as an index to its present convictions. It is, however, one of the leading truths urged upon the community from the very commencement of the present effort at reformation.

Were we, indeed, asked to define theoretically, in terms the most brief and expressive the reformation which we urge, we should denominate it—*A generalization of Christianity*. It is in this character that it presents a basis of Christian union. It is in this point of view that it lays aside the differences; the peculiarities; the distinctions, which disunite and mark out sects: and retains the agreements, the universalities, the identities which secure harmony and peace. It proposes the *macrocosm* of Deity, as a substitute for the *microcosm* of man. It regards Christianity as a boon designed for all, and fitted to secure the happiness of the entire family of man, and prefers to see its blissful influence, like the sun's blest radiance, diffused throughout the whole community, rather than to have only a few of its rays concentrated here and there by the *burning-glass* of Sectarism.

We by no means propose, however, as a basis of Christian union, such a generalization as would render Christianity vague and indefinite. To do this, would be to dishonor the human mind, and Christianity itself. It would be to propose a union in doubt, rather than a union in faith. We regard Christianity as a system, infinite indeed in its details and applications, yet so complete in itself, so harmonious in all its parts, that it may be comprehended almost in a single thought, and be clearly defined by the simplest terms. And we would propose such a view of it as would permit a union upon the religion itself, without involving controversies about its minutiæ or its appendages; and such as would present a clear understanding of its nature, claims, and objects, without any scholastic dogmatism upon particular tenets; and, least of all, upon those remote points, those mysteries inscrutable from their very nature, which are declared but not explained; and fully within the grasp of Faith, though beyond the power of Intellect.

It is true, indeed, that we earnestly plead for the adoption of the

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Bible alone, and that we concur with the whole Protestant world in admiring the celebrated saying of Chillingworth, that "the Bible is the religion of Protestants." Yet we are not guilty of such inexactness, and such a want of discrimination, as to propose the Bible as the Christian's creed. The *whole* Bible is certainly to be believed; the Bible *alone* is to be received as the standard and fountain of divine truth; but it is not to be forgotten that the Bible contains much more *than* Christianity, and much more even *of* Christianity itself than is necessary to the object now before us—Christian union and co-operation. To say that the Bible *is* our religion, is true, in the sense that the Bible *contains* our religion.—But Judaism is as much a religion of the Bible as Christianity; and, if we make no just distinctions, circumcision is as *scriptural* as baptism, and flesh as *orthodox* as faith. There needs no more fruitful source of error and confusion than the Bible alone, if every portion of it be regarded as equally binding upon the Christian, and equally important to Christianity. Who does not know that the chief errors of Protestant sects consist in thus confounding things that are different, and in corrupting the New Testament by the Old? And, certainly, there can be no fact more humiliating to the pride of intellect than this, that knowledge itself may be thus converted into ignorance, and that truth may be made the means of perverting truth, just as the rays from two luminous points may, by interference, destroy each other, and result in darkness.

To take the Bible alone, then, in religion, is well; but it will not suffice, if at the same moment we take leave of common sense and common reason. To disregard the distinctions which it makes, based upon the essential differences of things; to lose sight of subjects while poring over words; to form such crude notions of the sacred volume as to suppose it a compilation of texts and proverbs; or to imagine that Christianity, like light from a luminous centre, shines forth equally from every part of it, is to abandon all just principles of judgment, and involve ourselves in inextricable confusion. The Bible is an illuminated circumference, rather than a luminous centre; it is an effect, rather than a cause; it is an expansion, rather than a condensation of divine truth. It is a detailed, and not a general view that it presents; it does not confine itself to one, but embraces several religions; and contains such immense and varied stores of divine knowledge as may forever occupy the loftiest intellect. It was quite natural, then, that Protestants, in mistaking the Bible for a creed, should find it necessary to add their own expo-

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sitions of its meaning, and their confessions of faith, to let the public know, and to ascertain for themselves, whether they were Patriarchs, Jews, or Christians, or a medley of them all; and what particular set of opinions they were pleased to adopt by way of distinction, or for the sake of theory. The Bible then ceased to be their only rule of faith and practice, when human dogmas and opinions were engrafted upon its teachings; and it became an empty boast that "the Bible was their religion;" when, in consequence of the paramount importance given to these opinions, it contained only the smallest and least essential part of their religion.

It was not proposed, in this reformation, to take the Bible alone in the general and indefinite sense of Protestantism. It was not to be regarded as a great creed, requiring commentaries and expositions; nor as a store-house of proof-texts to sustain any and every doctrine which might be broached by men. It was to be taken as an instructer, a guide-book, a revealer of the secrets of heaven. It was to be approached with reverence as containing the infallible oracles of God, and as being the only authoritative expression of his will. It was to be viewed as divine light from the Father of lights; as wisdom from above; as a book around which all men might assemble to hear and learn the way of salvation. It was to become a common centre of attraction, and consequently of union, as the fountain in the desert to thirsty travellers from every quarter. It was to be a book to be *studied*, and not merely erected as a standard of party. And all men were to gather around it, and unite as learners, as disciples, to aid and assist each other in acquiring a knowledge of divine things. No one was to dogmatize; to theorize; to speculate; to intrude into things unseen; to introduce questions untaught. Nothing, in short, was to be regarded as a matter of faith or duty unless there could be produced for it, from the scriptures themselves, a "Thus saith the Lord," either in express terms, or by approved precedent.

This, then, was not to adopt indefinitely the Bible as "our religion," but to look for our religion in the Bible. It was to "search the scriptures," in order to be made "wise to salvation," "perfect and thoroughly furnished to every good work." It was with this object and in this spirit, that all were invited to abandon creeds and all human theories of religion, as the causes of dissension, and unite in a diligent search for divine truths, worthy of universal acceptation. And it was this method which led to that sublime and comprehensive view of Christianity, and to those simple and just views of the gospel, which constitute the glory of the Reformation, and

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its power in the subversion of sectarianism and in the conversion of the world.

As we have before remarked, whenever a community thus discards creeds, and thus receives the Bible alone to direct their way, it may be regarded as fairly engaged in the reformation for which we plead, of which this abandonment to the divine guidance is the primordial element. And under this guidance, it would not fail gradually to attain those comprehensive, yet definite views of Christianity which may be well proposed as the only just and proper basis of union for Christendom. It would soon be discovered that the sacred volume, amidst its records of the past, contains the history of various institutions, which, as they fulfilled the purposes of their creation, were superseded by fuller developments of the divine character and purposes, and the attention would be at length fixed upon Christianity as the perfection and final end of all. It would be a great matter thus to distinguish clearly from each other the Primitive, the Patriarchal, the Jewish, and the Christian institutions, and to assign to each its peculiar principles, and laws; its facts, observances, and promises.* And it would be a still greater achievement, after having thus extricated Christianity from amidst the confusion in which modern theology had involved it, to lay hold of its own grand and comprehensive truth, upon which not only the institution itself is based, but which can constitute the only legitimate *creed* of Christendom, and the only true foundation of Christian union.

There is nothing whatever that will admit of the most rigid scrutiny and the most exact analysis, better than Christianity. Whether regarded as a unit or in its details; whether considered in its principles or its deductions; its simplicity or its complexity; its internal structure or its external adaptations; it is found to be every where perfect, wonderful, and divine. As fitted to man in his varying circumstances and manifold relations, it must be necessarily complex in its associations; yet as the last of the Divine Institutions, and designed for the whole race of man, Jew and Gentile, bond and free, learned and ignorant, it must be most simple in its elements, and most intelligible in the propositions which it offers for such universal reception. This we find, upon examination, to be the

* It was quite a novelty in the religious community when brother Campbell first clearly drew these distinctions in 1828, vol. 6 of Christian Baptist, and it will not soon be forgotten how great an uproar was occasioned amongst the "divines" of that day by his Sermon on the Law, in which he denied their right to combine the Law with the Gospel.

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case; and we perceive that the divisions of Christendom arise from overlooking this characteristic of Christianity, and from presenting, as bonds of union, in place of its grand, comprehensive, and all-important principles which might be received by all, those minor details and humanized expositions of special doctrines, which, in the very nature of things, can be adopted but by few.

The very abundance of the religious information furnished by the Bible, the multiplicity of its details, the sublime developements of its divine mysteries, seem to have led religious teachers to encumber the gospel with unnecessary aid, to complicate it with remote and refined deductions, and to conceal, at length, its beautiful simplicity beneath the appendages by which they sought to protect or to adorn it. Men seem to have lost sight of the obvious distinction which is to be made between the Bible and the Gospel. As the Bible contains the gospel, and its ancient records are important in elucidating and confirming it, they have become so intimately associated in the mind of the religious public, that they have lost sight of the just distinction between them. The Bible is distributed every where at home, and in foreign lands, as a means of spreading the gospel, and we have reason to bless God for this distribution and for its blissful results. Yet it might be a very proper inquiry whether the conversion of the world might not be more rapidly and effectually accomplished by presenting, in the first instance, the gospel itself, in its own simple and distinct narration, just as prepared by its Divine Author, for universal acceptance. It should never be forgotten that the Apostles and first preachers of the gospel had no Bibles, and not even a New Testament, to distribute; and that there was no such thing among the early Christians as a formal union upon the "Bible alone." Nay, rather, it was a union upon the *Gospel alone;* for in those days, the gospel possessed identity, and enjoyed a distinct and determinate character. It was then recognized as the substitute for all previous institutions, as complete in itself, and as being the very "power of God to salvation" to every one who believed it.

There can be no doubt that the gospel should now be regarded in the same light, and be suffered to occupy the same position. The same simplicity which fits it to the understanding of the illiterate, may well secure the admiration of the erudite; and the same comprehensiveness of annunciation which involves every thing necessary to Christian faith, fits it to be the basis of Christian union. That alone which saves men, can unite them. That faith which the gospel requires of sinners, is the faith which should unite saints.

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That confession upon which the believing penitent may be admitted to the blessings which Christianity confers, should be the only authorized test of orthodoxy, and the only rallying cry amongst the hosts of the redeemed. Now the gospel, as defined by Paul, consists of the following facts: "That Christ died for our sins according to the scriptures, and that he was buried, and that he rose again the third day according to the scriptures." And it is by receiving and retaining in heart and life these simple facts, so universally accredited by the variant parties, that, as he affirms, men are "saved." And the great confession of faith required of the penitent believer, is that of the Treasurer of Queen Candace: "I believe that Jesus Christ is the Son of God." This is the comprehensive saying which involves within it, as it were, the whole of Christianity. This is the Rock on which our Lord declared he would build his church. And why should not all agree as co-workers to build upon this Rock! This is the tried, the sure corner stone of congregational and Christian union, and all may rest assured that no other foundation can be laid than that which is already laid—Christ Jesus the Lord. Let the "Bible alone," then, be our exhaustless treasury of religious knowledge, and to its sacred pages let us continually resort, that we may be enriched from its accumulated stores of divine truth. Let the Bible be our spiritual library; but let the Gospel be our standard of orthodoxy. Let the Bible be our test of Christian character and perfection, but let the Christian confession be our formula of Christian adoption and of Christian union. In a word, let the Bible be to us every thing designed by its Author, but let "Christ crucified" be not only our peace with God, but our peace with one another.

R. R.

CONCISE HISTORY OF THE BIBLE.

The history of the English Bible includes a period of nine hundred years. The venerable Bede translated the Psalter and the Gospel into the Anglo-Saxon, by order of king Alfred. The price of a Bible in 1274, fairly written, with a commentary, was from $150 to $230, though in 1640 two arches of the London bridge were built for $123.

Richard Rolls was one of the first to attempt a translation of the Bible into the English language as it was spoken after the conquest. He wrote a paraphrase in verse on the book of Job, and a gloss upon the Psalter; but the whole Bible, by Wickliffe, appeared between 1360 and 1380.

A bill, in 1490, was brought into the House of Lords, to forbid the use of English Bibles; but it did not pass. A decree of Arundel, Archbishop of

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Canterbury, in 1403, forbade unauthorized persons to translate any text of Holy Scriptures into English, as well as prohibited the reading of any translation, till approved of by the Bishops or a council. Several persons were burned for reading the word of God.

In the reign of Henry V. a law was passed, "That whosoever should read the Scriptures in their mother tongue, should forfeit land, cattle, body, life, and goods, from their heirs forever, and be condemned for heretics to God, enemies to the crown, and most arrant traitors to the land." And between 1461 and 1493, Faust, or Faustus, who undertook the sale of Bibles at Paris, where printing was then unknown, narrowly escaped punishment. He was taken for a magician, because he produced them so rapidly, and because one copy was so much like another.

The Latin Vulgate, printed at Mayntz, in 1462, was the very first printed edition of the whole Bible in any language, bearing the date and place of its execution, and the name of the printer. The first printed edition of the Holy Scriptures in any modern language, was in German, in the year 1467. The New Testament, by Luther, revised by Melancthon, appeared in 1521. William Tyndal, in 1526, printed his English Testament at Antwerp; but those who sold it in England, were condemned by Sir Thomas More, the Lord Chancellor, to ride with their faces to the horses' tails, with papers on their heads, and to throw their books and themselves into the fire at Cheapside. Tyndal himself was strangled and burned. His dying prayer was, "Lord, open the king of England's eyes." John Fry, or Fryth, and William Roye, who assisted Tyndal in his Bible, were both burned for heresy.

Cranmer obtained commission from the king, to prepare, with the assistance of learned men, a translation of the Bible. It was to be printed at Paris; but the Inquisition interfered, and 2000 copies were seized, and condemned to the flames. Some of these, however, being, through avarice, sold for waste paper, by the officer who superintended the burning, were recovered, and brought to England, to the great delight of Cranmer, who, on receiving some copies, said that it gave him more joy than if he had received two thousand pounds. It was commanded that a Bible should be deposited in every parish church, to be read by all who pleased, and permission at last was obtained for all subjects to purchase the English Bibles for themselves and families.

In the year 1535, Coverdale's folio Bible was published. In the reign of Edward VI. new editions appeared. In Mary's reign, the Gospellers, or Reformers, fled abroad; but a new translation of the New Testament, in English, appeared at Geneva, in 1587, the first which had the distinction of verses, with figures attached to them.

A quarto edition of the whole Bible was printed at Geneva, 1560, by Rowland Harte. A New Testament, in Welsh, appeared in 1569; the whole Bible in 1588; and the English translation, called the Bishop's Bible, by Alexander Parker, in 1562. It was in 1582 that the Roman Catholic

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Rhemish Testament appeared, and in 1609 and 1610, that their Douay Old Testament was printed. In 1697 was begun, and in 1711 was completed, a new and more correct translation, being the present authorized version of the Holy Scriptures, by forty-seven learned persons, (fifty four were appointed,) chosen from the Universities. This edition has been truly styled, "Not only the glory of the rich, and the inheritance of the poor," but "The guide of the wayworn pilgrim, the messenger of peace, and the means of knowledge, holiness, and joy to millions."

[*Christian Observer.*]

EFFECTS OF THE SCRIPTURES.

How comes it that this little volume, composed by men in a rude age, when art and science were but in their childhood, has exerted more influence on the human mind and on the social system, than all other books put together? Whence comes it that this book has achieved such marvellous changes in the opinions and habits of mankind—has banished idol worship—has abolished infanticide—has put down polygamy and divorce—exalted the condition of woman—raised the standard of public morality—created for families that blessed thing, a Christian home—and crowned its other triumphs, by causing benevolent institutions to spring up as with the wand of enchantment! What sort of book is this, that even the winds and waves of human prejudice and passion obey it? What other engine of social improvement has operated so long, and yet lost none of its virtue? Since it appeared, many boasted plans of human amelioration have been tried, and failed; many codes of jurisprudence have arisen, and run their course and expired. Empire after empire has been launched on the tide of time, and gone down leaving no trace on the waters. But this book is still going about doing good—leavening society with its holy principles—cheering the sorrowful with its consolations—strengthening the tempted—encouraging the penitent—calming the troubled spirit, and soothing the pillow of death. Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power to be of God?

[*Dr. M'Culloch.*]

COMMUNINGS IN THE SANCTUARY—*No. III.*

I will abide in thy tabernacle for ever: I will trust in the covert of thy wings
Ps. lxi. 4.

How truly incomprehensible and beyond comparison is the love of God for man! Inscrutable as his ways, unsearchable as his judgments, deep as the exhaustless mines of his wisdom and knowledge, his love but partakes of the infinitude of his nature, and the ineffable glory of his perfections. How, then, can we hope to fathom its

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depths; to estimate its value; or to realize its power! Were we to add together all the emotions of love in all human hearts; every feeling of affection, every sentiment of kindness, every form of attachment—parental, filial, fraternal, social—the love of the espoused—the love of lovers—all would fail to express, or even typify, the love of God. Of all these kind and affectionate emotions, these fountains of earth's joys, without which this world would be a dreary waste, God is himself the author. For God is love in its abstract and unoriginated essence; and since love can proceed from God alone, these are but the faint emanations, but the scattering rays of that divine love which first created and now redeems. And oh! how weak our noblest effort; how cold our warmest thought; how faint our most vivid conceptions when contrasted with this love!

Yet we are here assembled in presence of these sacred emblems to consider it in the most wonderful of all its manifestations. "In this was love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins." Earth's highest evidence of love is, that a man should die for his friends. To heaven belongs the love that brought Christ to die for his enemies. Earth can supply no comparison by which it may be illustrated, and the human soul possesses no powers by which it may be fully appreciated. He forsook those realms of joy where the love of God forever reigns; he abandoned the honors and wealth of heaven, to assume our nature; to take the position of a servant; to become a pauper, an outcast, a houseless wanderer! He came to endure fatigue, and hunger, and temptation; to encounter contumely, ridicule, and scorn; to receive hatred for instruction, and ingratitude for kindness; to be "despised and rejected of men;" to be emphatically "a man of sorrows," and one who was familiar with grief; and, finally, in all his innocence, and unresisting gentleness, to be made to suffer the ignominious death of the cross—reviled even in his agonies, and not only by the cruel throng, but by the faltering tongues of dying robbers, co-partners in shame and suffering;—denounced by the vilest of men; and, (oh insupportable anguish!) while thus cut off from life as unfit for earth, forsaken by the Deity as unfit for heaven! Yet he suffered not for himself; he was not "stricken or smitten of God," or "afflicted" for his own offences. For surely it was our griefs he bore; it was our sorrows that he carried. He was wounded for our transgressions; he was bruised for our iniquities. It was the chastisement of our peace that was upon him; it was by his stripes that we are healed!

Such are the wonderful facts which we are called upon to con-

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template as the exemplification of the love of God. And certainly it is in the life and death of Jesus that we can best consider that love, and make the nighest approach to its apprehension. As Immanuel, he has brought God near to us; as the express image of the Father, he has truly revealed Him; as God manifested in the flesh, he is love impersonated. In all his acts, we observe the power of this divine love; we study it in all his words. We recognize it in all the social intercourse, in all the familiar incidents of his life; and in all the affecting associations, and fearful agonies of his death.

How proper that the Deity should desire this love to be reciprocated. Every emotion loves to reproduce itself, and to find a kindred sympathy in the bosom of another. It is thus extended, exalted, and perfected in those of corresponding susceptibilities, and attains its legitimate objects. It is from man, who is created in the image of God, that God himself desires reciprocal love! And if poignant the sting of anguish experienced when earth's weak love is unrequited, what must be the keenness of the sense of ingratitude when the love of Heaven is rejected with disdain! A love of whose intensity we can form no adequate conception! A love that pervades the universe; that includes all within its fond embrace, and longs to impart its own ineffable joys to all who will receive them! Oh! may not even the angelic nature here feel a sympathetic pang! May not the Son of God here shed bitter tears of anguish, as erst on Olivet!

But, alas! how shall man return a love of which he cannot even adequately conceive! It is high as heaven; it is vast as the universe; how can he attain to it; how can he compass it! Poor, indeed, must be his offering of a heart debased by the world and Satan, when all its purest and noblest feelings of undivided affection would bear no proportion to the love of God. But it is the nature of love never to be mercenary. It seeks not compensation, it requires not equal measure, it demands not more than can be given. A gentle word may requite a kind act; a smile of affection, the most precious favor. Man may not love as God loves, who is infinite in love as in wisdom and in power; but he may love as man can love, who is so limited and feeble in all his capacities. And when he loves the Lord with all his heart, and mind and soul and strength, he renders the least return that may be offered, and the greatest that can be demanded.

Nor is man left to form by imagination faint images of the Deity on whom his affections are to rest. Jesus is the living image of the invisible God, and his manifestation in the flesh renders possible

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that personality of attachment, that individualization of love so apposite and congenial to our nature. Nay, we are not even left alone with the sweet remembrances of the personal advent of the Lord Messiah, gleaned from sacred and ancient records; but as though to give scope and expression to this love, and quicken it by the active energies of life, he supplies a present, living, coequal, and consentient object, and bids us prove our regard for him, by our love for one another. "A new commandment I give unto you, That you love one another: as I have loved you, that ye also love one another." "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and we will come unto him and make our abode with him." Transcendant thought, that man can become a temple for the Deity! That the glorious Being, of whom our unequal powers can form no adequate conception, and whose glory fills both earth and heaven, can yet find a dwelling place in the human heart! Inscrutable and sublime mystery, that "he that dwelleth in love, dwelleth in God, and God in him"! "Yet hereby do we know that we dwell in him and he in us, because he hath given us of his Spirit." And oh! how joyful the reflection, that however weak our powers, however imperfect our efforts, the Divine Comforter can shed abroad the love of God in our hearts, enlarge our capacities, transform all our feeble nature, render us partakers of the divine fulness and sharers in the everlasting joys and effulgent glory of the divine presence!

R. R.

EUROPEAN TOUR.

The following notices of Brother Campbell's progress in England are taken from an English periodical—the Bible Advocate:—

A. CAMPBELL IN ENGLAND.

Considerable excitement prevails in some places, occasioned by the arrival and lectures of A. Campbell. Some of our London readers may ask, Who is he? What new sect has he founded? We answer, *None*. His work has been a continuous effort to destroy sects, and to place upon one common basis all who love the Lord and obey him, and that without any creed, commentary, or human law, but upon the New Testament alone. He has pleaded for the destruction of the diverse orders of sectarianism, by a return to the primitive order of the church. His labors in the United States, we conclude, have surpassed all who have engaged in the cause of truth for the last century, and very abundant fruit has been yielded. The church in America, having thus returned to apostolic practices, number above TWO HUNDRED THOUSAND, besides some *thousands* in this country.

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He was the vanquisher of Infidelity, and gave a death-blow to Socialism, by his masterly discussion with Robert Owen, its founder; which discussion lasted eight days; and others of the learned and great have been unable to support their various *sectarian divisional systems* in public debate with him. Before this appears, he is expected to be in London. Due notice of his lectures will be given, and further information can be obtained by an application to ourselves.

He has already been laboring in Mollington, Wrexham, Liverpool, Shrewsbury, and Nottingham; from whence he passes to Leicester, Northampton, and on to London on the 25th of June, spending three Lord's days between London, Cambridge, and Maidstone. He will proceed to Oxford, Bristol, Bath, Birmingham, Manchester, Wigan, Huddersfield, Hull, Newcastle, Sunderland, Berwick, and Edinburg. There he will make arrangements for Scotland.

LIVERPOOL.—In Liverpool he gave two lectures—one on the *Evidences of the Christian Religion;* and the other, upon the *Holy Spirit.* The *Concert Hall,* holding from 1500 to 2000 persons, was comfortably filled; and our correspondent observes that A. Campbell "seemed to gain *golden opinions from all sorts of people,*" and presents other encomiums, which, however merited, sound *too* exuberant for publication. The lecture upon the *Evidences* contained important items. *Has God ever spoken to man? What has he said? Human speech a proof that he has spoken, miracles, prophecy, the preservation of the records,* and *God only speaking once upon any given subject,* were points exhibited with perspicuity and power.

SHREWSBURY.—The announcement ran as follows: "Three Discourses on the Grand Elements of Primitive Christianity, will be delivered by Alexander Campbell, of Bethany College, Virginia, United States of America, on Wednesday, Thursday, and Friday, 9th, 10th, and 11th, 1847, in the Lion Assembly Rooms, Shrewsbury. Meeting to commence at a quarter before 7 each evening. The public are respectfully invited to attend. No collection."

The meetings *here* were not so numerous, and brother Campbell was *too* unwell to continue the address to the length he otherwise would. On Wednesday, the lecture contained a *retrospective view of the sects,* and exhibited *the ground upon which they could be united.*

On Thursday.—*The facts, precepts, and promises of the Gospel.*

Friday.—Chiefly occupied in answering questions upon *the doctrine of the Trinity and the Holy Spirit.*

NOTTINGHAM.—Five lectures were advertized; about 800 persons attended on the Lord's day morning, in the Disciples' meeting-house; but in the evening the place was so much too small that adjournment was requisite, and the assembly consisted of about *two thousand five hundred persons.* The subjects announced were—*Has God ever spoken to man? The Kingdom of Heaven. The Holy Spirit. The Gospel of Jesus Christ, and The Principles of Christian Union.*

Mr. James Henshall, the colleague of Mr. Campbell, has delivered *powerful* addresses at the same places; and a correspondent writes, "Brother Henshall delivered a most impressive address upon the Commission, showing the connexion between the atonement of

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Christ and the obedience of man, bringing the truth home with great effect."

Among the incidents which have occurred during this tour, we take pleasure in presenting to the readers of the Harbinger the following, which affords a satisfactory explanation of the singular course of the late Elder Jones, of London, whose sudden revulsion of sentiment occasioned so much surprize at the time, and will doubtless be well remembered by former subscribers. It has been customary for some of the audience, it seems, to propound questions to brother Campbell at the close of his discourses; and upon one of these occasions, in London, certain inquiries were made in relation to the subjects of the "Holy Spirit" and the "Sabbath." Subsequently the following note was received by brother Campbell:—

"8th JULY, 1847, THURSDAY.

Dear Sir—I return you my sincere thanks for the very satisfactory and scriptural answers to my questions on "the influence of the Spirit," and "the Sabbath." I consider it my duty thus to acknowledge the great favor you have conferred on me, and to state my reason for asking them, (the first question in particular.) I was Assistant to the late Wm. Jones, A. M., and for several years a member of the Scotch Baptists. As Mr. Jones' Assistant in his theological and other works, I had a good deal to do with the correspondence between him and you in the years 1835 and 6, and have good reason for stating that Mr. Jones was not in a position fairly to represent your views to the British public, because he did not receive a great portion of the correspondence you sent him: they came to his door, but the carriage of them, in some instances, amounted to nearly £2, and were, therefore, not taken in, but have met the fate of the waste paper at the Dead Letter Office in St. Martin-le-Grand. I consider this statement in justice due to you, while at the same time I should be sorry to state any thing to prejudice the memory of my venerable late Elder.

I have admission to the Reading Rooms of the British Museum, and access to all the manuscripts and books there. If I can be of any assistance to you while in this country, I should be most happy to render you any service in my power; and I am, dear sir, yours faithfully, NICHOLAS JACKSON.

No. 5, Shap street, Pearson street, Kingsland Road.

A. CAMPBELL, Esq."

A reference to the difficulty with Elder Jones will be found in the last published of the "Letters from Europe," p. 470 of the present volume. The above communication places the whole matter in a proper point of view, and shows that Elder Jones was not fully acquainted with the sentiments of brother Campbell, not having received the works sent to him. R. R.

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LETTERS FROM EUROPE—*No. V.*

LONDON, June 26, 1847.

My dear Clarinda—IN the United States we have nothing ancient except the everlasting hills and mountains. These, indeed, are monuments of ancient grandeur; but it is the grandeur of Nature, and not of Art. We have also many an ancient river, on whose time-worn banks are inscribed the records of many a flood, which for thousands of years and for thousands of miles, carried the rains of heaven and the exuviæ of forests and of hills into the shoals and estuaries that have been for ages entrenching upon the dominions of ancient Neptune. We have also many a broad lake, and many a wide extended plain, whose antiquities reach beyond all the epocha of chronology and all the dialects of men. But we have no ruins of ancient temples and palaces—no mouldering altars—no fallen towers—no vanquished castles, on which are written the superstitions of extinct tribes, or the bloody deeds of rival nations contending for the empire of the world. But here it is quite otherwise. Scarce a city whose origin reaches not into the ages of fable and romance, scarce a mountain or a hill on whose surface stands not some monument of ancient superstition, or some memento of battles fought and of victories won.

Having either in my nature or in my education, I cannot now find time to decide in which, or whether in both, a certain love of the ancient, a passion or a taste for deeds of former times—developments of ancestorial mind, proofs of genius and of art, especially of those from whom I must have derived much of that which reconciles me to myself; much of that on account of which a man would no barter himself for any other self in the world, I have spent my hours of recreation not so much in contemplating what is now, as in searching into that which is old; not so much in admiring the developments of contemporary minds in the improvements of the current age, as in contemplating the works of our fathers in ages long since passed away. The portion of England through which I have recently passed, I am glad to say, has afforded me much gratification of this sort. In the cities of Chester, Shrewsbury, Nottingham, and Leicester,—not now to name this city of many generations, this vast London,—I have found something of Roman, and much of British, Saxon, and Norman antiquity. True, these are not as grey and as venerable as those of Roman, Grecian, or Chinese traditions; still to me they are more interesting, because there

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is more of that important personage, Oneself, in them, than in those of other kindreds, tongues, and people. I will, therefore, give you a few extracts from my memorandum book, being desirous not so much to direct your mind into this channel as that of the younger branches of my family.

And first of Chester, the venerable metropolis of the county palatine of Cheshire, situated on the beautiful bank of the Dee, whose mouth you passed as you marked the boundaries of Wales and England in the Channel while approaching the Mersey and Liverpool. The origin of Chester is lost in the depths of remote antiquity. It is more probably of British than of Roman origin. The Romans called it *Deva*, from the Dee, and afterwards Cestriæ, from *Castrium*, a camp, and *Castrum Legionis*, being the camp of the Legion. It was, indeed, the camp of the twentieth Legion, stationed here A. D. 61, called "*The Victorious.*" It was certainly a Roman colony before Agricola's expedition to Scotland. There is a tower, or the remains of a tower, yet standing, called Julius Cesar's; more properly, however, as some think, Julius Agricola's. It was relinquished by the Romans in the fifth century, and falling into the hands of the British princes, continued theirs till about the Saxon conquest in 607.

I will not more than allude to the battles fought here for religion and politics from the year 585, when it became part of the Saxon kingdom, till 886, when it was dissolved by Alfred. Two and twenty kings reigned over it during these three centuries. Henry III. created his eldest son Earl of Chester; Richard II. erected it into a principality, adding to his titles *Princeps Cestriæ*. It was reduced into a county palatine, again abridged by Henry VIII., and finally abolished.

Christianity was introduced here by the family of Caractacus, who propagated it among the British tribes, several Christians being amongst the Roman soldiers and citizens. It was, therefore, introduced here sometime in the last half of the first century.

The Saxons drove the British into Wales, whither Christianity receded after their invasion. Because St. Augustine converted the Anglo-Saxons to the Christianity of Rome in the sixth century, it is alleged that the church of Rome first planted Christianity in this island. But this is fabulous. The ancient Britons refused the religion of Augustine, retired into Wales, and never acknowledged his spiritual jurisdiction. Dr. Bird was the first proper Bishop of Chester, who, because of his conformity to the Protestant faith, was deposed by Queen Mary. He was succeeded by the persecuting

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Cotis and by Cuthbert Scott, who had a hand in burning Bucer's bones at Cambridge. Queen Elizabeth deposed Scott, Cotis having, after he had washed his hands in the blood of one martyr, soon made his exit.

From these notices of the ancient history of Chester we enter its venerable walls. It is entirely surrounded with a very antique wall, on which is a flagged walk, some six feet wide. The whole circuit is one mile, three quarters, and one hundred and twenty-one yards. This, I learn, "is the only entire specimen of ancient fortification in Great Britain." The present form of the walls is strictly Roman. They are carefully preserved by the corporation of the city. The gates attest their Roman origin. Their sides have yet the Roman *propugnaculum*, or *bastion*, to annoy an entering army; and between them stands the *portcullis*, or cataract, ready to drop in case an enemy should force the gates.

Every thing about here is built of red sand-stone, and that of a very brittle character. This gives to Chester and its walls, its battlements, its towers, and its churches, a very ancient and venerable appearance. The four gates of the city, looking to the four cardinal points, have, with some of their very ancient churches, been rebuilded, as I learn from their Roman inscriptions, within more or less than one century. Every where you see the mouldering ruins of ancient magnificence.

Were it not foreign to my purpose, I would attempt the description of the churches of this ancient city. But since at Chester, I see so much of antiquity and of ruins, that I dare not attempt it. My notes would not be either so interesting or so useful. Their time and water-worn dilapidated condition and appearance, occasioned indeed by the frail texture of the red sandstone of this country, would lead one to think that instead of hundreds they were thousands of years old. The oldest ruins of church architecture in Chester is that of St. John. I spent an hour in wandering through its extensive walls and prostrate splendor. It was founded, according to Girardus, A. D. 509, by Ethelred, king of Mercia; and without the portions of it yet standing and used for worship, I saw some of the finest specimens of Saxon architecture in the kingdom.

The Cathedral, indeed, demands a passing notice. It is an immense Saxon pile. Its external length is 372 feet; its internal 350 feet. Its nave, or broad aisle, 175 feet; its choir, 110; the height of its ceiling, 73; and its tower, 127 feet high. Its vestry is of Norman style. Its choir stands separated from the nave by a rich Gothic stone screen, above which is placed the organ. Yet so fur-

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rowed and wasted are its outside walls and whole exterior, as if torrents had for ages run down its sides, that one of large caution would, with some hesitancy, for the first time at least, commit his person within its massive roof and mouldering towers.

But in noticing the dilapidated remains of ecclesiastic architecture, in every ruin of which around Chester, an antiquary will find something to interest him, I must not omit to note the Castle of Chester, said to have been founded by William the Conqueror in 1016. It was formerly the palace of the local monarchs, and their strong hold of defence. Within the precincts yet stand several towers of Norman architecture. Of these the most handsome and interesting is called Julius Cesar's Tower. Its entrance is through a Gothic door of more recent workmanship. It stands, indeed, in humble contrast with the chaste and classic specimens of modern architecture around it. The Castle of Chester is now as much distinguished for its fine display of varied architecture, as for its ancient remains of Saxon and Norman magnificence. In approaching it one might imagine he was about to enter the *Acropolis of Athens.* The entrance, more than one hundred feet by thirty-five, is the finest specimen of the purest *Doric.* Opposite to it stands the *shire hall,* whose splendid front, with its massive pillars and splendid portico, of the most chaste and beautiful *Ionic* style, splendidly ornamented in stucco, together with the side buildings for the civil and military institutions of the country, with their *Corinthian* columns and spacious fronts, in symmetrical correspondence with each other and with the whole, produce the finest effect, and constrain the most skilful and tasteful amateurs to give it the preference to any thing of the kind in the kingdom.

But a few notices of its history is more important and more full of instruction than any thing we could say of its architecture. Chester is famous in history for the visits of the kings of England, and the visitations of the King of kings.

The Welsh prince *Llewellyn,* one of whose family has been pressman in my printing-office for some fifteen years, as early as 1255, with his Welsh army marched to the gates of Chester, carrying the unacceptable offerings of fire and sword to the citizens. Prince Edward the next year made a more acceptable visit. In 1264, in the wars with the Barons, the city and castle fell into their hands. In 1276 and 1277 Edward I. visited it; but neither then would the stern Llewellyn, then Prince of Wales, do him homage. Edward visits it again for a whole month in 1282. He brought his Queen with him, and spent a few days in 1283, and twice afterwards called

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at Chester. In 1312 Edward II. met Piers de Gaveston at this city. In 1390 Henry of Lancaster, at war with Richard II., placed his army under its walls. Henry VII., with his Queen and mother, visited Chester in 1494. In 1617 James I. made a splendid visit to Chester. In 1642 Charles, who, on the 25th of August, this year, hoisted his standard at Nottingham, visited this ancient city. In 1687 James II., and in 1690 king William sojourned in Chester. William was then on his way to reduce Ireland. In 1810 the Prince of Orange, and in 1817 the Grand Duke Nicholas of Russia visited this city.

But the sword, pestilence, and famine have also visited Chester. In 1465 a dreadful slaughter of the people of Chester and of Wales occurred here because of misunderstandings between them and Reginald ap Griffith ap Bleddyn, who, after carrying the day, took prisoner the Mayor of Chester and hung him in the Tower. In 1507 a pestilence, called "*the sweating sickness*," broke out amongst the males of Chester. Ninety-one householders fell in three days, and yet only four females died of the disease during the visitation.—This plague broke out again in 1517. Such was the mortality, that the city was in a great measure deserted of its inhabitants, insomuch that "the grass grew a foot high at the Cross, and in other streets of the city." In 1550 the same "sweating sickness" again visited Chester, and was followed by a great scarcity of food—corn selling at sixteen shillings, (or four dollars per bushel.) This plague returned in 1602 and continued to the end of 1605, with few intermissions. Not less than six hundred and fifty died of this pestilence in 1603, and in the next year nine hundred and eighty-six—fifty-five dying weekly. Siege and the pestilence in 1647 again depopulated the city. Two thousand and ninety-nine died of the plague, and the multitude fled; so that again the streets were covered with grass, and desolation triumphed. From that day to the present the pestilence has not visited Chester.

Such are a few of the dispensations of Providence preserved in the history of Chester. From these we may learn that nations and cities, like private families, in a series of years pass through numerous and various changes, indicative of the instability of all human affairs, and of a very special providence presiding over the destinies of man. Had we as detailed and as protracted a history of almost any city in this kingdom as we have of Chester, what a fund of useful material for grave reflection would it afford to those that are curious to learn and comprehend the ways of God to man, and the effects of men's actions upon themselves and their families.

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As an instance of a very special providence found in the annals of Chester, I will relate a well authenticated story found in the records of Chester: "In the year 1558 Dr. Henry Cole, Dean of St. Paul's, was charged by Queen Mary, of bloody memory and of Papistical piety, with a commission to the Council of Ireland, which had for its object the persecution of the Irish Protestants. The Doctor stopped for a night at Chester, on his way to Dublin, and put up at the BLUE POSTS, a house now occupied by W. Brittain. This house was then kept by a Mrs. Mottershead. In this house he was visited by the Mayor, to whom in the course of conversation he related his errand to Dublin; in confirmation of which he took out of his cloak bag a leather box, exclaiming in a tone of exultation, "Here is what will lash the heretics of Ireland!" This announcement was caught by the landlady, who had a brother in Dublin; and while the commissioner was escorting His Worship down stairs, the good woman, prompted by an affectionate regard for the safety of her brother, opened the box, took out the commission, and placed in lieu thereof a pack of cards, with the knave of clubs uppermost. This the Doctor packed up without suspecting the transformation of his commission; nor was the deception discovered till his arrival in the presence of the Lord Deputy and Privy Council at the Castle of Dublin. The surprize of the whole assembly on opening the supposed commission may be more easily imagined than described. The Doctor, in short, was immediately sent back for a more satisfactory authority; but before he could return to Ireland, Queen Mary had breathed her last. It is added that the ingenuity and affectionate zeal of the landlady were rewarded by Elizabeth with a pension of forty pounds sterling per annum. Thus "the Lord taketh the wise in their own craftiness," and converts their wisdom into folly.

Having dwelt so long on this place, I will only add a brief narrative of my visit to Eaton Hall, the palace of the Marquis of Westminster, some four miles from the city. Accompanied and conducted by my friend Mr. Samuel Davis, and sister Mary Davis, of Mollington, I spent, by way of recreation, one of the most pleasant days in surveying this most magnificent palace and its most elegantly arranged and adorned grounds—the second, if not indeed the first, in the kingdom. The Marquis of Westminster is probably, with one or two exceptions, the richest nobleman in Great Britain. He owns whole streets of palaces here in London, called Grosvenor Square, Bellegrave Square, Eaton Square, Wilton Crescent, &c. &c.; from which, and from other estates, he derives an income of much more than *one thousand pounds a day*—some half million ster-

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ling, or two and a half millions of dollars per annum. So matters go in the English aristocracy. The present Robert Grosvenor, Esq., now Marquis of Westminster, represents a very ancient and venerable family, of Norman extraction, and occupies some five or six other estates in the country besides that of Eaton Hall. His palace in London, in exterior grandeur, though not in extent, excels that of Buckingham, in which Her Majesty at present resides. But to my visit to Eaton Hall.

The lodges and avenues leading to this palace are six in number, passing in different directions through the pleasure grounds, whose whole extent is eight hundred acres. In a portion of these grounds is a park enclosed by an iron fence, eight feet high, in which we saw some three hundred deer, of every variety of size and color peculiar to the species. The river Dee passing through a portion of these grounds, affords the means of beautifying them with all the charms that fish-ponds, lakes, and canals, with their tenantry of swans and water-fowl of every species, can bestow. To add variety and enhance the beauty of this paradise, the Marquis, at the trifling expense of forty thousand dollars, erected a light and elegant iron bridge, of 150 feet span, over the Dee, in one splendid arch, to be crossed only on foot by strangers, but to be used for convenience by his own establishment.

As we approach the palace by the east lodge, through a well assorted forest of the most beautiful of English varieties of trees and shrubbery, amongst which the elm, maple, beech, copper-beech, cedar, white pine, oak, common ash, Norway fir, Irish yew, Italian poplar, mountain ash, common ash, beech, juniper, liburnum, horse-chesnut, holly, laurel, bay, willow, white thorn, &c. &c., are abundant—the grounds expand into beautiful parks ornamented with clumps of trees and wide-spreading oaks, at proper distances. The sides of the smooth well formed roads are adorned with all manner of shrubbery, deciduous and evergreen, still more and more chastened into neatness and beauty as we approach the palace, which, all of a sudden, at last presents its Gothic magnificence with grand effect on the eye of him that can relish and admire the happiest combinations of Nature and Art. The palace consists of three stories, finished with octagonal turrets, which, by stately intermediate towers, are connected with the main building. These are adorned by buttresses, niches, pinnacles, enriched by exquisitely carved heraldic designs, fret work, and foliage, surmounted with a splendid embattlement.

The grand entrance is on the west front, for it has an east and a

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west front. The portico, of three arches, with an exquisitely groined ceiling, is supported on clustered pillars of the most exquisite workmanship, through which we ascend by a flight of easy steps to a massive bronzed door, admitting us into a magnificent hall of splendid proportions, with a vaulted ceiling, the various compartments of which, branching in all directions, meet in a richly carved and pierced pendant, from which is suspended a huge lantern of antique design. The pavement is of checkered marble, and was covered with some twelve or fourteen exquisite statues, from the best masters, and of the purest marble. The walls, too, are adorned with some of the richest pictures which the Italian art could furnish.

But I will not describe farther the interior of this palace. We passed into a saloon furnished with regal magnificence, and walked through sundry rooms of unsurpassed beauty and magnificence.—All that groined and fretted ceilings, decorated with endless ramifications of fan-work tracery could do—all that the varieties of Gothic foliage, brilliant colors, rich emblazonry, and costly furniture could bestow, have been united in this palace to please the lusts of the eye and to minister to the pride of life. All that walls hung with lutestring of richest hues, or Genoa velvet, receiving and reflecting still more brilliant beauties from sunbeams streaming through painted glass, can effect—all that paintings of unsurpassed excellence, chandeliers of elaborate workmanship, furniture in form and quality corresponding with the architecture of the palace—all that cabinets of ivory, mosaic, and mother of pearl—all that golden vases, sparkling in exquisite niches, can contribute to inflate, intoxicate, and delude the owner, has been lavished upon this princely residence. I could not describe in a volume all that I saw in two hours in the state-rooms, dining-hall, parlors, saloons, &c. &c.; and yet I saw but a part: for the palace is being partially remodelled, and certain rooms only could be seen. Indeed, it was at this time a particular favor to be admitted at all; and to which favor my being an American citizen contributed no little. I was, however, shown the state bed-chamber, with all its furniture, occupied by the Duchess of Kent and her daughter Queen Victoria, when on a visit here, and at the same time informed that the hall leading to the bed-chamber was 475 feet long. This, it must be remembered, is but one of some six or seven residences furnished and occupied as taste or caprice may dictate, by the Marquis of Westminster.

But I have said nothing of some twelve ancient Knights, clad in their ancient mail, with all their armor on, standing in their respective niches; nor of mirrors which cost $8000 each; nor have I spoken

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of the pictures of "Cromwell dissolving his Parliament,"—of "the landing of Charles II."—of "the Angel descending with a great chain in one hand and a sword in the other, placing his right foot on the head of the Dragon"—of "Christ taken down from the Cross"—of "the presentation of the Baptist's head by Herodias," &c. &c.; nor have I spoken of the splendid gardens east of the palace—of a single terrace, 350 feet in length, laid out in Gothic compartments, each filled with rare and beautiful flowers, and surrounded with a rich ballustrade, carved in Gothic style; nor of the pleasure grounds and flower gardens, green houses extending over *forty-two acres*, exclusive of a seven-acre kitchen garden; nor of a Gothic conservatory and temple, the latter erected for the reception of a Roman altar exhumated not far from Chester in 1821; nor of its mosaic pavement found in the palace of Tiberius Cesar, and brought from the island of Capri by Robert Grosvenor, Esq.* I say, I have not dilated upon, nor even narrated in detail, these displays of exuberant grandeur with which this palace and its gardens and pleasure grounds abound. Nor do I notice this subject at all in commendation nor in admiration of it, as worthy of man—as worthy of praise, or as characteristic of real greatness. Why, then, I may be asked, occupy time, place, or attention with such a display? I answer—

1st. For the reason that I have visited other palaces and seats of great resort—*that I may see, and feel, and show the littleness of human greatness.* This richest of Noblemen and greatest of Peers in the gifts and bounties of fortune, never made a motion nor a speech in the House of Lords, and could not if his salvation depended on it. A motion, perhaps, he might make; but a speech is out of the question. His wealth and greatness, then, confer on him no nobility of mind or talent.

2d. That I may realize and be able to document the melancholy fact, *that the richest inheritance on earth cannot produce nor increase piety.*

The Marquis is a man of this world—gives employment to innumerable laborers, artists, and mechanics; but moves not one step towards heaven. He loves his wife and his thirteen children, and will speak courteously to his neighbors; but no one suspects that he is grateful to God for all these bounties. He is not distinguished for any vice or wickedness, but as little distinguished for any Christian virtue or Christian attribute. He is fond of a good house, a

* I was able to decypher the inscription, though much impaired by time. It is "*Nymphis et Fontibus*, Leg. xx. v. v." Translated, '*To the Nymphs and Fountains, the Twentieth Legion, the Invincible and Victorious*'—a proof indubitable of the Roman Legion having been located in the environs.

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good pack of hounds, and a good chase, and farther than this I am not informed. This world, then, in all its wealth and honors, never makes any man better, but generally makes him worse.

3d. Immense wealth does but diminish even the pleasures of sense. I opine that the Marquis never derived so much pleasure from a walk in his domains as I did. I saw and relished all the beauties with as keen a zest as he. I could not call them *mine*. He, it is true, could call them *his*. But *his*, too, were the *cares* to keep them what they are; and his, too, the *vexation*, the *grief*, and the *expense*, when any thing was injured, defaced, or destroyed. The verdant parks—their pleasant walks, their delightful bowers, alcoves, and retreats—their rare tenantry, the deer, the fawn, the hare—the varied shrubbery, the splendid gardens, and delicious odors, were as sweet a repast to me as to him. But he saw them often—daily while at home. I but once. But who admires that which is as familiar as the sun, as constant as the moon, and as universal as the verdant face of spring? The words *mine* and *thine* are mere magic. *Mine*, too, is full of pleasure and of pain; and *thine*, too, just as full. Roses have their thorns, and thistles have the impudence to rise up in thousands and declare war against His Grace the Marquis of Westminster.

4th. But then comes the responsibility. What pauperism abounds in England! What squalid poverty and wretchedness!! These immense estates are the effects of spoliation consecrated by law. The machinery of British society all works in one direction. It creates Peers, Lords, Nobles, Prelates, Archbishops, and Kings; and it creates for every one of these *myriads of paupers*—poor, starved, uneducated wretches.

His Grace is not free from anxiety for his children in such a world as this. Already he feels they cannot all inherit equal wealth and grandeur with himself. Twelve of them must be comparatively poor that one of the thirteen may be exuberantly rich. Again, he must see dangers in advance—he must anticipate an end to this legalized aristocracy. It is too glaring. The contrast is too strong. Human nature cannot always endure. Men may keep silence for a time, but they will speak at last; from words they advance to blows; and then, alas for him that has to fight alone against a thousand! But as Æsop, or some other fabulist, has made Reynard say to his collared cousin—a sleek dog—as he heard him tell how well he fared while he wore the collar, so say I—

"Give me again my hollow tree,
My crust of bread and liberty!"

Your affectionate Father, A. CAMPBELL.

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LETTERS FROM EUROPE—*No. VI.*

LONDON, June 28, 1847.

My dear Clarinda—IN the World's Metropolis I attempt to gather up the reminiscences of the last few days, before, in the multiplicity of objects around me, they fade away from my memory. Ere this reaches you, I hope you have received my last from Nottingham. I continued there until the 2d ult., making but one visit to Newark, where I delivered one lecture in the City Hall. I had the pleasure of forming many valuable acquaintances during my very pleasant sojourn of nine days in the ancient city of Nottingham. I think I informed you of my begun labors, both in the chapel owned by our brethren, which admits some eight hundred persons; and also in the Mechanics Hall, the largest room in the city, which is said to seat some two thousand five hundred persons. In this splendid Hall I delivered in all five lectures, to very large and attentive auditories. We had, indeed, very attentive, as well as crowded audiences in the Chapel as well as in the Hall. To these I delivered three discourses, making in all, eight discourses in Nottingham.

To these crowded assemblies, after having laid down the evangelical premises, I adopted a method of soliciting confessions of faith, which I think preferable to that generally practised in the United States. It seems more simple, rational, and practicable, than that of calling upon persons to come forward in the midst of singing; or of singing for the purpose of giving an opportunity to come forward. When I presumed the audience had sufficient data and sufficient evidence before them, I called upon such as had never publicly, or at all, confessed their faith in Christ or his gospel, to rise up in their place, and openly avow their faith in him and their purpose of heart to obey him in all things. We then made a solemn pause. I desired them to try their faith and repentance, exhorting them to express in their own language their convictions and purposes of submission to the Lord. On the first occasion three persons arose. The confession on which the Lord Jesus said he would *build his church*, was the only one we could receive in order to baptism. It was therefore submitted. A solemn stillness prevailed while three persons declared in turn, "I believe that Jesus is the Christ, the Son of God." These terms having been fully developed, the professors were acknowledged as proper subjects of baptism. We afterwards repeated this in every discourse. We always had some one or more to confess at every meeting. Six were immersed the last evening,

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and six at our previous meetings. Some other immersed persons joined the brethren during our stay.

We left brother Henshall at Nottingham. On his arrival here he informs us that some six or seven more have been immersed during his addresses there; so that some twenty or more have been added to the brethren in Nottingham, and the prospects are very favorable for more. It is only, however, where churches already exist and are known to the public, and are of fair reputation, that any thing can be done in the way of making immediate additions. I would as soon expect to change the current of the Thames by two or three discourses in London, or in any city of the twentieth part of its inhabitants, as by simply addressing it two or three times on any Christian topic, to found a new church, or to build up one hitherto unknown or unapproved by the community in which it may be located. Paul, with all his gifts of miracles, knowledge, and tongues, could not do it. He must spend months and years in Corinth, Rome, and Ephesus, before he could do any thing so great as to found a church. In Athens, where he spent but a few days, only a lady, called Damaris, and a few others, associated with that great Apostle. True, indeed, the seed may be sown in a few discourses, and some of it may take root in good and honest hearts; but that any immediate harvest can be gathered, is no more rationally to be looked for than that we should both sow and reap in the same day.

My last meeting in Nottingham was, indeed, a very interesting one. We appointed it for the purpose of receiving in writing or otherwise any difficulties or objections in the minds of those desirous to become Christians, that we might assist them in removing them. We received several, and it was during and after these explanations that some four persons then confessed the Lord.

The baptistry in the Chapel is very convenient. It is immediately under the desk, and admits of an easy descent, without the necessity of any person going into it with the candidate. Our brother Wallis, on my last evening, with great solemnity, in my presence and in that of a very deeply impressed audience, immersed six men, the only baptisms I have yet witnessed in England. I could not attend the other baptisms.

More confessed their faith than were baptized during my stay in that city. I ascertained the reason in two cases. One of the candidates desired to stipulate that he might have the privilege of "worshipping in another congregation." He was informed that we could not baptize him, or any one else, into disobedience. If that community, to which he had been accustomed to resort, kept the

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ordinances, we had no objection; but if, on the contrary, they did not, we could not encourage him in making the Christian profession. Another lady, making the same request, was answered in the same manner. We ought not, when any one stipulates for a licence to disobey the Lord by wilfully absenting himself from the assembly of the saints, to give him any encouragement. On the contrary, he ought to be faithfully dealt with, and shown the error of his way. Indeed, any such proposition must be understood as an indication of a want of a clear and full understanding of the import of the Christian profession. Such persons certainly need to be taught the way of the Lord more perfectly.

Before leaving Nottingham I resolved to visit Newstead Abbey, the celebrated residence of the greatly gifted but unhappy Lord Byron. We fixed on Monday the 21st ult. for that visit. Our company consisted of brother and sister Wallis, and their four eldest daughters, son Thomas, brother Coke of Wigham, brother Henshall, and myself. We filled two phætons; and passing through Sherwood Forest, the celebrated theatre of "Robin Hood," "Little John," and his "merry men all," we safely arrived at the hotel near the broad spreading oak, under whose shade you stood, whose sculptured bark, faithful to the penknife, gave to me a token that you once were there, about 10 o'clock in the morning. We walked down to the Abbey, and were courteously received by the housekeeper, Col. Wildman and his lady being gone to London to celebrate the Waterloo victory. The house was in fine order. I need not describe to you the rooms through which we passed, nor the antique furniture, nor the bed-rooms of the different kings of England that sojourned there on visits; nor of Queen Elizabeth's mirrors, nor of the most elegant state-room, with all its "boasts of heraldry and pomp of power," nor of Lord Byron's *bed-chamber* and old-fashioned furniture, nor of the *haunted room* close by it, nor of the silver embroidered *skull-cup*, nor the *stone coffin* dug out of the Abbey, nor of the monkish chapel and its furniture, nor of all the old pictures, nor even of the things around the fish-ponds, the gardens, the pleasure grounds, the cottages, and summer-houses; the devil's deep dark wood, the monument to his faithful dog, and the hundred charms which Art has thrown around this venerated spot, as you saw them all and admired them all. I will only tell you that every thing has improved since you were here, and that the old gardener, Mr. Parr, is still the *Magnus Apollo* of the premises; to whom I gave your flower seeds

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which you promised him, and which he received with many thanks and compliments too long to tell.

But for the benefit of those who have not been here, I will add, that "Newstead Abbey was founded by Henry II. soon after the murder of Thomas-a-Becket, and was one of the pious acts he performed to atone for the slaughter of that Prelate. The priory is dedicated to the Virgin Mary. At the dissolution of the monasteries by Henry VIII. the monks were compelled to abandon it, and the monarch bestowed it upon Sir John Byron. Newstead sustained a considerable seige in the war between Charles I. and his Parliament. Lord Byron, in whose possession it then was, held with his brother, Sir William, high command in the royal army. Newstead, in the reign of Charles II., again enjoyed peace. It then passed down in a line, until the late George Gordon Byron became its possessor, the last and most illustrious of his race."

With some traveller who lately visited Byron's residence, I will say, "Shade of Byron! were it possible I would recall thee to this earth again, and teach thee to devote thy talents at the shrine of religion, and thy life to the practice of virtue. But, alas! to teach thee is impossible—to pity thee is useless; yet when I view thy monument and the stone that covers thy remains, I will drop a tear and exclaim, Alas for pride without humility! for true genius without religion and morality!"

When we returned to our carriages it began to rain. Brother and sister Wallis, and daughters, Mrs. Frost, Sarah-Ann, and Priscilla, with brother Henshall, started in the rain. As they returned by the phæton and horse by which myself and brother Henshall had come to Newstead, and had almost reached the city, the mischievous horse, displeased with something, suddenly became furious, galloped off, and kicking most wickedly, had well nigh crippled those within. Brother Henshall leaped out at great hazard to himself. Sister Wallis narrowly escaped a fractured limb, and by a most remarkable providence all escaped without material injury, except the disasters to the phæton. The scene was very frightful, sufficient to appal any man. This unhappy incident seemed likely to throw a deep shade over the pleasures of the day; but as it terminated without serious injury to any one, it only served to make our visit to Newstead more memorable, and all of us more grateful and thankful to God our Father, who keepeth the path of his saints and shieldeth them from every harm and danger. To him be the honor and praise forever! My company waiting till the rain was over, did

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not arrive at Nottingham till some hour after, and were happily exempted from even witnessing a disaster so full of peril.

On Tuesday morning we took the parting hand and bade a painful adieu to one of the most amiable and interesting Christian families it has been my happy lot to become acquainted with. While in Nottingham, I enjoyed the hospitality of Father Hine, one of the main pillars of the church in Nottingham—a man full of faith and zeal, greatly devoted to the peace, union, and good order of the Christian church. To bid this venerable brother a long, indeed a last adieu, was really an affecting scene. I formed a very pleasant acquaintance with brother Greenwell the Evangelist, and other brethren, of whom I cannot now speak particularly. Brother Greenwell is a strong argumentative speaker, and delivers himself with great clearness and power. He is well qualified to edify a Christian community.

On Tuesday the 22d, accompanied by sister Henrietta Bakewell of Stafford, a lady of very elegant attainments, the cousin of your mother, who came up to attend our meeting at Nottingham, I left for Leicester, some thirty miles distant, and safely arrived at the residence of Mr. Manning, who received us courteously—another connexion, an old and highly respectable citizen, and member of the late Robert Hall's church, of that city. But of Leicester and Shrewsbury I must write in my next.———Affectionately,

A. CAMPBELL.

RELIEF FOR THE SUFFERING SAINTS IN IRELAND AND SCOTLAND.

In the June number of the Harbinger we reported contributions by our brethren for the suffering saints in Ireland and Scotland, amounting to $887 35. Since that report, additional expressions of benevolence have been sent us, and we take pleasure in acknowledging the following sums—including all that have been received since the report of June, up to this writing, (August 2d.)

From T. H. Fowlkes, for church at Mercy Seat, Va.,	-	$25 00
J. H. Martin, Smithfield, Ohio,	-	1 00
C. Brown, Pittsburg, Peunsylvania,	-	10 00
James Wasson, Leesburg, Kentucky,	-	10 00
W. W. M'Kenney, Clarke county, Kentucky,	-	3 00
Mrs. Lemert, Licking county, Kentucky,	-	50
Granville Lipscomb, Salem county, Tennessee,	-	5 00
Mrs. A. D. Andress, Birmingham, Ohio,	-	2 00
Almon Andress, " "	-	2 00
Private Donor, Wooster, Ohio,	-	10 00
Church in New Castle, Kentucky,	-	15 00

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C. Martin, Bristol, Indiana,	1 00
R. L. Coleman, Scott's Ferry, Virginia,	1 00
Dr. A. Hook, Augusta, Georgia,	1 00
Church at Providence, Jessamine county, Kentucky,	40 00
Church at Detroit, Michigan,	70 00
Private Donor, Simpsonville, Kentucky,	1 00
J. W. C. Bryant, Marion, Ohio,	4 00
Mrs. Dorothea Bryant, Marion, Ohio,	3 00
Church at Laporte, Indiana,	20 00
Mrs. U. Y. Pendleton, Virginia,	5 00
Ben Davis, Creek Church, Rush county, Indiana,	44 00
E. Regal, Columbiana county, Ohio,	3 00
A Sister in Fredericksburg, Va., and her two little boys, $7 for general relief, and $5 for poor saints,	12 00
A Sister in Hopkinsville, Kentucky,	31 88
Sister Meriwether, Kentucky,	19 40
H. E. Hurlbutt, Mishawaka,	5 00
Church at Little Blue River, Indiana,	8 75
Jonas Hartzel, Marion, Ohio,	2 00
Committee of Bethany Church, Virginia,	12 50
	$373 03
Add amount reported in June,	887 35
Total to the 2nd of August,	$1260 38

It thus appears that the liberal sum of *twelve hundred and sixty dollars and thirty-eight cents* have been contributed mainly by our churches and individual brethren, and nearly every mail brings us still more. The unusual promise of abundance, now almost universal overour country, leads us to hope that the blessings God is so lavishingly pouring out upon us here, we will be willing to distribute to those whom, perhaps, for the purpose of testing our gratitude, he is leaving to the wastings of famine, or the mercy of those, who, like ourselves, are more favored by his providence. Thousands are still literally starving for bread in these devoted lands; and, amongst them, many who are of the family of God. It may be, that for these very contributions it will be said to some of those who have given them, in that day when the Lord shall distribute the honors and titles of the universe, "I was hungry, and ye fed me; naked, and ye clothed me." Let us not permit such an opportunity to pass us; but toil for the sake of humanity and the love of Christ—open our purses to Ireland and give her bread. W. K. P.

NEWS FROM THE CHURCHES.

Sweet Home Farm, Indiana, June 18, 1847.

I have recently returned from a four day's meeting in Laporte county, designed for the proclamation of "the glorious gospel of the grace of God," and for purposes of co-operation in support of evangelical efforts in North Indiana and South Michigan. Three proclaimers, viz. Reuben Wilson, John Martindale, and David Miller, were sent into the field. At the meeting nine persons became obedient to the faith. Blessed be the name of the Lord! Amen. CORBLY MARTIN.

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Parkhurst, Scott County, Iowa, June 9, 1847.

The disciples of our Lord and Master meeting here (in a neat brick house, built as a house of worship, at the town of Le Claire,) numbering about twenty, meet for the purposes of worship and breaking the loaf, as well as spend an hour or two as Bible students, or in Bible class, every first day. We have received great benefit from the Bible class, and hope that many may pursue the same course. During part of last year we had brother D. Gatchell as proclaimer; but are now destitute, and much desire to have a teaching brother amongst us—not for our own gratification alone, but that, holding forth the principles of the ancient gospel, he may induce others to glorify God by yielding submission to his righteous will.

MILO M POLLOCK.

Boon County, Missouri, July 5, 1847.

I have been almost constantly in the field of labor since the first of May. At Hannibal we had five additions. At Brush creek, in Franklin county, brother George E. Taylor and I held an interesting meeting the last of May: ten were obtained—one from the Baptists, and nine heard, believed, and were baptized; one of them being an intelligent Presbyterian lady. At Dover, La Fayette county, there were five additions. In Howard we have recently had some twenty to obey the Lord—at Mount Pleasant, on the Monitor, and in Fayette. Yesterday we had four additions in Columbia.

T. M. ALLEN.

Howard County, Indiana, July 18, 1847.

In my poverty and affliction I settled here in the woods, in the fall of 1843, and found here some five brethren and sisters. We soon organized a church of nine members, and commenced operations, keeping the Lord's house in order, as first in importance, and then to convert the world. The Lord has blessed us till we now number twenty-six, and have happy prospects. Four of us proclaim the word at home and in the adjoining settlements with considerable success. Several churches have been organized in the Reserve, and I never saw better prospects in my life. Sectarianism is on the decline, as far as my knowledge extends, and may the good Lord grant that truth and practical holiness may take possession of this "great Miami region," that was so lately a wilderness. Logansport and Cass, and Kohorus and Howard, present a great field of future prospects and usefulness for the young students of Bethany College, and other brethren who either wish to be useful or get homes for their families.

May the Lord bless all the holy brethren and preserve us all from evil, and keep us from disorder and contention! Amen.

GEORGE W. SMITH.

Euclid, Ohio, June 18, 1847.

I have just returned from the yearly meeting in Garrettsville, Portage county, and that in Auburn, Geauga county. There was a pretty good attendance both of the preaching brethren and others, indicating a very good interest in the progress of the cause and in the success of the meetings. The brethren are endeavoring to obtain a report at the meetings of the state, of the cause in the several churches that compose the district of the meeting. The reports have been but partial; but it is hoped that full and accurate statements will be made by each church at all our next meetings. Five obeyed the gospel at Garrettsville, and seven at Auburn.

Please correct—*Twenty* obeyed the gospel this spring in Euclid—not *seventy*.

A. S. HAYDEN.

Logan, Indiana, June 16, 1847.

I am itinerating in this wilderness. Five have obeyed the King in the last month. I do not travel far; but am "setting in order the things that are wanting."

WM. P. SHOCKEY.

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San Augustine County, Texas, July 22, 1847.

I have just returned from Shelby county, Texas—that notable place for *wirkedness*, for '*regulating*,' and *poisoning*. Brother M. R. Withers and myself preached on last Sunday, and we organized a church at Richard Hooper's house. He has been a Baptist, his wife a Presbyterian; they both joined the church! The church is called Zion. It is the first *Christian* church ever organized in that county. We organized with 8 members—four males and four females. Several others have been immersed for the remission of sins—two on the same day. The following is the Constitution of the church, viz.—

"We, the Christians of the Church called Zion, have met together this day, the 18th of July, 1847, and give each other our hearts and hands, and all agree to take the *Bible* as the only infallible rule of faith and practice."

We had a meeting twelve days ago, in Sabine county, with brothers Peter Eldridge and G. W. Slaughter, Baptist preachers, on *union* and *creeds*, and agreed to unite on "one Lord, one faith, one baptism for remission of sins."

We want you to do all in your power to send a preacher well recommended, to set things in order. Much good might be done now in these parts.

WILLIAM DEFEE.

Cincinnati, Ohio, July 15, 1847.

At a recent meeting at St. Louis, thirty-three or four persons were induced to unite with the congregation; twenty-two of whom confessed the Lord. I spoke also at Jacksonville and Springfield, Ill. At the latter place two turned to the Lord.

Brother L. Jameson informs me that at Crawfordsville, Ind., he and brother O'Kane persuaded seventy-five to enlist in the good cause. The fields are white, but the laborers are few. Let us pray the Lord of the harvest to send out from the schools, and academies, and colleges—from the dental rooms, and doctors' shops, and lawyer's offices—from the exchange brokers—from the work shop, and the farm, and the counting room, *laborers into the field;* for, alas! many, Demas-like, having loved the present world, have gone, if not to Thessalonia, we know not where. He that warreth should not entangle himself with the affairs of this world.

JAS. CHALLEN.

OBITUARY NOTICES.

We regret exceedingly that the following notice of the untimely end of one of our most exemplary students should have been so long deferred; but it has been unavoidable.

W. K. P.

BETHANY, Va., June 7, 1847.

MR. W K. PENDLETON:

Sir—You are respectfully requested to publish in the Harbinger the following report of the proceedings of a meeting held at Bethany College on the 7th instant, called on the occasion of the death of *William Bridgeforth*, one of our much esteemed fellow-students. By so doing you will much oblige yours respectfully,

ROBT. GRAHAM.

At a meeting of the Students of Bethany College on the 7th of June, 1847, *Joseph H. Pendleton* was called to the chair, and *Robert Graham* appointed Secretary.

The object of the meeting being stated, in accordance with a vote of the meeting J. D. Pickett, N. R. Small, and A. R Benton, were appointed a committee to prepare resolutions expressive of the feelings of the meeting in reference to the death of William Bridgeforth; which committee reported the following preamble and resolutions, which were unanimously adopted:—

Whereas, in the providence of God, our friend and fellow-student,

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WILLIAM BRIDGEFORTH, has been removed from our number by death—one in whom we recognized a faithful student and a highly moral and virtuous young man—Therefore,

Be it resolved, That we, the Students of Bethany College, having heard the announcement of the decease of our fellow-student and friend, would desire to express our deep regret for his death.

Resolved, That we deeply sympathize with the family and friends of the deceased. As a testimony of our regard for his memory, we will wear the usual badge of mourning for thirty days.

Resolved, That a committee of three be appointed to address a letter to the bereaved parents, expressive of our sympathy and deep regret.

Resolved, That the regular business of the College be suspended for the day.

Resolved, That a copy of these proceedings be forwarded to the Editors of the Petersburg Intelligencer and Millennial Harbinger, with a request to publish the same. JOSEPH H PENDLETON, *Chairman*.

ROBT. GRAHAM, *Secretary*.

Died on Monday morning, the 19th July, at Mount View, in Caroline county, Va., after a short illness, which she bore with Christian fortitude, Mrs. SUSAN M. E. GARNETT, consort of Wm. F. G. Garnett, in the 32d year of her age, leaving an affectionate husband and four infant children to mourn. The writer of this is fully sensible that the writing of overwrought obituaries has had the effect almost entirely to destroy their utility and defeat the design with which they are usually written; nevertheless he cannot forbear to state, for the benefit of the living, that sister Garnett was a devoted Christian and exemplary in all the duties of her station. She has died in the Lord, and is therefore blessed. B.

Boone County, Ky., July 8, 1847.

Mr. Alexr. Campbell, Proprietor of the Millennial Harbinger—Though I am a Baptist, please permit me to say, dear brother in the Lord, my deceased companion was a member of the Christian Church at Elkhorn, Woodford county, where she had many friends and relatives as sisters and brothers in the same church militant; but her spirit has gone to the church triumphant above. My beloved wife, SUSAN CAVE, three years since Susan Mitchum, of Woodford county, is no more. She departed this life on the 1st instant, in the 26th year of her age. She remained sensible until her last moments, and died as she lived—a sincere Christian, and in the full triumph of faith and hope of that blessed immortality beyond the grave. Yes, she has exchanged her earthly cottage for a mansion in the skies—the company of earthly friends for the company of Jesus and his angels in heaven Here her angelic voice will be heard no more; but in heaven she will live forever to praise Him who bought her with his precious blood.

Let me commend myself and motherless babe to your sympathy and prayers. BELFIELD CAVE.

Died in Columbia, Adair county, Ky., on the morning of the 13th of July, 1847, in sure and joyful hope of the resurrection to eternal life, through our Lord Jesus Christ, Mrs. CAROLINE W. HARDIN, wife of Parker C. Hardin, Esq., in the 35th year of her age. During a protracted illness of near twelve months, and in which she often suffered intense pain, our departed sister in Christ was patient, calm, and resigned to the will of God. A "good hope through grace" enabled her to meet death with the utmost Christian composure. All that knew her loved her. She was a kind friend, ever ready to administer to the wants of all. Her loss will be long and deeply felt by her bereaved husband and children, by the church of which she was long a respected member, and by a large circle of friends and acquaintances. W.

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PERIODICALS.

THE CHRISTIAN MESSENGER & BIBLE ADVOCATE, edited by John R. Howard. Associate Editors—D. P. Henderson, Jacksonville, Ill.; J. Creath, Jr., Palmyra, Mo., T. M. Allen, Columbia, Mo.; J. H. Johnson, Independence, Mo.; A. Graham, Marion, Alabama. Terms—One dollar per annum, in advance; six copies for five dollars; one dollar and fifty cents if payment be delayed for six months; two dollars at the end of the year. St. Louis: published by S. B. Aden: 1847. Postage 2½ cents per number, any distance.

That most excellent periodical, the "Bible Advocate," has been lately located in St. Louis, and connected with the "Christian Messenger," with an increased editorial corps and under most favorable auspices. It is very handsomely printed; and altho' already well known for the ability and Christian spirit with which it has been conducted by its judicious Editor, John R. Howard, it seems to be in many respects greatly improved in its new location. This periodical will, we are confident, be an important auxiliary to the cause of truth in Missouri and wherever it may circulate, and we hope it will meet with ample encouragement from the brethren.

PROSPECTUS OF THE "GOSPEL PROCLAMATION,"

A monthly periodical, in pamphlet form, devoted to the cause of Primitive Christianity, both as it regards its theory and practice The work is now established upon a broad and firm basis, having in two months from its commencement, received a list of 3000 subscribers and is still rapidly on the increase. It shall, as its title imports, *proclaim the gospel* in opposition to the false doctrines and innovations of the age.

TERMS.—The Gospel Proclamation is edited and published by Alexander Hall—is issued on the first of every month (containing 48 pages to the number, and 12 numbers to the volume, making about 580 pages in a year,) for *one dollar* per volume, to be paid always, if possible, on the reception of the first number—if not possible then, *three months* time are given.

Any person who will obtain three good subscribers and forward on the amount (3 dollars) shall be entitled to the fourth copy gratis.

Any amount of new subscribers can be supplied from the commencment.

Address the Editor, (*post paid*, if convenient,) at Loydsville, Belmont county, Ohio.

Editors who exchange will please address *Loydsville*, rather than Saint Clairsville. The latter office is not so convenient. Please recollect this.

We have received two numbers of the above work by Alexander Hall. It seems to be conducted with spirit, and we hope will be useful in sustaining the cause of Primitive Christianity. Brother Hall is already, we presume, favorably known to our readers as the author of "Universalism against itself" R. R.

PLEASANT HILL SEMINARY.

We were invited to attend the examination of the graduates of this delightfully located institution at its last commencement, and take pleasure in commending it to the patronage of the public. We are free to say, that we never witnessed, at any examination of a female academy, so thorough proficiency as was manifested on the occasion referred to. The young ladies were not only minutely and critically drilled in some *three hundred* select questions on each of the various studies reviewed, embracing nearly every branch in an unusually full course, but by the promptness and accuracy of the answers they gave to various promiscuous and test questions submitted

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by ourself, showed themselves well informed in the whole course and scope of their classes. We were aware of the fact that the examinations of female academies are generally conducted in such a manner as to prevent the detection of that shallowness in the attainments of the pupils, which is so much and so justly complained of; and were therefore well pleased that the energetic and untiring Principal, Mr. James C. Campbell, gave the "examining committee" free privilege to ask any questions they might desire. We took advantage of the opportunity, and were more than paid for our pains, to find, that it was no mere by-rote acquaintance that the young ladies of the graduating class had acquired, but an intimate general knowledge of mysteries too often unrevealed to the polished Misses of many fashionable and popular boarding schools.

Pleasant Hill Seminary is now enlarging its accommodations by the erection of a commodious two-story building, *seventy-two by thirty feet* in dimensions, and by the first of November next, when its next session will commence, will be prepared to receive *fifty* boarders. It is eight miles distant from Bethany, near West Middletown, in Washington county, Pa.; and no location can present superior advantages for health and beautiful scenery.

Henceforth Mr. T. C. M'Keever, a graduate of Bethany College, will be associated with the present Principal, who was also a student at the same institution; and under their tutelage in an enlarged course, and the assistance and motherly care of Mrs. M'Keever, a sister of Mr. Alexander Campbell, long celebrated for her superior qualifications as an instructress of young ladies, parents may confidently expect the best progress both in the intellectual and moral development of their daughters.

We trust the enterprize of enlarging Pleasant Hill Seminary may meet with the encouragement it deserves, and the faithful labors of its conductors find a sufficient field for the rich harvest of good they are so adequate to produce. For the particulars see Circular. W. K. P.

[CIRCULAR.]

PLEASANT HILL SEMINARY,
Washington County, Pa., near West Middletown.

This Institution will commence its *fourth session* on the first Monday of *November*, under the management of Mrs. JANE M'KEEVER and JAMES C. CAMPBELL. The fluttering encouragement it has already received in the patronage of an enlightened community, has rendered it necessary to protract the period of its present vacation two months beyond its regular period, to afford time for the erection of a building to accommodate a greater number of pupils. It will then be prepared to board fifty young ladies. Mrs. M'Keever, the Principal of the Institution, who has had the experience of more than twenty-five years in the delightful task of training youth in the various branches of useful literature, flatters herself that she shall, with her competent assistants, be able to render entire satisfaction to all who may think proper to patronize this Institution.

The situation of Pleasant Hill is a very favorable one, being located in the country, on the dividing ridge between the waters of Buffaloe and Cross Creek, one mile from West Middletown and eight from Bethany, Va. The

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advantages, amongst others to be enjoyed in this Institution, are a country location—salubrity of air and water—delightful rural scenery—and an entire freedom from all epidemic diseases. Being surrounded, too, by a highly moral and industrious population, engaged in agriculture, it will not be necessary to impose the formal restraints upon young ladies which are requisite in seminaries situated in cities or towns, nor to incur inordinate expense in relation to appearance or dress.

The public mind is now awakened to the great importance of female education, and the time has come when a thorough course of instruction is emphatically demanded for ladies. In the many excellent female schools which surround us, a very extended field has been opened for cultivation; the only danger now to be apprehended is, that this course will be superficially gone over. It will be the principal object of the managers of this Institution to make their pupils thorough in every thing they undertake; and for this purpose they will have competent teachers, and every thing necessary, which shall tend, in any manner, to elucidate the subjects to which they are directed.

TERMS.

For boarding and tuition for one session of ten months, one half payable in advance, - - - - - - - -	$100 00
Washing, per month, - - - - - - - -	75
The Latin, Greek, French, and Italian languages, (extra,) each, per session of ten months, - - - - - - -	10 00

Music at teacher's prices.

N. B. Each session will commence on the first Monday of September, and close on the first day of July. Vacation months during July and August.

CHARLES STEWART'S
MATHEMATICAL INSTITUTE,

Corner of Fourth and Chesnut Streets, St. Louis, Missouri.

This Institution has been in successful operation for the last eighteen months, under the exclusive control of *Charles Stewart*, who was Professor of Mathematics in one of the best colleges in Virginia, and the success which has attended it renders its location permanent.

This Institution possesses peculiar advantages over other institutions of learning, in this respect, that it enables the student to devote his entire time to one branch of study; thus enabling him to complete any branch of Mathematics, or the entire course, in about *one-fifth part of the time* required in our best schools and colleges, and in a more thorough manner.

All persons wishing instruction in Mathematics, Natural Philosophy, Mechanics, and Astronomy, will save time and expense by patronizing this Institution, as the method of imparting instruction is peculiarly adapted to the development of the reasoning powers; so that the student commences to reason when he begins to study the science of numbers. All the propositions in this Institution are worked on the black board, and explained by lectures, and the reasons of every operation clearly shown, so that the student is guided by *demonstrations* instead of an intricate rule, that he has committed to memory.

Arithmetic is taught by the *Cancelling Method*, and also by the common plan. The shortest methods of all business operations are clearly explained, so that the student will have no difficulty in applying his calculations to the daily business transactions of life.

We especially invite all persons wishing instruction in Mathematics, as well as those having children to educate, to call and examine the pupils of

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this Institution. Spectators are welcome at any hour when the school is open.

PRICES OF TUITION.

Arithmetic, entire course,	$15 00
" after having learned first principles,	10 00
Mensuration, full course,	10 00
Algebra, " "	25 00
Geometry, " "	25 00
Surveying, " "	10 00
Navigation, " "	10 00
Conic Sections, "	15 00
Deferential and Integral Calculus,	25 00
Civil Engineering,	25 00
Natural Philosphy,	20 00
Mechanics,	20 00
Astronomy,	20 00

☞ Tuition fees payable in advance.

Any person paying for any, or all the above named branches, will have the right of instruction in the same until satisfied, and the privilege of reviewing at any time he may see fit.

It gives us unfeigned pleasure to learn that Prof. Stewart has received the most liberal encouragement at St. Louis, in the permanent establishment of a Mathematical School in that prosperous city. Few teachers possess the faculty of communicating a practical knowledge of Mathematics in as high a degree as Prof. Stewart; few manifest an equal degree of earnestness and unwearied industry in teaching, and I know of none superior in moral worth. We are happy to hear that the citizens of St. Louis appreciate the benefit to be derived from his instructions. R. R.

PROSPECTUS
OF THE
MILLENNIAL HARBINGER.
CONDUCTED BY
A. CAMPBELL, PROPRIETOR;
W. K. PENDLETON AND R. RICHARDSON, *Co-Editors.*

THE character of this work, which has now reached its 18th volume, is already well known to the community. Having for its objects the restoration of primitive Christianity, and the introduction of a better state of human society, its pages are devoted to the discussion of the most important points of Christian learning, and to an examination of the means proposed for the improvement and elevation of humanity. It endeavors to sustain original and apostolic Christianity against the assaults of infidelity on the one hand, and to rescue it from the corruptions of sectarianism upon the other, so as to restore to the religious world an established basis of Christian union and co-operation in the great work of human salvation. It considers also the various measures employed to secure the physical, intellectual, and moral improvement of youth, and labors to advance the great cause of universal education. Its range of subjects is therefore extensive, and nature, society, and religion are alike rendered tributary to the leading objects of the work. Biblical

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criticism, notices of the spread of reformation, the state of the churches both in Europe and America, new publications, institutions of learning, and a variety of interesting matter, historical and literary, will find a place in its pages.

This work has been lately augmented in size, and additional aid has also been obtained in the editorial department. The senior Editor, at present on a tour to Europe, furnishes a series of interesting communications from abroad, which are now in progress of publication, and will greatly enhance the value of the work. As, at the present moment, the most important changes are progressing in human society both in this country and in Europe, and the religious world especially seems disposed to adopt ere long, those liberal sentiments and simple views of divine truth, which lead to the union of Christians, and the ultimate triumph of the gospel, objects which have ever been the great aims of the present work, we regard it as conducive to these ends to extend its circulation.

CONDITIONS.

I. Each number contains 60 pages, large duodecimo, equal to a medium octavo. Being printed on super-royal paper, it will cost to the subscribers only the postage of 3 cents. With a good Index, it will make a volume of 720 pages per annum.

II. It is published on the first Monday of every month. The first number of each volume is issued on the first Monday of January. Each number shall be stitched in a neatly printed cover; and all numbers failing to reach their destination shall be ade good at the expense of the Editor.

III. It costs, exclusive of postage, $2,50 per annum; but from those who pay in advance, or within six months after subscribing, $2,00 is accepted.

IV. Postmasters, who act as agents, have 10 per cent. for obtaining subscribers and for collecting and remitting the amount of their subscriptions.

V. All other persons, who obtain and pay for five subscribers, within six months after subscribing, have one copy GRATIS. But to those who do not guaranty and pay within that period, 10 per cent. on all subscribers for whom they make payment, is allowed.

VI. Persons who subscribe at any time within the year will be furnished with the volume from the commencement; and no person, unless at the discretion of the Editor, shall be permitted to withdraw until all arrearages are paid.

VII. All who do not notify their discontinuance to our agents in such time that we may be informed a month before the close of each volume, will be considered subscribers for the next volume.

N. B. Let all subscribers be careful to name the Post Office as well as the county and state to which they wish their papers sent.

NOTE TO THE READERS OF THE HARBINGER.

It will be seen by the above Prospectus that we are making an effort to increase the number of subscribers to this work. Will not our old friends and readers assist in extending its circulation, and signify their approbation by each sending in the name of an additional subscriber? R. R.

☞ Several communications are unavoidably deferred till our next.

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THE

MILLENNIAL HARBINGER.

SERIES III.

VOL. IV. BETHANY, *OCTOBER*, 1847. No. X.

LETTERS FROM EUROPE—*No. VII.*

LONDON, July 1, 1847.

My dear Clarinda—I HAVE not got up to my present dates. My visit to Shrewsbury you have yet but in part. I promised you some notices of this very ancient city and its environs. Of it I cannot, indeed, say much. Shrewsbury is beautifully located on the banks of the Severn, and is an ancient walled town, of much celebrity. Its present population is about 30,000. Along the banks of the Severn is decidedly the most beautiful walk I have yet seen in England. Indeed, travellers hesitate not to say that the most stately rows of elms in Great Britain are those that overshadow the walks on the margin of this delightful stream. They stand in different rows, about 365 in number, averaging some sixty feet in height, and encompass a fine park in the midst of them. Beginning at Col. Leighton's, and descending to the river, and thence to the bridge, if any one can relish shade or seeks for morning or evening meditations, if he cannot find them here, I know not where to send him.

From this walk I visited Samuel Chaid's church, and surveyed the font at which Bishop Heber was baptized. A lad of 7 or 10 years might, indeed, be immersed in it. But as it was removed here from a church in the country, and as I saw no bason in it, or near to it, I cannot say whether the great Heber was sprinkled *out of it* or immersed *in it*. In this church are many splendid paintings—Simeon blessing the Babe in the Temple—the Saviour taken down from the Cross; and, very appropos, the Saviour paying tribute to Cesar! I could not find time to visit the St. Mary's, St. Julian's, St. Michael's, St. Giles', or St. Alkmond's, nor even the Abbey Church. Indeed, I was peculiarly unwell during my visit to Shrewsbury.

In tracing its history I could find little assurance either as to its name or its origin. The Saxons called it *Scrobbesby rig*, because

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when first made a camp it was filled with *alder*, and was often called *Salop*. To this the following ancient doggerel bears witness—

"Built on a hill, fair Salop greets the eye,
While Severn like an eel curves gently by;
Two bridges cross the bark-conveying stream,
And British alder gave the town a name."

But the city occupies much space in English history. The following summary will suggest much to the student of English history:—Edward I. resided here in 1277. David, the last of the princes of ancient Britons, was imprisoned here in 1282. Richard II. held his Parliament here in 1397, 1398. This was called the "Great Parliament." Shakespeare makes memorable the great battle between the Earl of Northumberland and Henry IV., which occurred here July 22, 1403. The Cambrian chieftain, Glendower, not arriving with his 12,000 men, in proper time to sustain the Earl, 40,000 persons only engaged in it. His Hotspur was killed here amongst 2000 nobles and 6000 privates. This famous battle was fought a short distance from Shrewsbury.

Here were born the second and third sons of Edward IV.—Richard and George Plantagenet. Henry VII. held a great feast here in St. Chaid's Church, in 1490, and revisited it in 1495. This was the favorite retreat of Charles I. Here he established a mint and kept his courts. Here also he kept an army in 1642. The town was taken by storm in 1644–45. James II. held a court here in 1687, "when the conduits flowed with wine." From these political facts the town of Shrewsbury derives a portion of its fame.

In ecclesiastic annals, too, it is conspicuous. Rev. John Bryan and Rev. Francis Tallents were ejected from their livings here by the Act of Uniformity, in 1662. Job Ortin was preacher here, and the Baptists founded a church in Cromwell's times in this city. But all the Presbyterian churches here, as every where else in England, have become Unitarians. This, too, is the county of Richard Baxter.

Several old wooden houses, of a very singular architecture, yet stand in this city. They are curious for their architecture, and venerable for their antiquity. I was shown the house in which Ireland, the brother-in-law of Cromwell, lived. It is still in good keeping, as are many other houses of the same architecture and material.

In all these old towns the streets are generally narrow; many of them so narrow that two horses can scarcely pass in any kind of vehicle. Indeed, I saw in London the other day, one street but *seven feet* wide. Many are not more than twenty, and frequently

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balconies and porticoes above project so far over, that those on one side of the street can shake hands with those on the other, without much inconvenience. We are pleased to see a very great improvement in all the new streets of London, and indeed in all other towns.

I learned the other day, that the mother of the Rothchilds, the three greatest bankers in the world, yet lives in one of this class of streets, and in a very humble dwelling, in Frankfort on the Main. There was a portion of that city allotted the Jews in the times of their greatest political disabilities and oppression, out of which they were not allowed to live. Of course it was not a very eligible part that was thus allotted a people so despised as they then were, and still are. This good old Jewess, the mother of these three richest men in the world, still resides in the old house in which her husband died, and esteems it her greatest honor to wear this badge of her faith and of her persecution for Moses' sake. Her sons, time after time, have offered to build her a palace in England, France, or Germany—any where—and of any style that she pleases; but they cannot induce her to leave a house made dear to her by the sufferings of her own oppressed and down-trodden people. How few Christians, under such circumstances, and with such temptations, could or would so pertinaciously adhere to a badge of their persecution for Christ's sake! The Jews are always a great and a firm people—great in their origin—once great in their palmy days in all national greatness—great in their talents, great in their piety, great in their faith; now great in their unbelief, as they are great in their ruin, dispersion, and long endurance of misfortune. Will they not yet be great in their restoration, and great in their admiration of their long rejected Messiah, and in their labors of love and their toils for his name's sake! May the Lord soon have mercy upon them, and make their recovery as life from the dead!

Before dismissing these old towns of Chester and Shrewsbury, as I do not intend hereafter to write much of this sort of history, but to use these as illustrations of other places and scenes of the olden times, I must observe that I did not see, so far as I remember, one brick laid, or about to be laid, in the towns of Chester and Shrewsbury. I did, indeed, see one brick-kiln in progress in the environs of Chester, but no other preparation for house-building or for house-repairing in brick or stone. These cities are as perfect and complete as the demands of the country require. Liverpool and London, these greatest of emporiums in this empire, are, indeed, growing and increasing much, especially London; but it is the influx of foreigners, of the nobility and gentry of the country, and because the sons

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of affluence can live better and enjoy more in London than in the country.

Rail-road travelling is all the passion here, and this, too, is making London and Liverpool still greater, as these great thoroughfares impart a sort of ubiquity to the people of this island. They can live here and carry on business in the interior with considerable saving in many branches of labor and trade. We move along in rail-cars, on the great routes of travel, only at the easy motion of forty miles an hour. True, accidents sometimes happen—seldom, however, compared with the number of travellers, and with the distances daily passed over. But two accidents have occurred since my arrival on the roads along which we have travelled. One of these was occasioned by the breaking down of an iron bridge over the river Dee, near Chester, a few days before my arrival there. The other at Wolverton, on the way here, some 45 miles from London, by the collision of cars. Some six or seven persons only were killed at each of these points.

England is the *Old Country*—most emphatically the Old Country. She is overbuilded, or builded all over, with cities, towns, villages, and hamlets. She complains of the continual loss of her territory by the thousands of acres appropriated to rail-roads. The ground for them is often bought at immense rates per acre. She complains of the loss of territory by the growth of the beautiful green hawthorn hedges: I think she will yet cut many of them down to enlarge her ploughlands. She complains that the new houses builded in some few of her cities and towns, are also reducing her plough and pasture grounds. She complains that she is too fruitful in sons and daughters, and yet she only increases one thousand per day.

When I see and hear all these things—and especially when I see a great multitude as good as begging for bread—and so much wretchedness amidst so much wealth and grandeur, I am more and more thankful that my family is in a large and roomy country; that my children and their posterity, for years to come, are heirs in common of a vast patrimonial inheritance, of which new states and territories are yet to be cleared out and made the large and fruitful home of unborn millions of our race. The people here, I mean the multitude, have very inadequate conceptions of our country—of its extent, its mineral wealth, its vast resources. We appear as talking in romance when we speak of states and territories, of lakes, mountains, and rivers of such dimensions and of such amplitude as those which now compose the American Union. When we talk of Vir-

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ginia as being larger than all England, and of her yet unsettled and uncultivated millions of acres—herself, too, one of the oldest states in our Union—they know not how to realize it. One thing, however, is very evident—that, if myriads here had a few more sovereigns in their purses, they would soon try the realities of the New World, and leave the land of their fathers the legacy of their room.

I am not yet up to London in my notes, although now a week in this city. My visit to Leicester is yet wanting to complete my notes and memorabilia to this place. We have commenced housekeeping in the metropolis; have very comfortable rooms in Surry street, near the Strand, and are quite central in our position as respects the whole city. I have not yet felt the heart of a stranger in England. I was conducted from Chester to Shrewsbury by my very cordial friend, Mr. Samuel Davis, brother of John Davis, at Mollington. From Shrewsbury I had to Nottingham the company of a young brother Whalley, a relative of the Davis family. From Nottingham to Leicester I had the company of sister Henrietta Bakewell; and from Leicester to London, some hundred miles, is the only journey I have taken wholly by myself from Baltimore here.—Brother Wallis, of Nottingham, had come down here before me to make arrangements for our preaching—brother Henshall supplying this place at Nottingham. I was met at the rail-road depot, on my arrival here, by brother Wallis, by brother John Davis, who met me at Liverpool on landing, and a relative of his, sister Whalley, of London, mistress of the Duke of Norfolk's household; who has most kindly taken us under her special providence. Brother Davis being on some business at Parliament, we enjoyed his company for several days after our arrival. I have delivered five discourses in London since my arrival, of which, and other matters here, I have not room to go into details.

Parliament is yet in session. I have been much gratified in several particulars. I have been very courteously received by our American Minister, Mr. Bancroft, through Mr. Clay's letter. I got through him an introduction to the House of Lords. I had also the pleasure since of spending an evening with our Envoy and several American gentlemen, at his residence. You know my respect for the talents and learning of Lord Brougham. I had the good fortune of hearing a formal speech from him on my first introduction to the House of Lords. It was just such a rational, argumentative, and substantial speech as I expected, delivered in a plain but animated style, commanding indeed the marked attention of the House. I

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am again to attend the House of Lords this evening. I have also an introduction to the House of Commons, but cannot yet find time to visit it. My love to all the family.

Affectionately your Father,

A. CAMPBELL.

LETTERS FROM EUROPE—*No. VIII.*

PARIS, July 14, 1847.

My dear Clarinda—WHILE tradition and poetry assign to Leicester an origin older than the New Testament, authentic record only assumes for it a foundation anterior to the invasion of the island by the Romans. Antiquaries derive its ancient name, *Ratae*, from the Celtic *Rath*, "a cleared space," a Latinized form of a British term. It paid a regular stipend to the Roman government while possessed by its soldiery and occupied as a Roman camp. It finally became a walled town, with gates and bulwarks, a seat of temples, a forum, and princely dwellings, with tesselated pavements.

As early as 658 a cathedral and bishop's palace are said to have been founded in this city. From the invasion of the Saxons down to the times of Edmund Ironsides, 1016, and during the Norman conquest it was the theatre of numerous conflicts, of triumphs, and defeats.

An Abbey was founded here in 1137, by Robert Bossu, the second Norman Earl of Leicester. Assemblies of Barons and Parliaments were here occasionally convened, connected with various important events—such as the obtaining of *Magna Charta*, and the framing statutes against the Lollards and other heretics, down to 1414.—This, too, was the seat of the famous "Parliament of Bats," wearing staves and bludgeons instead of swords and weapons of war. Here Richard III. had his last sleep on the night before the fatal battle of Aug. 22, 1485. Here Cardinal Wolsey died in the Abbey in 1530. Here, in 1556, Thomas Moore was burnt to death for denying that the bread and wine used in "the sacrament" were the real body and blood of Christ. Here, too, "one Mother Cook" was burned for being a witch, not long after the unfortunate Thomas Moore; and as late as as July, 1616, nine other poor women were burned under the charge of witchcraft.

Leicester has had the honor of being often visited by English Kings. Queen Anne, consort of James I., Prince Henry, Charles I. visited it; but for these visits, the last, indeed, being a visitation, it paid a large price in the blood of its citizens. Puritanism was

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very active here. Some of the Leicester Puritans led jack-asses before the altars of the churches in ridicule of the ordinance of baptism about the middle of the 17th century. Many other important incidents, political and ecclesiastical, are related in the details of the history of this venerable city, of which I cannot now speak particularly.

I spent three days in Leicester; but being much fatigued with our protracted meeting in Nottingham, I was able to deliver but two lectures during my sojourn. They were both heard by large and attentive auditories, in one of its most spacious Halls. Meantime I was curious to visit some ancient celebrated spots. Amongst these were the celebrated Abbey and its beautiful gardens above alluded to, made more interesting to me by the death of Cardinal Wolsey. The gateway still stands through which the Cardinal entered, and the spot of ground at the door of the lodge is still known where the Cardinal stood when addressing the Father Abbot he pronounced the humiliating confession, "Had I served my God with half the zeal I have served my King, he would not thus have deserted my grey hairs." Shakspeare tells the story thus:—

"At last, with easy roads, he came to Leicester;
Lodg'd in the Abbey, where the reverend Abbot,
With all his convent, honorably received him;
To whom he gave these words: O! Father Abbot,
An old man, broken with the storms of state,
Is come to lay his weary bones among ye.
Give him a little earth for charity!
So went to bed; where eagerly his sickness
Pursued him still; and three nights after this,
About the hour of eight, (which he himself
Foretold should be his last,) full of repentance,
Continual meditations, tears and sorrows,
He gave his honors to the world again,
His blessed part to heaven, and slept in peace."

Thus died Wolsey, who, from being born a butcher's son, at Ipswich, rose above the king himself, in glory—built a palace at Hampton Court, with a hall the proudest in England or the world, and made a present of it to a King. I have walked through that hall and palace, and stood on the spot on which the Cardinal confessed his follies, where, in three days after, at 8 o'clock A. M., November 29, 1530, he died and was buried in the ground he begged in "Our Lady's Chapel" at the Abbey; and, while standing there, was never more deeply impressed with the folly of human ambition. I remembered his splendid feast, and his 270 beds of down

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provided for his noble and royal guests at one illustrious banquet, and pictured to myself the poor old man begging a burial spot from an old Abbot, deserted and persecuted by his king. *Sic transit gloria mundi.*

The leafless branches of the old trees, the dense masses of ivy on the decaying turrets, and the dilapidated ruins all around, associating with the melancholy reminiscences of the fallen Wolsey, occasioned trains of reflection which may be more easily imagined than expressed. The words of David occurring led me into a more pleasant field of thought:—"I saw," says he, "the wicked in great power and spreading himself like a green bay tree; yet he passed away, and lo he was not; yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright; *for the end of that man is peace.*"

From the Abbey we were induced by our kind friend, Mr. Manning, to extend our ride to Bredgate Hall, erected in 1546, the birth place of Lady Jane Grey, some six miles from Leicester. This is a sequestered spot, of great interest and melancholy associations. Here are the ruins of ancient grandeur and magnificence, covering a large space. It lies in a valley surrounded with hills, studded with ancient oaks, in the midst of a park seven miles in circumference. It was amidst these hills, and under the splendid chesnut trees that surround these ruins, that Lady Jane spent her sunny evenings in reading Plato as embodied in his *Phaedo.* It was here that Roger Ascham, the celebrated scholar and royal preceptor, found her communing with the melifluous philosopher, while her youthful companions were engaged in the pleasures of the chase in the neighboring park and woodlands. A few years after this she was Queen of England for ten days; but at the shrine of the bloody Mary's ambition her head rolled from the scaffold in the Tower of London. The oaks all round these ivy mantled ruins, are made to record the melancholy tale by their singular appearance, having all been beheaded by an indignant tenantry, to whom the memory of Lady Jane was dearer far than all the oaks of Bredgate Park. Their broad and bushy tops, as weeping willows round the chapel and the towers of this once castellated mansion, present to those who are informed of the cause, a very pleasing though melancholy tribute to the memory of a lady of refined learning and manners, and of an unambitious and unassuming mind.

Among the ruins remain yet parts of two towers builded of brick, with coins on the angles, and cornice mouldings of soft red sandstone. It is difficult to comprehend the purpose for which the

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different parts of this pile were erected. It tells the melancholy tale of departed greatness, and silently bears witness to the oft forgotten and neglected truth—"They build too low," for happiness and glory, "who build beneath the skies."

While standing on the ruins and eating a luncheon, I could count, in sight, some hundred and twenty deer, pasturing immediately in sight of the chapel where lie the ashes of Henry, Lord Grey, of Grosby. We saw no human being but ourselves in sight of the old castle. In the decayed pleasure grounds, amidst the chesnut promenades, I saw one of the most magnificent *white thorns* I have ever observed. Its wide-spreading top filled a circle of some 120 feet circumference. We observed two or three others nearly as large. They must have been centuries old. Indeed they would seem, from their position, to have been a part of the original plan of beautifying the grounds; but as Lady Jane was beheaded, February 12th, 1554, they could scarcely have been planted in her day. But we must again return from this pleasing excursion to Leicester.

There are many curiosities in Leicester which will interest every antiquary of taste; but I have more interesting matters on hand, and will only note a Roman pavement and a Roman mile-stone of great antiquity. Some romantic genius makes out a Temple of Janus near the gate of the old city, from various indications; but especially from a most singularly beautiful tesselated pavement found in digging a cellar in 1830. Some eighteen feet of it were laid bare. We descended into it, and found it a very curious work, indeed. The whole pavement is enclosed with double borders, within which are squares, circles, octagonal forms, diamonds, foliations, variegated in color, and of tesselae not more than a half or three quarters of an inch square, placed in lime cement upon red sand. It is probable, indeed, that a temple dedicated to Janus, being near the gate of the ancient city, was erected here. Eleven such pavements, however, have been found in that city.*

There was dug up, about two miles from Leicester, in 1771, a cylindrical mile-stone, three and a half feet high, five feet seven inches in circumference. The letters of the inscription are rudely cut. They are—

"IMP. CÆSAR
DIVI TRAJAN PARTH F DIV
TRAJAN HADRIAN AUG
POT IV COS III A RATIS."

* I saw a very splendid specimen as large as a mill-stone in the British Museum the other day, found in London in digging the cellar under the Bank of England.

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It has been translated by some person thus:—"To the Emperor Cesar Trajan, Hadrian, son of the illustrious Trajan, conqueror of Parthia, and grand-son of the godlike Nerva the Augustus, the chief in the Pontificate. Having been endowed with the tribunitian power four years, and in his third consulate. From the Ratae of the Coritani, three miles." This would assign it to some year between A. D. 117 and 138.

But I found matters of much more interest to me in Leicester than these. This was the city of Carey and Robert Hall, two Baptist ministers of illustrious fame—the one for his eloquence; the other for his missionary zeal and labors. They both were pastors of the same church. The commencement of this church, over which presided these distinguished men, is singularly interesting.

Some seventy years ago five poor obscure journeymen wool-carders migrated into Leicester. They for a time went abroad to worship; but finally concluded to form a little society in this city, and invited some one to preach to them. They struggled through much obscurity and difficulty, and ultimately made a fair commencement as a church. They obtained help from abroad, and finally the shoemaker Carey become their pastor. This shoemaker, by great zeal and labor and study, became the learned and gifted and useful Dr. Carey, whose fame is commensurate with Baptist missionary labors. Robert Hall succeeded him after his removal, and occupied the pulpit eighteen years. I walked round this twice patched old meeting-house—a monument of old-fashioned Baptist simplicity in their days of poverty and consequent humility.

All mouths are full of the fame and zeal and labors and success of Carey. Of the fine Saxon, pure, chaste, and beautiful written sermons of Robert Hall, all critics speak with approbation and even admiration. Of his pulpit eloquence all that have heard him speak in unmeasured strains of eulogy and rapture. Some of those who sat under his whole ministry in this city, during eighteen years, and who were members not of his church, but of his congregation, though still unbaptized and unprofessing, have held me in profound attention while they dilated upon his inimitable power of oratory. They have been chained, overwhelmed, absorbed, lost in his flights angelic and sublime; still were not converted. I was then led to ask why Mr. Hall left Leicester and migrated to Bristol. They could not tell, save that he desired to change his field of labor himself, complaining that many of his hearers were going to hell and that he could not prevent it. Eloquent and powerful preachers, as the world calls them, are not always successful preachers. They

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are too eloquent to be useful. We have still a few of that character in England, as well as in America; yet the church, as well as the world, glories in eloquent preachers. We want preachers eloquent indeed in scripture doctrine, eloquent in argument, eloquent in exhortation, eloquent in good works; but the Irvings, the Chalmers's, the Halls, and all the superlatives of pulpit oratory, are indeed acceptable to those who love the theory of Christianity more than the practice, the style of the preacher more than his doctrine, and his learning more than his piety.

I am just here reminded of the tinker John Bunyan, on two accounts. Dr. John Owen said, or else my memory is at fault, that he would give all his learning (and he had as much of it as any man in his day) for the preaching talents of John Bunyan. I am also reminded of that truly great man from being shown in Leicester the guard-house, yet standing on the wall, in which, as a soldier in the wars of Cromwell, he kept guard in turn. One night it was his turn to keep guard; but some meeting or some cause calling his attention away, he promised a fellow soldier, should he take his place that night, he would take his place the next. His companion consented. But a ball being fired at the guard-house by some of the enemy during the night, and it happening to pass between the logs, killed the substitute; and thus, by a kind and special providence, Bunyan's life was saved, and that without the obligation to pay the stipulated consideration.

I visited the new Baptist church in Leicester. It is a large, spacious, and beautiful affair. It is well constructed for seeing and hearing. It will hold some fifteen hundred persons. The church is at present under the pastoral care of Elder Mursell, a gentleman of popular manners, of good declamatory powers, of much policy and management. His salary is the largest in the kingdom among the Baptists, being four hundred pounds sterling, or two thousand dollars per annum. He was so polite as to call to see me at Mr. Manning's, but it was neither convenient for him to hear my lectures nor to cultivate my acquaintance. In the new meeting-house there stands on the right of the pulpit a monument to Robert Hall, and another on the left to Carey. The church reports four hundred members. Thus from *five wool-carders*, in seventy years, have been reared five churches in and around Leicester. But the house is now so splendid, and some of its members so rich, that I do not think the present *four hundred* will accomplish as much, *pro rata*, in the next seventy years, as the *five journeymen* have accomplished in the last seventy.

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I formed a very pleasant acquaintance with Elder Winks, of the general Baptist denomination, resident at Leicester; as also with one of the deacons of Robert Hall's church, now under the pastoral care of Elder Mursell. Both heard my lectures in Leicester with much candor, and expressed a cordial concurrence with all that they heard. One of my lectures was on *the theory* of Christianity—the other on *the practice*. Elder Winks is one of the editorial corps, and possesses much influence amongst his denomination.

Having just returned much fatigued from the palace of the Tuilleries, and from the church La Magdalene, founded by Napoleon, and finished by Louis Philippe, the most splendid in the world, if we except St. Peter's at Rome, I must close for the present.

Having spoken fifteen discourses in London, at seven different places, and being much exhausted with so much labor, I fled for rest from that metropolis to this, the next in population and magnificence in Europe. The two hundred and fifty miles by sea and land from London here are passed over in some twenty hours, when all things happen favorably. In my voyage here there was some little detention, and I am already tired of being a stranger and alone in this great metropolis. I will tell you something of London and my labors there in my next. Meantime I sigh for repose, and often think of the hills around Bethany, and the enviable lot of those I left behind me, compared with that of the millions through which I am passing in this Old World of palaces and hovels, of princes and beggars, of exuberant wealth and cheerless poverty. May the Lord in his mercy watch over the destiny of your native country, and long preserve it from the vices and follies which have entailed on France, on England, and Europe, an inheritance of miseries and misfortunes from which neither the wisdom of politicians nor the benevolence of Christians can rescue them for generations to come.

With my Christian salutation to all the brethren and sisters in the church at Bethany, I remain, as ever, most affectionately, your father, A. CAMPBELL.

P. S. Letters to your mother and other members of my family, will, I hope, safely accompany this.

LETTERS FROM EUROPE—*No. IX.*

PARIS, July 15, 1847.

My dear Clarinda—FROM Leicester to London, a hundred miles by rail-road, June 25th, I had a pleasant ride, at not more than forty miles an hour. I was met at the depot in London by brethren Wallis of Nottingham, Davis of Mollington, and sister Whalley of Lon-

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don, who carried me forthwith in a cab to 33, Surry street, on the Strand, to a very comfortable suite of rooms prepared for us by sister Whalley. I had the company of brother Wallis for two or three days till brother Henshall arrived. On Lord's day, the 27th, I met with the brethren at their house in Elstree street, and delivered to them an address in the forenoon, on the first day of the week and its institutions. In the evening, I addressed quite a considerable auditory in the Alvetian Rooms, near the University of London. On Monday, Tuesday, and Thursday evenings, I addressed very attentive congregations in the Mechanics' Institute. Each of these discourses was followed up with interrogatories by the audience. Numerous questions were propounded, and the spirit of investigation and discussion seemed to be fully awaked and intent on eliciting truth. Some six or seven public confessions of faith were made at the close of a single speech; but the parties seemed to know no community with which to unite. Our brethren in London being only some seventy persons, do not occupy a very large meeting-house, as you know. They are, though generally poor and occupying humble stations of life, a very much devoted and excellent little community, but scarcely known amongst the hundreds of thousands of London. Indeed, what are they, or could they be, among more than two millions of people living in one city! Only think of all Virginia living in one city, and then imagine how little known, and of how little influence must any one congregation be! Having heard you speak of the worth, the spirituality, and devotion of this little community, I need not expatiate on their excellencies. Still I felt in London as one seeking to build a house without any foundation laid, and so did my auditories. Indeed, I was publicly asked did I not intend to build a church in London, or was there one existing to which those who were confessing their faith could be united. It was alleged that many believed what I preached, and although disgusted with all the forms of sectarianism existing in London, they could not be baptized into a community, nor unite with any one until they knew and approved it. I could not but, as publicly, approve their prudence and consistency, and recommend to them the forming an acquaintance with the infant community now existing; of which I promised them a more particular account at another time.

On the next Lord's day I delivered three discourses—one to our brethren, and two to the public assembled in the Alvetian Rooms. On the Monday and Tuesday evenings following, I occupied the Unitarian meeting-house, which was generously tendered by the proprie-

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tors. Here we were again interrogated on sundry matters, and speeches were made by a Unitarian and a Roman Catholic taking exceptions to my discourses, of which I cannot now speak particularly. We had, indeed, the concurrence of the great majority present in this part of the city. On Wednesday evening I addressed another portion of the city in the house of the General Baptists. There meets, under the care of Elder Burns, a large congregation in the west of London. I found Elder Burns a very intelligent and catholic brother in his views and efforts. He is said to be an interesting, and, indeed, "a brilliant and sparkling preacher," and of great power with the community. Himself and his truly Christian and amiable consort called on me the other day, and informed me that his brethren at some recent conference had appointed himself and another brother to visit their brethren in America. He will start in a few days. I gave him some information as to his interrogatories concerning his route and way of travelling in the United States. He will likely pass through Wheeling to the West, or rather on his way from Washington City to the Lakes, and thence to New England. I invited him to call and see you at Bethany, and hope he may do so. He will pass that way in August or September, before I can return home.

On Thursday evening, I delivered a discourse in the pulpit of Dr. Cox, of London. He is what they call a Regular or Particular Baptist, and is at the head of the denomination in London, if not in England. He and Dr. Hoby made a tour through the United States, and published a volume on the occasion of it, in which he somewhat misrepresented us. But to make amends for it he gave me a very kind invitation to preach for him; which, of course, I did. I had a very attentive hearing on the part of his congregation and the public; and after addressing them on the mystery of godliness, especially on *the justification of the Messiah by the Holy Spirit*, I had a very kind expression of thanks from him for my discourse, as well as from others present. This, by the way, is quite a common occurrence in this city. Many persons have been pleased, at my different meetings, to address me as though discharging a duty before we parted, in such words as these: "Sir, I may never see you again, and on bidding you farewell I must thank you for the edification I have received on the present occasion;" or, "from your labors in this city." And sometimes it is added, "I would wish to join a church that would carry out your principles; for, sir, I am weary of sectarianism."

Dr. Cox was disabused of the unfavorable impressions made on his

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mind by some of our warm Baptist friends in his tour through Virginia, Kentucky, and Cincinnati. Our interview, indeed, was every way pleasant and agreeable, and we separated with mutual affection and esteem.

In this city, as in other places, I have had a very favorable hearing from the Scotch Baptists. The prejudices occasioned by the unpropitious course of our late friend Elder William Jones, have very much died away amongst his friends. Indeed, his church in London gently died away under his too dogmatic and rather acrimonious administration. He had, like other men eminent in their day, his virtues and his frailties. He always, in private, expressed kind feelings towards me, and became more reconciled than he had once been. A note handed me from one of his most intimate friends, which I enclosed in a letter to your mother, still farther explains the causes of his rather eccentric course towards me. I hope it will arrive safely and be published. Of Elder Jones, as respects his labors, I can only say, they were eminently great, and I believe very useful. He was a second edition of Archibald M'Lean, neither enlarged nor improved. Of his frailties and his virtues I *will* only say, in the inimitable language of Gray—

"No farther seek his merits to disclose,
Or draw his frailties from their dread abode;
There they alike, in trembling hope repose,
The bosom of his Father and his God."

The Scotch Baptists must certainly unite with our brethren in England and Scotland. They can show no good reason for their position, and they are reasonable men. They, and indeed all the Baptists of Great Britain are obliged to intercommunicate with our brethren. The metaphysics that have alienated them from each other and from us, are of the doubtful gender at best; and all must confess they are too ethereal for aliment to those who "dwell in houses of clay and whose foundation is in the dust." A human being will as soon become ruddy, and of a plethoric countenance by star-gazing, standing on the peak of Teneriffe, or on the apex of mount Chimborazo, as by sipping at the purest fount of metaphysical theology ever opened in North or South Britain—on this side or on that of the Trent or of the Tweed. Christianity has its milk and its honey, its water and its wine, its marrow and its fatness; but it deals neither in gaseous nor ethereal entities or abstractions. But of the prospects of things amongst all the communities of this island, I will speak at a more convenient season.

On Friday evening, the 9th, I addressed the Sceptics, or Socialists, in their Hall of Debate, on the great question, *Has God ever spoken to man?* Having understood the character of this community

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by the representations of all parties in London, I stipulated on their invitation to address them, that, should they propound any questions to me when I had finished, they should be such as would grow out of my discourse; and that to such only would I respond. We had, indeed, a crowded house. Without any understanding from me, they had announced in hand-bills a public discussion after my sermon. I finished a little before 10 o'clock at night. I gave an opportunity to propose any question growing out of the premises. I sat down under the most deafening peals of clapping, as if in Drury Lane or Covent Garden Theatres.

One gentleman arose and observed that, for his part, he did not believe there was any God, and that I ought to have taken that for my subject before discussing the question, "Had God ever spoken to man." He did not believe in miracles, nor that miracles could prove there was a God. It must be proved from *reason*—aye, from REASON! In a few minutes he exploded. Another more violent spirit, simultaneously with myself, arose as soon as he sat down, contending that he, too, must be heard, and that before I responded to the gentleman who had preceded him. Some gentleman sceptic had, by the *Socialists*, been appointed to the chair. During much boisterous and uproarious behaviour on the part of the assembly, very like that of Ephesus about the goddess Diana, I succeeded in holding to my erect position; and being limited in time, I only observed that I did not before know that this literary school had not yet decided whether there was a God; and that having formed a better opinion of them, I had chosen a theme more honorable to them than that which the gentleman proposed. Again I observed, that it would be impossible to prove to him that there was a God, as he had insinuated it could not be proved *a priori*, and had also plainly declared that *miracles* could not prove it to him. His case, then, was hopeless. When any one assumes that the universe gives no proof of its origin, that if it had an Author or Creator, he must be demonstrated without his works; that design cannot evince a designer; nor the universe, design; such a one is clearly beyond the pale of reason, and not to be reasoned with. To *originate* the idea of a Creator, is one thing; but the idea being communicated to us, to sustain and demonstrate it from the things seen around us, is, by all *sound* reasoners, regarded as fairly within the compass of human reason. But that not being the subject of our discourse, and the objections being, therefore, wholly irrelevant, my address not being at all assailed, I observed that I should not occupy the attention of the audience till something came legitimately before me; I wished, however, to know whether I was

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expected to respond to every one that chose to occupy the attention of the assembly.

Immediately on sitting down, another orator arose, and, with great violence of manner, assailed, not what I had said, but what I had not said; and, after the manner of a tangent, flew off into a low, vulgar, scurrilous tirade against "the atrocious character of the Bible and the God of the Bible." I sat patiently enduring the most shocking blasphemy against the Book of God's grace and mercy, until about 11 o'clock, while amidst the plaudits and the hisses of the auditory, the orator still likely to become more and more grossly turgid in scoffs and derisions against the book of man's redemption, I took my hat and with a few friends departed.

On the next day, I learned that near about midnight, after this ebullition ceased, a vote of thanks for my address was unanimously tendered to me by the members of the Literary Hall; and so the matter ended.

On Lord's day, the 11th, the church met in the Alvetian Rooms, in the presence of a larger assembly than it was accustomed to address, to which meeting the public had been invited to witness the order of the house in their meetings for worship. After Elder Black had received two of those I had immersed during the week into the church, I proceeded to address the brethren on portions of the fourth and fifth chapters of the second epistle to the Corinthians. Again, in the afternoon, brother Henshall heard and answered questions on various subjects in the same house; and in the evening I delivered there my last discourse in London, to a very attentive audience, on a part of the eleventh chapter of the first epistle to the Corinthians. Some baptized persons of other denominations, present, on parting with me said, that they would endeavor to form an acquaintance with our brethren in London; and that if they liked them as well as what they heard from me, they would unite with them, and give the cause their entire support.

I have yet much to say of London and of England, and something of Paris and of France, under the various aspects which they exhibit to me; but I must reserve my remarks to another opportunity.—Meantime, having returned to England in time for the last July steamer for Boston, I mail these communications from this city. Having visited Cambridge, I leave for Oxford to-day. Brother Henshall is well, and labors sometimes with me and sometimes in other fields by himself. He sends his love to all who know him at Bethany. I derive much pleasure from his company. He never fails to

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interest his auditories, and is much esteemed and beloved by all who form his acquaintance.

The brethren held a tea-party in the church yesterday evening in anticipation of our leaving to-day. I did not enjoy much of the meeting. In the morning when setting sail from Boulogne in France to Folkestone in England, the distance being only 29 miles across the English Channel, and the day being very beautiful and warm, I expected to be in London, some 100 miles distant, by 3 o'clock; but owing to the very great inequality of temperature in the air and water, immediately a very dense fog and withal a good breeze arose, and we sailed in the dark as to our course, and consequently failed to meet the train from Dover to London at the appointed time. I did not find the brethren till 9 o'clock at night. We had, indeed, a short but a very pleasant interview; and commending each other to the Lord, we took the parting hand, never expecting again to meet on this side the Jordan. May the Lord preserve us all to his eternal kingdom!

Affectionately your father,

A. CAMPBELL.

INTERPRETATION OF THE SCRIPTURES.

NO. III.

THERE is nothing more important than a suitable preparation of mind in the study of the Holy Oracles. Much depends, it is true, upon the condition in which these oracles are presented to our consideration. We must have the original, or a correct version, in which the true sense is given and in which there is not the slightest leaning to sectarian tenets. But, taking it for granted for the present, that we have such a version before us, the ideas which we shall derive from it, and our success in the pursuit of divine truth will depend much upon the condition of our own minds.

One of the prerequisites to which we have already adverted, is the conviction that we have a *right* to search and interpret the scriptures for ourselves. A firm conviction that we possess this right is essential to our success. If we doubt our *authority* to search the scriptures, we will scarce venture to consult them; or if we do, we will hardly trust ourselves to the conclusions to which they seem to lead us. If we fear that we are invading the province, and transgressing upon the prerogative of the clergy, we can have no confidence either in the teachings of the scriptures or in ourselves. We dare not believe what the scripture seems to say, lest some learned

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theologian should have given a different interpretation to the passage; and we can scarcely rely implicitly upon his explanation, lest some other equally learned commentator should have supplied a different one. We are either without any fixed convictions upon the subject; or, if we receive in any case the assertions of some favorite teacher, we are led to mistake credulity for faith. Nor is it difficult for men to slide into these states of mind which are almost equally indolent and inactive. It requires little exertion of thought, and less examination of evidence, to make a doubter; and the easy trust of the credulous layman saves him the trouble of thinking altogether. Nay, some have been known to carry their humility and reverential awe so far, as not merely to shudder at the thought of venturing to understand the *scriptures* for themselves, but to regard it as a piece of presumption even to attempt to understand their *preacher*. So that both those who merely doubt and those who fully admit the exclusive claims of the clergy, betray at last the same absence of just conviction, the same vacuity of mind, and the same ignorance of truth.

In the pursuit of divine knowledge, then, we must neither doubt nor tamely surrender our right to examine and judge for ourselves. On the contrary, we must fully realize our true position in respect to the divine communications, and not only feel perfectly assured of our right to hear and consider them, and regard this as an imperative duty and a most precious privilege; but we must recognize the high responsibilities and the vastness of the interests which this right involves. For it is not to be expected that any one can feel the proper force of scripture truth until he can realize that it is addressed personally to himself; until he is made to stand forth from behind the clergy and their robes, and bare his own bosom to the sword of the Spirit. It is impossible for him to take otherwise a proper interest in the study of the Bible, or to have any encouragement in the effort at spiritual improvement and elevation. So long as he has the least dubiety upon this subject, or the least hesitancy in bringing the scriptures home to his own mind and heart, in understanding, believing, and obeying them for himself independently, and as though they were not addressed to any other human being in the world, so long will they be to him comparatively unprofitable and useless.

There is, however, another requisite to a proper preparation of mind, to which we shall briefly advert. This is *the conviction that we have to fear no delusion, and to guard against no sophism or artifice so far as the Bible itself is concerned;* and that we have to fear our own

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want of perception only, and to guard alone against the false and sophistical reasonings of our own minds.

When we are addressed by men, we have constantly to fear deception upon their part, as well as misconception upon our own. They desire to carry a point; to make a convert to their views; to secure the confidence and admiration of their followers. To this end they employ all the skill and ingenuity of the advocate, and often all the cunning and artifice of the sophist. They labor to deceive, or being themselves deceived and carried away by a vain enthusiasm, seek to communicate to others the infection which courses through their own veins, and inflames to madness, or lulls to stupid infatuation. The restless and innovating spirit of men will not suffer them to remain content with simple truths or ancient institutions; nor will the corruption of human nature allow them to retain accuracy of knowledge or purity of faith. So many, indeed, and so various are the sources of human error and delusion, that no one can implicitly trust the assertions and reasonings of other men, or rely with infallible certainty upon his own first impressions. In all cases there must be doubt; in all there is a question to consider; in all there are evidences to examine, and motives to weigh, before we can confidently adopt the views presented.

When, however, we take up the Holy Scriptures, we are spared this labor, except as it respects *ourselves*. To the Book of God there can never attach aught of uncertainty or delusion. Its teachings are above all suspicion. Hence there are no false facts; no sophisms; no mere rhetorical devices. Here we have to apprehend no entanglement in logical snares; no deceitful declamation; no error in historical detail; no want of foresight in anticipations of the future. Nor can we dread any imperfection in wisdom and knowledge, or any deficiency of regard for those addressed. In a word, we are enabled to commit ourselves heart and mind to the word of God as to an infallible guide; an unerring teacher; and an ever faithful friend. There is no other book in the world which can occupy the same position; the Natural World alone presents a just analogy and bears a similar relation to its Author and to man.

It is a delightful reflection that we have thus no fallacy to fear in the Book of God, as we have ever in the books of men. And it is important that we should constantly remember this, and approach the sacred volume with the most implicit and undoubting confidence. It is an evident proof of a perverted mind to undervalue this quality of the scriptures, and to deny its existence evinces either absolute

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infidelity, or bold and dangerous heresy. A Hume may argue against the truth of revelation, and a Priestly may trifle with its authority and even style the Apostle Paul "an inconclusive reasoner;" but the real student of the scriptures is troubled neither with doubt nor disbelief, and can be neither an infidel nor a heretic. He approaches the subjects of the Bible just as the naturalist draws near to the objects of the material world; and the latter would as soon think of doubting or disbelieving the existence of the material things he sees and handles, as the former the truthfulness and reality of the spiritual things presented to his consideration in the Bible.

It is important to keep in view the infallibility of the divine teachings, not only that we may listen to them with proper confidence, and have a just basis for an unreserved obedience, but also that we may be led to perceive clearly the source from which the danger of delusion is really to spring. This, then, can be no where but in ourselves. Our own perceptions may be at fault. We may fail to pay a proper degree of attention. Our minds may be biassed by preconceived opinions and theories. Our reasoning may be unsound, and our deductions false. It is just so with the observer of Nature. He may take a partial and imperfect view of an object. He may decide too hastily upon its character and relations. He may wrest the facts of the material world to sustain a favorite hypothesis, and reason erroneously from true premises so as to reach a false conclusion.

There is required, then, in the student of the scriptures, the same condition of mind necessary to the successful student of Nature.—Both must have a just reverence for the common Author, and an unwavering confidence in the reality and genuineness of the things whether of Nature or Religion. Both should have the same freedom from prejudice and prepossession, and both exercise the same care in observation, and observe the same justness and accuracy in their conclusions. With such prerequisites there could be no fear of the result. Truth, thus diligently sought, would always be found; and new discoveries would constantly reward pursuit. The virulence and dogmatism of party spirit would be replaced by the calmness and liberality of the spirit of Christ in religion, and of the true philosopher in Nature, and we should have a happy end of strifes and controversies; of jealousies and bickerings; of contradictions and oppositions with respect both to the works and the words of God.

R. R.

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LETTERS FROM EUROPE—*No. X.*

OULTON RETREAT, STAFFORD, July 20, 1847.

My dear Clarinda—As the people of London so much entrench upon the night, and oblige all who visit them to sit up late, and consequently to rise late, my labors in the gospel in the city frequently extended to from 7 to 10 o'clock in the evening. In order to counteract the bad influence upon my health of such irrational customs, and as I could find no one at leisure by day to listen to me, I resolved to exercise myself in travelling through the city and in visiting all the public institutions and places of resort to which I could find access. And that I might form just and adequate conceptions of the glory of England, I determined to visit her palaces and towers, her temples and altars, her houses of Lords and Commons, her galleries of arts and sciences, her museums and gardens, her Universities and Colleges, and every thing else regarded as worthy of admiration in her public works and institutions. I was, indeed, highly favored by our Envoy Extraordinary and Minister Plenipotentiary, Mr. BANCROFT, and by many friends of influence in the city; so that I may say, every thing that I wished to see was opened to me in the city and the country. I, therefore, travelled about one hundred miles in London, and about one hundred and fifty miles around it in my visits to the objects which I desired to contemplate. The *cabs* and *omnibusses* in the city and the rail-roads, around it furnish ample means of seeing a great deal in a little time.

But, for the sake of my readers, I must, before entering upon any details, say a few words about London itself:—

Of London, as a town or city, we can say but little. What it was at its foundation, and when founded, would be, if ascertainable, of little importance to us. But these are hid in the depths of a very remote antiquity, and are consequently enveloped in much mystery. Commerce for ages had been confined to the Mediterranean; but about the sixth century it began to spread itself with more vigor to the islands of the Atlantic, and found its way up the river Thames, some sixty miles from its mouth. London, then a walled town, two miles in extent, embracing four hundred acres, had assumed so much commercial and political importance as to secure to itself the greater portion of the commerce of the country. But being often visited by plagues and fires, it seemed destined to retrograde rather than to progress. On the nominal conversion of the Saxons to Christianity, a Bishop's See and Saint Paul's Church

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were here founded in 610. In the next century, the city was four times on the verge of ruin by conflagrations. In these fires many perished. Alfred seized London in 884, and there laid the foundation of municipal government. In 961 the pestilence swept off a multitude of its inhabitants, and twenty years afterwards a fire almost completed its ruin. William I., in 1066, granted it a charter. The Tower was erected twelve years afterwards to intimidate and subordinate its citizens. The fire of 1086 again filled it with desolation, and converted St. Paul's church into a pile of ruins. Thatched roofs and wooden buildings now became unpopular. In the reign of John the MAGNA CHARTA was signed. Bricks were invented and first made in the days of Edward IV., and about the same time the art of printing was introduced into London by William Caxton, a citizen and mercer.

Protestantism, in the reign of Henry VIII., gave a new impetus to London. Indeed, the abolition of monasteries and other Roman institutions and superstitions greatly contributed to the growth and prosperity of this and other cities. But various foolish and unreasonable governmental restrictions on the enlargement and improvement of London still retarded its growth and comfort. Plague succeeded plague till in 1665 and 1666, in thirteen months one visitation of the pestilence swept off about 100,000 persons.

Immediately after the plague, on September 2, 1666, a fire broke out and consumed *four-fifths* of the city. A monument in Fish street still records this calamity, and estimates the loss at ten millions of pounds, or fifty millions of dollars. This awful visitation, however, made way for the regeneration of the city, and is now contemplated as having been a public blessing—though none to the sufferers.

Many concurring causes at that time and since have conspired to make London the metropolis of the world. Amongst these are recorded a junction with the Hanseatic Confederacy; a formation of a commercial agreement with the Muscovite merchants; the formation of American settlements; an East India Company, and a company to trade with Turkey and the Levant.

The religious intolerance and persecutions of France, by which 15,000 Protestants, at the revocation of the Edict of Nantes, by Louis XIV., were driven to London, also contributed to build up London. Latterly the rail-road improvements through the whole kingdom are greatly enlarging London, so that it has grown more in the last twenty years than ever before in a century. It now contains about 12,000 streets, lanes, and courts, &c. Many of the

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new streets are streets of palaces. It enumerates more than 200,000 houses and public edifices, and occupies eighteen square miles, within a circumference of about thirty, and has a population of *two millions!*

My first visit was to the Royal Academy of Arts; but I shall first pay my compliments to the Palaces of England. Of these the Buckingham Palace, the Palace of St. James, the Palace of Hampton Court, and that of Windsor, are the most distinguished and famous. The royal family, occupying the Buckingham Palace during the session of Parliament, forbids its being opened to strangers or visitants. Its exterior appearance is no way prepossessing. Indeed, many of the palaces of the nobility of England present a much more magnificent outside. It is an old building with a new face. It most inauspiciously turns its back to the public; and, although the architect has done much to impart to its street or back front as much magnificence as possible, it nevertheless looks more like a fortress than a palace. Its six-light upper tier of windows, under a heavy stone surmounting, look more like portals for cannon than the windows of a palace. It is made to look more majestically and pleasantly towards the park and royal gardens. Its parallellogramic basement, presenting towards the park three sides of a square, embraces on the left the three statues of History, Geography, and Astronomy; and on the rihgt, those of Painting, Music, and Architecture. The pediment, in the centre, contains the royal arms, surmounted by the statues of Neptune, Commerce, and Navigation. The grand entrance from the park is a neat arch of white marble, adorned with some very fine sculpture. This palace, indeed, is rather a private residence of the royal family, as there is no room in it either large or magnificent enough for holding courts and royal levees.

St. James' Palace, directly facing St. James' Street, erected by Henry VIII., though its outward appearance is far from magnificent, possesses many spacious, elegant, and indeed splendid apartments. Ever since the destruction of Whitehall, in 1695, this palace has been the city residence of the Kings of England. Its internal arrangements are universally admired both for convenience and fine taste; and, I learn, are generally conceded to be, for all grand state purposes—such as holding courts, grand drawing rooms, levees, birth days, fetes, &c., superior to every other palace in Europe. While perambulating, for the sake of taking the dimensions of the grand suite of rooms, forming, indeed, when the occasion requires, one most magnificent apartment, where stands Her Majesty's throne, I could scarcely imagine any thing wanting to make it more superb-

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ly grand or beautiful. From the throne, which, though but a very grandly fashioned arm-chair, is really a golden affair, placed under the richest and most brilliant canopy, decorated with all the sparkling splendors of gems of every hue, as well as of "the purest ray serene," to the remotest hearth—a distance of some two hundred and forty feet—there is every display of fine taste in the collocation of paintings, fire-place ornaments, splendid carpets, chairs, &c., which royal magnificence can bestow. Yet, while musing on all these fading splendors of the British throne, and while estimating their influence on the human heart, without being converted into a cynic or a Diogenes, I could say—

"Monarchs, I envy not your state;
I look with pity on the great,
And bless my humble lot."

The most celebrated painting, as now admired in London, *the Royal Family Group*, had been taken down and removed for the season, but by special favor we were allowed a sight of it in another room. It certainly is the most splendid thing of the kind I have yet seen. Prince Albert and the Queen, with their five children, as natural as life, and in the most happily conceived positions, present the most beautiful, as well as, to the English nation, the most *interesting* group ever put on one and the same canvass. Having seen in marble, from the hands of the best sculptors, the recently erected statues of the Queen and Prince Albert, and other paintings of them, and, still more interesting, their living, breathing, moving persons, I can pronounce this painting one of the noblest trophies of the painter's art, at least so far as I can judge of such efforts.

From the state-rooms of the Palace of St. James our conductress led us into the chapel in the Buckingham Palace, where *the head of the Church of England*, the royal family, the Duke of Wellington, the royal visitants, with a few other *elect* noblemen, and sometimes respectable strangers, are allowed to worship. But, like the king's chapel at Cambridge, the most magnificent chapel in the whole realm of England, in which I spent a whole hour a few days since, it is designed for only a few persons—say not more, at most, than one hundred. I should not, from its whole contour, arrangements, and display, suppose it to be a place for gratefully and devoutly meditating upon Him that was born in a stable, slept in a manger, and expired on a cross. The Queen, however, is said to sympathize with the worship performed in this magnificent little chapel, and sometimes exhibits feeling when prayed for.

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The Kensington Palace, where Victoria was brought up; where Queen Mary, Queen Anne, Queen Caroline, and George II. lived; and the old Palace of Whitehall, in front of which Charles I. was beheaded, having no pretensions to grandeur, did not command our attention. We only glanced from the Thames at Lambeth Palace, the residence of his *Grace* the Archbishop of Canterbury, while in London. Had time allowed, I desired to visit the Lollards tower there, and to have examined the rings in the walls to which the old Lollards were tied up in the days of some less *gracious* Archbishop, and whipped for the good of their souls, for their internal illumination; but I could not make it convenient.

I desired for three reasons to visit Hampton Court Palace, thirteen miles from London, on the bank of the Thames. There stands the most splendid Hall in England, the most magnificent in Europe or the world. There also assembled the Conference in the reign of James, which elicited the common version of the New Testament, and there are the most beautifully cultivated and ornamented grounds in the kingdom.

To the liberal genius of Victoria is England indebted for having opened to the nation and the world the Hampton Court Palace, with all its splendors, internal and external, a gift of royal benevolence, worthy of the age and of the most *politically* honored and admired woman in the world. While Henry VIII., with a rapacity and sensuality peculiarly characteristic of his age and of his reign, snatched from Wolsey, its founder, its courts and gardens, Victoria at the commencement of her reign, with a generous magnanimity, throws wide open its gates and treasures to the humblest of her subjects, that they, with her, may participate in all the luxuries which Nature and Art have, in the richest profusion, accumulated here. I should have been pleased to have spent many days here.

The Palace consists of three grand quadrangles. The western court is 167 by 162 feet, divided into several suites of apartments, now occupied by private families. The central quadrangle is 134 by 134, called the *Clock Court*, because of an astronomical clock placed over the gateway. The third quadrangle, called the Fountain Court, erected for William III. by Christopher Wren, is 110 by 117 feet; on each side of which is a beautiful colonade of the Ionic order, with duplicate columns. On the north side, over the windows, are the twelve labors of Hercules, by Laguerre; and in the area is a beautiful *jet d'eau*. On the north side is the Queen's staircase, and on the west a passage leading to the entrance and to the grand staircase.

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I have no language to express the thousand charms of Nature and of Art that mingle here. Combinations the most beautiful, grotesque, magnificent, that genius and taste the most highly cultivated could bestow, in all the forms of architectural beauty and grandeur, in all the displays of rural scenery, garden and landscape arrangement, cultivation, and ornament, are here to be seen Passing through the Lion's Gate, to the gates of Hampton bridge, numerous and various beauties present themselves, one after another, until they reach their climax as you make your exit from the gardens. Here it may be said, 'The trees are never leafless—verdure and beauty are omnipresent.' At proper distances the stateliest elms spread their umbrageous boughs, and groves and rows of flowering chesnuts, in the deepest verdure and with all their honors thick upon them, rear their majestic forms and throw their shadows over the most beautiful walks and terraces that imagination can sketch or art adorn. The yew tree, the laurel, and the cedar of Lebanon, with all the flowering shrubs of every hue, seem to vie with each other in attitude, position, and grace, in adding enchantment to the scene. Flora, with all her graces and loveliest charms, meets you at every turn, gladdening the eye with her gayest blossoms and perfuming the air with her sweetest and most fragrant incense. Fountains and basons of the purest and most limpid waters, and ponds sparkling with shoals of golden fish, invite you to turn aside and amuse yourself with the freaks and pastimes of the finney tribes that seem to welcome your approach, and to partake in all the beauties, pleasures, and amusements of the place. The distant waters of the gently-moving Thames sparkling through the trees—the artificial cascades, with their lulling music—and every where the little groups of smiling and gleeful boys and girls passing and repassing from thick arbors and bowers of roses, or gambolling in the deep shade of a clump of evergreens; while a band of music before the palace is pouring its richest and gayest melodies upon the listening groups of youth and age, seem almost too much of beauty and of pleasure to be enjoyed by mortal man in a world of so much sin and misery.

Hampton Court Palace covers about eight acres of ground. How many acres of pleasure grounds and gardens surround it I have not heard; but certain it is, that they are proportionally large and magnificent, and in good keeping with the amplitude and grandeur of the palace. I could not, in a single day, more than note down the objects worthy of particular attention and admiration in these gardens. I, therefore, shall not attempt it. Hampton Court gardens are the finest displays of the taste of the best gardeners in Europe,

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of the greatest masters of horticulture in the world. The orange trees, olives, myrtles, and aloes of the private garden, are very beautiful; some are said to be hundreds of years old. A gardener pointed out to me an orange tree more than *three centuries old*—a remnant of Queen Mary's botanical collections.

Of the *great vine* we have made a memorandum. It is said to be the largest in Europe or in the world. It is *eighty-nine years old.* The glass-house built for it contains 2200 square feet; but the house is much too small. Its weight of grapes, in a fruitful year, almost drags it down. *Two thousand five hundred clusters, one pound each,* are solemnly reported to have been gathered from it in one season. It is of the black Hamburgh species. Its stem is thirty inches in diameter, and its length is trimmed down to *one hundred and ten feet.* I walked under it, and carefully surveyed its vast dimensions, with its thousands of growing clusters. Its fruit is carefully gathered and preserved for the Queen's desert.

"The mighty maze, but not without a plan," to which Pope alludes, is still extant here. We wandered through it for half an hour. It was at Hampton Court he wrote his "Rape of the Lock," and not very far from it was his residence. This labyrinth, though occupying but half an acre, has walks to its central tree of half a mile, and few there be that weary not themselves in walking to and fro before they find its plan, and place themselves on its chair of ease.

But we must leave these pleasure grounds and gardens and walk through the palace itself, though certainly I derived much more pleasure from these paradisaic scenes of Nature and of Art, in all their manifold and indescribable beauties, than in the spacious halls and elegant chambers of this magnificent abode of royal majesty and grandeur. Of these we shall, however, say but little.

"Cardinal Wolsey's Hall," as it is sometimes called, though not commenced until five years after he had bartered Hampton Court for the Richmond Manor, is worthy of all admiration. He only held Hampton Court till June, 1525, when he surrendered it to the crown. It was, however, planned by Wolsey, as was also Christ's Church at Oxford, as tradition goes. They are of the same order of architectural grandeur and magnificence. The hall is 106 feet long, 40 feet wide, and 60 feet high. But its intrinsic beauties, its grand proportions, its high pitched roof, and carved pendants covered with gold, its magnificent tapestries, and brilliant blaze of light, as you enter under the minstrel gallery, in their sublime effect, overpower

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the mind and extort an expression of admiration from almost every one on his first entering it.

Were it at all interesting to speak of its twelve grand windows, with all their painted records and harnessing, we might relate from them the pedigree of the six wives of Henry VIII. as they are set forth on alternate windows with all the amplitude of detail—we might also decipher the heraldic badges of this first of Protestant Kings, beginning with the *Lion*, and ending with the *White Greyhound* of the House of Lancaster—with the French "*Dieu et mon Droit*," and the Latin "*Dne. Salvum Fac Reg.*," (*God save the King;*) but we have no patience for such minutiæ. Nor have we leisure to note the ten pieces of Abraham's life, which are most fantastically, (I had almost said, *most profanely*) interlarded amongst the wives of Henry VIII., inscribed upon the walls of this royal hall. The only one of the ten which would seem to suit the character of the man, is that of "Sarah taken by the Egyptians;" but of these matters I shall take no farther notice, save that these ten pieces begin with "Abraham's call" and end with "Melchisedeck offering him bread and wine."

One cannot but think, amidst all these scenes of grandeur, of Wolsey's catastrophe. Offending Ann Boleyn, he is stripped of all his honors; yet he anticipates the king, and dies in the Abbey before the king's scaffold was ready for him. One cannot but think of that same Ann Boleyn leaving this same palace to be beheaded, and of Jane Seymour coming here to die neglected after she gave birth to Edward VI. Nor can we but think of the gloomy honey-moon of Philip and Mary, spent in this palace.

The scenes of James I., "by-grace-of-God-King," and his conference with the Bishops and Puritan leaders on the subject of a translation, also crowd into our associations with Hampton Court. When the Puritans asked leave to hold "their meetings for *prophesying*," the king graciously replied, "Aye! It is that you would be at! If you aim at a Scotch presbytery, let me tell you it agrees as well with monarchy as God and the Devil. Then shall Jack and Tom, and Will and Dick meet, and censure me and my council; therefore, I reiterate my former speech—*Le Roi S'avisera—No Bishop, no King.*" And, standing before this splendid palace, we cannot but think of Charles I. escaping hence, only to be confined in Carisbrook Castle; and of Oliver Cromwell coming in pomp to reside in it, and of his saving it from public sale by the Parliament.

It would be of little interest to my readers to speak in detail of

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its chapel and its paintings, of the King's staircase, of the Guard chamber, the first Presence chamber, the second Presence chamber, the Audience chamber, the King's drawing room, King William III's bed-room, the King's dressing-room, the King's writing-room; nor, leaving the south side and passing over into the east side, to speak of the Queen's gallery, bed-room, drawing-room, audience chamber, the public dining-room, the private dining-room, dressing-room, &c. &c.; nor, passing into the west side of Fountain Court, to speak of the cartoon gallery, the ante-room, the portrait gallery, the Queen's guard chamber and the Queen's presence chamber. It would be more gratifying to speak of the *one thousand and twenty-seven portraits* of king's and princes, and great men of all classes; with the splendid groups and views, domestic and foreign, with which its galleries and state rooms are filled. These are the real luxuries of this palace. The best efforts of more than 250 of the most distinguished painters, besides the Cartoons of Raffaelle, are hung round the walls of this ancient residence of kings. They are mostly in good preservation. The Cartoons were prepared as designs for the *arras* weaver, and furnish the richest feasts to the real amateurs of this fine art. No one, of any taste, in less than a month, could satisfy himself with the pictures in this place.

Here are all the renowned Admirals, Statesmen, Philosophers, Orators, Generals, Kings, and Queens, of three centuries, with the most distinguished Ladies of different Courts—models of female beauty, according to the standards of the times in which they lived. Here are also Apostles, Prophets, Evangelists, Popes, Bishops; Bible characters, scenes, groups, events. Here also are fancy sketches, with many of the saints of both English and Roman superstition. The Pantheon and St. Peters, as well as the Church of England, have also contributed to ornament these rooms. The landscapes introduced are also of the richest character. Sea pieces, fleets, battles, naval engagements, views of rivers, mountains, cities, and country seats, &c. &c. &c., furnish matter of reflection for every mind that visits Hampton Court and keeps up a communion between the living and the dead.

And now when all is said that a hasty sketch and a few pages can afford, no adequate conception either of the palace, or the gardens, or the pleasure grounds and parks, extending far and wide, can be given. It is, indeed, worthy of a great Queen and of a great nation to open all these grounds and treasures to the public, and to keep such suites of stewards and servants as will keep the entire premises always in the best possible style.

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Not a farthing is allowed to be paid to any servant by any visitor, for any attendance which may be given him, in showing him the palace or the surrounding premises. All is as free as the public highways, and a little freer than some of them.

Visitors are arriving every morning by hundreds. They are taken through the palace in groups, or companies, of from ten to fifty at a time, as may happen. Their guides give general information on all subjects connected with the history of the rooms and furniture, and are generally as polite and communicative as though they were to be paid for their services by the visitors. Last year the number of visitors is reported as amounting to 170,889. I was pleased to see the good manners of all present during my visit, especially in the care that all took to injure nothing by a single touch of the finger, or by placing a foot on forbidden ground. The only printed inhibitions which I saw were very happily expressed on boards placed at proper points, saying, "Whatever is kept for public use, entertainment, and pleasure, it is the duty of that public to preserve inviolate;" or, in words to this effect. The keeper of the private gardens, amounting to some three acres or more, and the keeper of the "*maze*," without whom neither can be enjoyed, are allowed to receive an optional fee from those who call for their attendance. I have only to regret in the arrangements of Hampton Court Palace, that it is kept open on the Lord's day, and that, consequently, a greater number attend on that day than on any other. Indeed, excepting Mondays, more attend on Sundays than on any other *four* days of the week.

I hope to be excused for the long details I have given of this most interesting of English palaces. It will serve as a standard of reference and comparison in relation to others, and render particular details hereafter unnecessary. It is due to the memory of Charles I. to say, that his collections and additions to the paintings and pictures of Hampton Court are of the finest taste. His collections were the richest in Europe. He was, indeed, an amateur of the first order, and greatly enriched England and Europe by patronizing the fine arts. The first collections of Europe are still adorned with the fruits of his taste and his liberality. I saw, the other day, in the Palace of the Tuilleries, in the Louvre, some of the spoils of his liberality, and wherever they appear they do honor to his genius and taste.

Brother Henshall and myself spent a day at Windsor Palace. It is 21 miles from London, but we arrived there in about an hour by the rail-road and omnibusses. This is usually regarded as the most

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splendid of the palaces of English sovereigns. It is, indeed, among *castellated palaces*, a noble structure, and one of the most magnificent in the world! Its towers and castle occupy some 32 acres. It was originally built by William I., but greatly enlarged by successive sovereigns down to the reign of George IV., whose latter days were spent here. It stands upon a commanding eminence, and surveys a very extensive horizon. The architecture is truly grand and magnificent. We made the tour of the eleven grand state rooms in the palace, which, indeed, are all that are now shown to the public, as the Queen's rooms, occupied by Her Majesty a portion of the year, are not shown. Of those we saw we shall only notice "the Hall of Saint George," which is 200 feet long, 34 wide, and 32 high. Its ceiling is Gothic—a flat Gothic arch, with ribs or mouldings springing from corbels on the walls. The entire ceiling is divided into thirteen bays, and each of these into twenty-four smaller ones, containing each *two shields*, emblazoned with the armorial bearings of all the Knights of the Garter from the institution of the order down to the present time—a period of 500 years. Portraits of all the sovereigns of England, from James I. to George IV., are placed, full length, on the panels round this room. Every thing here, even the steps to the king's throne on the east end of the room, is of oak. The carpet is of an oak pattern, in panels with a cross in the centre. Three hundred persons could dine with comfort at the table now standing in this hall.

There are two royal parks around this palace—one containing 500 acres, extending 4 miles in length down to the Thames. There are many noble and interesting trees in it; amongst these yet survives the *Herne's Oak*, mentioned in the Merry Wives of Windsor. The great park contains 1800 acres, and is stocked with thousands of deer. In this is a beautiful avenue of trees, called THE LONG WALK, extending three miles down to Snow Hill. There are also lakes or fish-ponds in it, of which I cannot speak particularly. If Windsor be the most august and imposing of English palaces, I must be allowed to say that Hampton Court is the most beautiful.

Having noticed Buckingham, St. James, Hampton, and Windsor Palaces, with Kensington and Whitehall, I need not add to these the Marlborough House, the Somerset House, or the Palace in the Isle of Wight, at which the Queen spends some part of the summer. It is said to be a beautiful summer residence. But I may be asked, Why dwell so long on these? Why expatiate on such displays of worldly grandeur and of worldly glory? I have, what I presume to call, good and relevant reasons. I desired to see the glory of Eng-

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land, and to give a glimpse of it to my readers, as a text for our reflections. All that the world can bestow on man is shown forth in these displays of regal magnificence. And who can find, or who has found in these pageants any more than king Solomon found and displayed almost three thousand years ago!—"Vanity of vanities! All is vanity!"

The youthful face of England's Queen is as care-worn as that of any mother in America who can show five such lusty children as those of her Majesty. Palaces, and gardens, and parks, and promenades, and all the peculiar treasures of kings cannot sooth a troubled conscience, relieve an aching heart, or sweeten the bitter cup of anguish which all must taste, soon or late, in life's weary pilgrimage. But how do these artificial and fading glories delude their possessors! The Queen of England can scarcely be expected to know herself. She is surrounded with flatterers and worshippers, in whose incense she lives, and moves, and thinks, and acts. If it was said by the Great Teacher, 'How hardly shall they that have riches enter into the kingdom of heaven,' may we not rationally infer that it will be much more difficult for Kings, and Queens, and Lordbishops to enter into heaven! As the Queen of proud England and the Head of her Church, how can she feel as a Christian! How can she humble herself and become as a little child! True, indeed, there is many a Duchess, and Marchioness, and Lady in England, still more elated, glorified, and worshipped, *as she imagines*, in her own circle. And many a gay commoner of the untitled women of England and America, in the midst of her worshippers, is altogether intoxicated, and beyond the point of sober reflection. Still, with all these admissions, there is no lady in England so much in danger from simple position, as the very clever, prudent, and popular Queen Victoria!

But I have another view of this subject to present. I also make myself acquainted with the poor and wretched who have not a house, nor a home, nor a place to lay their heads. I find industrious working men, sometimes Christian men, heads of families, with four or six children, working from twelve to fifteen hours per diem, for *eight* or *ten shillings* per week. This is the whole avails of their labor. From this ten shillings they pay house rent, or cellar or garret rent—clothe themselves—feed themselves and their families. Of these, too, I learn there are many, very many, in all the towns and cities and their suburbs. The country has its thousands and tens of thousands of such cases.

A hosier by trade earns his *seven and six pence* or nine shillings

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per week. A good field hand told me he got *twelve pounds*, some 60 dollars per annum, out of which he supported a wife and two children. In the cities, especially in London, I see thousands of little children in the streets, bearing all the insignia of squalid, wretched poverty. In passing and repassing, I find myself often counting the numbers that I see in one street abandoned to wretchedness and degradation. No school for them—no table—no bed—no book—no teacher. I dare not presume to estimate their numbers; but there certainly is a fearful multitude. For every *Prince*, and *Lord*, and *Nobleman*, there are likely thousands of these. For every palace there are multitudes without a cottage, a hut, or a home. I ask myself, Is this the price of a splendid monarchy! Are these the conditions on which royal palaces are reared! Are hierarchies and Gothic Cathedrals—are Lordbishops and Metropolitans, with their St. Pauls' and St. Peters', the fruit or the cause of so much ignorance, poverty, and crime! If so, then let me have a land without palaces, a country without splendid parks and gardens, cities without Gothic temples, a nation without Lords, and a community without beggars, starvation, and pestilence.———Your Father, most affectionately,

A. CAMPBELL.

LETTERS FROM EUROPE—*No. XI.*

HUDDERSFIELD, July 29, 1847.

My dear Clarinda—IN my last, from Oulton Retreat, I occupied your attention with the Palaces of England and a general view of London. My visits to the Houses of Lords and Commons shall be the burthen of my present letter. Before detailing these, I think it expedient to give a brief sketch of the English government.

I need scarcely say, except for form's sake, that the government of England is *monarchical*, the succession to the throne *hereditary*, and the law-making power is vested in the Queen, Lords, and Commons. The assent of these three estates is essential to the enactment of a law.

The Queen now is, by *Magna Charta*, the fountain of justice. She sends and receives Ambassadors, proclaims war and makes peace. She raises and regulates fleets and armies, and pardons crimes, &c.

The House of Lords is composed of the Peers of the Realm, both temporal and spiritual, and in the aggregate amount to four hundred and forty-two.

The House of Commons is composed of *six hundred and fifty-eight Knights of the Shire*, and *Burgesses*—elected, once in seven

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years, to represent the various interests of the counties, cities, towns, and boroughs.

The electors of these six hundred and fifty-eight Knights and Burgesses are the *freeholders* and *householders* of the respective districts, and are supposed to be *represented* by these Knights and Burgesses in all their local and general interests, and to be *protected* from the encroachments of the Crown and the Aristocracy. England then has, in the aggregate, *a Queen and eleven hundred Lawgivers*. They have, indeed, it is true, to legislate for much of Asia, Africa, and America; for on her empire the sun always shines.

These *three powers*, acting in combination, constitute the Parliament or general assembly of the nation, for debating all matters touching the commonwealth, and the making and reforming the laws.

The Privy Council is an honorable assembly, chosen by the Queen and sworn to advise her, to the best of their judgment, and to keep their councils secret.

"By the advice of said Privy Council, the Queen appoints the time of the meetings of Parliament. She also prorogues or dissolves it, and issues a proclamation for a new election.

The general times for meeting are between January and August each year. On opening session the Queen declares her reasons and wishes for calling them together. She occasionally visits the House for giving her assent to bills. On these occasions she goes in state, and on those days the Peers appear in their robes.

The administration of this government consist of seventeen persons:—

The Prime Minister is First Lord of the Treasury.

Lord High Chancellor and Speaker of the House of Lords.

Three Secretaries of State—one for the Home Department, one for Foreign Affairs, one for the Colonial Department.

Chancellor of the Exchequer.

First Lord of the Admiralty, President of the India Board, President of the Board of Trade, Chancellor of the Duchy of Lancaster, Post-Master-General, Lord Steward of the Household, Her Majesty's Attorney-General and Solicitor-General, Lord Lieutenant of Ireland, Under Secretary of State for Ireland. These are members of the Privy Council, and constitute the Queen's administration." Such is an authorized miniature of the English government.

You may remember that some time in October, 1834, a fire occurred which almost destroyed the two houses of Parliament, and this gave rise to the erection of new houses on a scale of superior mag-

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nificence to that House of Lords under which, in a cellar, Guy Faux placed as many barrels of gunpowder as was supposed sufficient to blow them up. That same house and cellar have at length been supplanted by a new House of Lords, commensurate with the improvements of the age.

The grand front of this new building, next the Thames, extends almost one thousand feet, presenting the richest display of graceful mouldings, tracery, carvings, and decorations, with innumerable heraldic devices, &c., carved from the solid rock of magnesia limestone. It covers an area of *nine acres of ground*, with eleven open courts. The Victoria Tower will be about 400 feet high. Towers of inferior stature will crown other portions of the building, comprising halls, galleries, vestibules, committee rooms, clerks' offices, lobbies. &c. &c. &c.

The interior of the House of Lords is superbly grand. It is ninety feet long, forty-five wide, and forty-five high. At the south end is the royal throne, raised on a *dais* of three steps, under a superb Gothic canopy, in three parts; beneath which are emblazoned the royal arms, with other emblems and devices elegant in design and workmanship. The throne is solid oak, richly carved and superbly gilt, studded with enamels and crystals, covered with the richest velvet, and embroidered on the back with the arms of the United Kingdom. On the right is a chair for the Prince of Wales, and on the left sits the Prince' consort. A velvet piled carpet covers the floor. The ground is a deep red, with the emblematic ornaments of the Lion and the Rose. Over the throne is a frescoe representing the baptism of the first Christian king, usually styled *Saint* Ethelbert.

Over my head, in the gallery for strangers, a splendid cove is emblazoned with the arms of the six royal lines of English kings. These are the Saxon, the Norman, the Plantagenet, the Tudor, the Stuart, and the Brunswick. These are glorified on each side with the archiepiscopal and episcopal arms, with their mitres and other ecclesiastic devices.

I cannot describe the ceiling of this splendid apartment. I can only say it is the most dazzling and splendid thing in England.—There seem to be some eighteen compartments, with four surrounding panels and a rich centre. Its ground is the deepest blue, surrounded with gold and vermillion. The beams are either gilded or painted with golden colors. The projections are certainly richly gilded. In one place is inscribed "*Dieu et mon Droit*"—on another, "*Fear God and honor the Queen.*"

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The seats for the Peers resemble long benches covered with red morocco leather. The wool-sacks are covered with red cloth. The chamber is lighted by twelve splendid Gothic windows, ranged on the east and west sides; but placed so high, and being double glazed, inner side painted or stained glass, admit but little light; and, therefore, the room is by no means brilliantly lighted. At night it is lighted by thirty branch lights, and by four splendid brass candelabra; and, therefore, it is better prepared for night sessions than for those held by day.

But having visited the House of Lords rather to see and hear their Lordships, than to admire or to study its architecture, I will refer those who wish to appreciate its magnificence to Churchley's view of it, to which I am indebted for my comprehension of its general plan, and for a portion of what I have here noted, and will proceed to that which interests you and myself much more—the men that figure in it. I will only add, that, like almost all other superb halls, it is erected with much more respect to the eye than to the ear of its visitors. It is, next to the United States' Congress Hall, the most unphilosophic room for oratory that I have visited. Indeed, the churches and public rooms in London are greatly behind the age in their adaptation to the comfort and ease either of the speaker or hearer.

More desirous to hear two men in that house than any other, I was very singularly fortunate in visiting it on occasions in which they both made speeches. One of these I have regarded as the greatest in his literary attainments—as the most intelligent Nobleman in England. The other is admitted to be the greatest military chieftain in the world. I need scarcely say to you that Lord Brougham is the first, and the second the Duke of Wellington.

On my first visit Lord Brougham had a set speech to deliver on a project of his own for diminishing the business of Parliament and regulating the courts of law. He is one of the most intelligent looking men in the house; and, like all other men of good sense, is very plain, both in his appearance and in his manner as an orator. You soon forget the man in his argument. He is direct, perspicuous, unostentatious and unaffected in his manner. He speaks good sense, in a plain good style, and with a forcible convincing logic. He makes no effort. His utterance is distinct, deliberate, bold, and forcible. He has little use for his hands, but uses them occasionally with ease and gracefulness. He speaks to be heard, to convince, and to please. There was nothing at all brilliant, and nothing very

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original in his address. I read it the next morning in the London Times, and saw that it was faithfully reported; and as I had conceived of it on hearing it, found it to be on reading it. It did not occupy more than three quarters of an hour. I heard several speeches from other Lords, in response; but in them there was not much to admire, nor much to interest. Indeed, the whole House of Lords, Bishops, and all, apart from their titles, contemplated as legislators and men as phrenologically indicated in their aspect, movements, general contour, are in no intellectual endowments superior to a Virginia House of Delegates, an Ohio Senate, or any other deliberative body elected by any sovereign State of the American Union. On another occasion I heard his Lordship in response to other speakers, and their responses to him. He is very prompt and very respectful, yet sometimes severe in repartee. Like the electric eel, he is soon dropped by all that violently assail his views or arguments. It is said, by those well informed in the proceedings of the House of Lords, that Lord Campbell is the only nobleman in that house from whom his Lordship gains no laurels in repartee or in debate. He has not, indeed, the influence he once had in England; because of his versatility of genius and instability in his opinions. While in the House of Commons, as the representative of Yorkshire, he was the most popular man in the kingdom, as a statesman; but after he got into the House of Lords, (I was going to say the House of LANDLORDS, as it is in fact,) he has waned, rather than waxed greater in popular esteem. Still his intellectual superiority is always confessed; and, indeed. his countenance and movements are clearly indicative of both a felt and an acknowledged superiority.

On my second visit to the House of Lords, I had the good fortune, as we say, to hear the Duke of Wellington make a speech on a case of military discipline; upon which subject he might be expected to be perfectly at home. While he spoke in rather a hesitating and feeble manner, from his age, he frequently cast an eye to Lord Brougham, who sat almost at his side, as if looking for his sanction and approbation; and his Lordship, as if there had been some understanding between them, always nodded to the Duke as assenting to the truth or propriety of his positions. Thus his Lordship was complimented, and the Duke was encouraged. Human nature is just as large as life amongst these grand Peers of England's proud realm as it is among the boys in the bowling-green, or the Indians in the chase. Each man wants a little honor or a little approbation from that quarter which gives it most consequence; and this, after

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all, is sweeter and more acceptable to his vanity than the cloth which he wears, or the mere insignia of his rank. When men are born *Lords* and *Dukes*, as they are born *fools* or *compos mentis*, of course the title becomes unmeaning of personal dignity or superiority, and needs something more than the article *a* to make it peculiarly acceptable to its inheritor. Thus, "My *learned* and *noble* friend Lord B," or his "distinguished and illustrious friend his Grace the Duke," fall ineffably sweeter on the ear than the mere "My Lord," or "His Grace the *Duke*." It was with difficulty we heard the Duke; but we heard so much of his speech as to authorize the conclusion that, although the greatest military chieftain in the world, we have heard a hundred greater orators than he.

Our visit to the House of Commons was more agreeable for the opportunity it gave us to become acquainted with the *persons* of distinguished men—such as Mr. M'Caully, Mr. Hume, Lord Morpeth, &c. &c.—than because of any thing we either heard or saw there. It was near the close of the session, and there were an evident languor and fatigue, with an anxiety to get through the unfinished business every where manifest. There was nothing said or done that was not very common during my visit. I did not think that there was that good order and decorum suitable to the gravity and dignity of the House, though there was full as much talent and capacity indicated in the House of Commons as in the House of Lords. The Commoners are more sensitive on the subjects of general enterprize, manufactures, and commerce, and the common interests of the community, than the Lords; while the Lords, in addition to these public interests, are peculiarly well informed on all questions touching the landed interest from the days of William I. and the Norman conquest down to the present time, and are scrupulously conscientious on all questions that have any squinting whatever towards their vested rights, as owners of the country.

But of all the incongruities that I have seen in the whole developments of legislation, that of Bishops sitting in lawn, or in their white sleeves, and legislating as *ecclesiastico*-political Peers of the realm, with the Lords *temporal*, under the character of Lord's SPIRITUAL, caps the climax. In their courts ecclesiastical they have the souls of men for their *cure*, but here they have their own lands and tenths to *secure*, or to augment, as the case may be. *Spiritual* and *temporal* are not legitimate antitheses. Spiritual and carnal, or temporal and eternal, are lawful antitheses. But they could not command their own muscles had they called the two kinds of Lords the temporal and the eternal Lords, or the carnal and the spiritual

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Lords. Therefore, they concluded to violate the laws of antithesis, and, to save this ridicule, denominated themselves Lords *spiritual* and Lords *temporal*. Despite of the power of custom, however, it appeared to me that all faces were not always grave when the Lords *spiritual* were alluded to; for despite of epithets, the Lords temporal are sometimes more spiritual than the Lords spiritual, and sometimes the Lords spiritual are more *carnal* than the Lords temporal. While I found the Lords spiritual in the House of Peers, I found some of the Lords temporal out in the country preaching. One of the Lord's temporal, to whom I had a letter of introduction, I could not find in London; for the reason, as I afterwards learned, he had gone out to Wales on a tour of preaching the gospel! Now the question, and the only question I propose to their prelatic Lordships is, Was not the Lord C——, who had gone out to preach the gospel, more worthy of the title 'Lord *spiritual*' than any of those Bishops in the House of Lords who were engrossed in the *temporalities* of their *temporal* estates in England or Ireland.

Having found that some of my writings had made their way into the actual Carlton House, in London, (for the conversations in the Carlton House, written at Bethany, have been read in the Carlton House in London.) and that they have even been introduced into the Queen's household, I am, therefore, the more disposed to notice some of these incongruities, not knowing into whose hands they may fall. I was not a little surprized the other evening, at a party in London, when asked by a noble lady, an intimate and favorite with the Queen—"What, Mr. C., are your peculiarities of religious faith! I wish to hear from yourself." Of course a door was opened, and I did not fail to draw, at least, some of the lines of difference between original Christianity and that of London in the best circles. I elicited a long conversation, the bearings of which I cannot anticipate.

I may give you, in my next, some accounts of matters more interesting than these. But I will not promise. My time is so much engrossed in preaching and teaching, publicly and privately, that I have only occasionally a fragment of time to devote to my pen. I have forgotten what places you visited in London. I heard you speak of several I have visited. The places in which I was most interested in London were the Royal Academy of the Fine Arts, the Colosseum, the British Museum, the British Library, Westminster Abbey, the Zoological Gardens, Bank of England, St. Paul's Church, General Post-Office, Thames Tunnel, Polytechnic Institution, Tower of London, with the Palaces already named, and all the parks, prome-

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nades, monuments, &c. My visit to Cambridge, call at Oxford, and my tour to Paris, and matters and things in France, may some or all of them demand a notice hereafter.

Since I left London I have visited Bambury. I enjoyed there the Christian hospitalities of the excellent sister Stuttard, in company with brother and sister Wallis. I delivered three discourses in the Baptist church of that place. Thence I went, via Lemmington, one of the most beautiful towns and finest watering places in England, of recent origin, to Oulton Retreat, where I spent a very pleasant day, it being the residence of Samuel G. Bakewell, M. D., your mother's cousin—one of the most delightful of country residences. Thence I proceeded to Manchester, where I delivered two discourses to large and much interested audiences; and brother Henshall one. Prospects of usefulness in this place are very flattering. Thence I repaired to Wigan, twenty miles distant; delivered one discourse, brother Henshall having spoken there before me. Enjoyed there the hospitalities of brother Coop, a very zealous and intelligent brother. Some additions to the church of that place were expected as the results of the efforts there. Thence we returned to Manchester, and thence to Huddersfield, whence I mail this communication. On my arrival here, at the residence of our truly excellent brother Shaw, I went to Halifax in the morning, seven miles distant, and addressed some fifteen hundred persons; returned to Huddersfield in the evening, and addressed as many more; thus addressing in one day at least three thousand persons. Prospects of usefulness here also are promising. It is, however, election week, and as this comes but once in 7 *years*, it greatly agitates the public mind and dissipates attention from the great election of God. I have thrice spoken here to very attentive and interested auditors. I will speak but once more, and proceed to Scotland, speaking at New Castle and Sunderland on my way.

We have had a good hearing from the ministry of this country, especially from the Baptists, Congregationalists, and Methodists; occasionally also from others. Our writings have had a much more general diffusion and reading in England than I had any idea of. Our brethren have been liberal, active—indeed, indefatigable in reprinting and scattering them through this country.—They are, under the divine blessing, effecting a gradual change in the minds of those that read them. Our Baptist brethren generally are much more favorably disposed and much more candid in their avowals than I had expected. They open their houses, attend our

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meetings, occasionally take part with us in public worship. They also sometimes commend our preaching and our views to the public. One of their most learned and valuable ministers, Professor of Hebrew and Greek in one of their schools, presented me the other day with the enclosed *Tract* on Baptism as indicative of his mind and that of many of his brethren, as the fact of its being published by the "*Baptist Tract Society*" fully indicates. You will hand it to my Assistant Editors and let them insert it.

"*No.* 48.—DIRECTIONS FROM GOD'S INFALLIBLE WORD.

When the convinced Jailor asked what he must do to be saved, the answer was, "Believe on the Lord Jesus Christ." And when the multitude, on the day of Pentecost, cried out, "Men and brethren, what shall we do!" the Apostle replied, "Repent, and be baptized, EVERY ONE of you, in the name of Jesus Christ, for the remission of sins." Acts xvi. 21; ii. 38.

The way to receive salvation is, by means of *Faith, Repentance, and Baptism.*

FAITH looks to Christ alone for righteousness and for strength; believing him to be truly the Son of God, and that he died for our sins, and rose for our justification, and ascended into heaven, having obtained eternal redemption for us. "Lord, unto whom shall we go! THOU hast the words of eternal life."

REPENTANCE is manifested by hating sinful ways, by turning to the Lord, and by cleaving to him with full purpose of heart. "Except ye repent, ye shall ALL likewise perish." Luke xiii. 3.

BAPTISM is the way Christ has appointed for all that love him to confess his name, and show regard to his will. "*He that* BELIEVETH *and is* BAPTIZED shall be saved." Mark xvi. 16.

There cannot be Faith unto salvation without Repentance; neither can there be true Repentance without Faith;—nor any right and true Christian Baptism, without both FAITH and REPENTANCE.

Therefore, every one that seeks salvation is directed to repent——to believe—and to be baptized. It is thus he will enjoy the blessings of SALVATION BY GRACE.

"GOD commandeth ALL men, EVERY WHERE, to repent." Christ is become "the author of eternal salvation to all that obey him. "*And now, why tarriest* THOU! Arise, and be baptized, and wash away thy sins, calling on the name of the LORD." Acts xvii. 30; xxii. 16; Heb. v. 9.

READER, the JUDGE of all worlds has declared, "If a man love me he will keep my words." And again, "Ye are my friends, *if ye* DO WHATSOEVER *I have commanded you.*" John xiv. 23; and xv. 14.—And again—

"Whosoever will come after me, let him DENY HIMSELF, and take up his CROSS, and follow me. For whosoever will *save his life*, shall *lose it;* but whosoever WILL LOSE HIS LIFE *for my sake and the gospel's*, the same shall SAVE IT. For what shall it profit a man if he shall gain the *whole world*, and LOSE HIS OWN SOUL! Or what shall a man give in exchange for his soul! Whosoever, therefore, shall be

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ASHAMED OF ME, and of MY WORDS, in this adulterous and sinful generation, of him shall the SON OF MAN BE ASHAMED *when he cometh in the glory of his Father, with the holy angels.*" Mark viii. 34–38; Luke ix. 23–26. THESE ARE THE TRUE SAYINGS OF GOD!

> Look at that great, tremendous judgment day:
> Not what will *man*—but what will JESUS say."

Many of the Congregationalists are reforming. Weekly communion is becoming common amongst their most spiritually minded ministers and congregations. I am pressed by letters from Scotland to address some Baptist churches there, so that a great and an effectual door has been opened to us in the land of our fathers; "yet there are some adversaries." I hope to be in Edinburg next week. My health is tolerably good for so much labor. I am a wonder to myself, when I think of my incessant labors, public and private, by the tongue and by the pen, both of which instruments keep the mind in perpetual excitement. Still I often feel very weak, and sigh for "a lodge in some vast wilderness." Already have I travelled in England and France some fifteen hundred miles, and delivered since my landing between fifty and sixty long discourses. I seldom transcend two hours—often speak but one hour and a half. Brother Henshall also labors in different places, both with me and in places which I cannot visit. His health is very good, and he enjoys himself much in his own "good Old England." Having become hoarse here because of an open window in the hall which I occupy, I have failed to visit Hull. He has gone on to fill my appointment there. To-morrow we hope to meet in the ancient city of York. My love to all the brethren in the United States.

Your affectionate Father,

A. CAMPBELL.

P. S. I enclose another Tract for the Harbinger—"*The Church in Danger.*" From this Tract our readers will see the spirit that is rising and magnifying itself every day in the bosom of this great empire. I pretend to no gift of prophecy; but one of two events appears probable—many of the English clergy will go over to Popery, or the Church and State will be separated. Nothing can save the *Protestantism* of England but the disseverance of Church and State. Of course this is but an opinion; but I have, as I conceive, good reasons for it. I feel neither disposition nor ability, to obtrude them on the public.

THE CHURCH IN DANGER.

We often hear the cry, 'THE CHURCH IS IN DANGER.' These are the watchwords of bigots, state priests, and the tithe proprietors.

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How can the Church of England be in danger! Is she not built on the King, Lords, and Commons, with the PRAYER-BOOK as her chief corner-stone! Is she not supported by the aristocracy and the titled gentry—by the lords spiritual and temporal! Has she not an income more than *all* other state churches! Has she not the greatest monarch in Europe for her head and protector! Has she not, in the opinion of her bishops and clergy, all the learning, wisdom, piety, and religion of the country! How, then, can such a church as this is be in danger! There is no church in Europe, or in the world, that cries out *danger*, except the Church of England. The Catholic Church, the Presbyterian Church, the Independent Church, the Wesleyan Church, the Baptist Church fear no danger, and these churches have no *earthly* head—no *compulsory* payments for their support; they are constantly increasing in numbers, and extending their influence; while the Church of England, with all her wealth, titles, and sovereign authority, is diminishing. We never hear the priests of the *State Church* cry, 'The Church of CHRIST is in danger.' Oh no!—it is only the Church of England. What avail her immense wealth—her monarchical head—her spiritual lords—her mitred thrones—her stately palaces—her acts of Parliament, if she is still in danger! Why should the country be burthened with her support, as churches that have no such aid are safe, and gaining the affections of the people, while she is for ever in danger, and losing her influence! *Her danger arises from her union with the State.* This union has produced the luxury and corruption which pollute the system of the *State Chur h.* The clergy and the bishops cry, 'The church is in danger,'—and they understand gain rather than the gospel—the church more than Christianity—they mean that tithes are in danger—that pluralities are in danger—that their priest-craft is in danger—but be the danger of the Church of England what it may, we know and rejoice that the Church of CHRIST is safe; built upon a rock, she cannot be shaken; she will rise in splendor—in beauty—in glory, as *State Churches* fall; secure she stands, not on an earthly foundation, but on the 'Prophets and Apostles, JESUS CHRIST HIMSELF being the chief corner stone.'

Churchmen cry, 'No Popery.' This is unjust and ungrateful in them. From whom did the Church of England get her tithes, her titles, and her ceremonies, but from the Popish church! What church did she plunder to enrich herself, but the Popish church! If the ecclesiastical property belongs not to the state, it belongs, by every principle of justice, to the Roman Catholics, and not to the Episcopalians; tithes were first granted to the Catholic Church—the parish churches and cathedrals were built by the Catholics—church property was bequeathed by Roman Catholics—the Universities were founded and endowed by Roman Catholics; so that the Episcopalians can have no more right or title to these things than any other sect of Christians. Wherein is the difference betwixt the Church of Rome and the Church of England as *state churches?* Have not both shed human blood to propagate their creeds! Do not both acknowledge an earthly head! Is not the Prayer-Book principally taken from the Mass-Book, and do not both churches condemn as heretics, and exclude from salvation, all who differ from them! The

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chief difference is, that the Church of England is a much more expensive establishment than the Catholic Church ever was. The Church of Rome gave one-third of her income to the poor, one-third for repairing the churches, &c., and one-third to support the clergy. This was the original design of tithes; but the clergy of the Church of England *pocket the whole:* they have robbed the poor of their right, they have thrown the repairs of the churches on the country, and this they call *a reformation from Popery.*

Look at the church of Ireland—wallowing in riches, while the people are perishing for bread. Was there ever such an instance of monstrous iniquity presented to the world as that church exhibits? An overfed and pampered hierarchy, with only *seven hundred thousand worshippers,* compel *seven millions of dissenters* to contribute, by tithes and taxes, to their support! Another such instance of injustice is not to be found in the world; no nation would bear such treatment but the Irish. No wonder we have *to pay thirty thousand soldiers* to *keep down* the Irish in order to *keep up* the church, and to collect tithes for the state priests. This they call religion—the religion of the New Testament. It has nothing to do with Christianity, or the church of CHRIST; it is the religion of a state church, and no other.

☞ It is high time for men of principle to make a stand against the State Church. To the most superficial mind, it must be evident that it is the design of the leading Whigs and Tories to appropriate the people's money to the priesthood of the Church of England and the Church of Rome. *Mark well* the following statements of Lord John Russell and Earl Grey, the Colonial Secretary, and you will perceive that Charles Wood is in bad company, and you may infer therefrom the character of his future actions:—

Lord John Russell.—"I now say, that I retain my opinion with respect to the Protestant Church, and with respect to *Roman Catholic endowments;* but I do not think that it is necessary that I should urge these opinions at the present moment; for I should be attempting that which is, at the moment, impracticable."—*July* 16, 1846.

Earl Grey, 1846.—"I, for one, am no admirer of the voluntary system. I believe it to be a bad one. You must give the Catholic clergy equality, also, in social rank and position. I carry my views on this subject so far as to wish to see the Prelates of the Roman Catholic Church take their places in this House on the Episcopal Bench."—*Hansard,* vol. 84, pp. 1375 and 1378.

A WORD ON SCHOLARSHIPS.

WHEN our scheme for endowing Bethany College was first published, we expected to be able, by an energetic and general appeal to the liberal spirit of the community, to carry it to its consummation by the lapse of a twelve-month. That time has not yet passed, but so much of it is gone as to make it evident that in our first expectation we shall be disappointed. Some will rejoice at this, per-

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haps; and many, very many, we trust, will, with ourselves, regret the disappointment. To the former we will only say, that whilst we most earnestly desire to see the College endowed, we nevertheless hope their joy may not be turned to sorrow; but that rejoicing in our failures, they will also reap pleasure from our success. To the latter, our friends good and true, we wish to offer a word of explanation. We know there are many thousands within the hearing of our voice who look to Bethany College, its President and Faculty, as their agents in a great and noble enterprize—as custodians of a fund in trust, committed by their benevolence to their hands for laying, broad and firm, a foundation to a work which shall be more durable than the Pyramids—higher than Babel—and more pure in its resplendent beauty, than the marble front of Jerusalem's Temple. They are men and women who look upon this earth as a theatre of God's love—who can look back to the beginning of a cycle of nigh two *Millennia*—and see there, in bloody and cruel perspective, the tragic manifestation of this ruling element in a plan where Justice and Mercy must kiss each other—who feel themselves co-workers, under grace, in the accomplishment of the final good; and who, therefore, watch with eagerness every step in the development, rejoicing in success and lamenting when adversity seems fraught with failure. To these we owe a word of explanation.

Our failure to accomplish the object proposed in the time at first allowed, has not resulted from any want of liberality or suitableness in the scheme, nor yet very much to the want of the like virtues in the patronizing public. The scheme is liberal, exceedingly. Its object is a liberal one—to wit, the placing the means of a thorough collegiate education within the reach of any and every one capable of receiving it and able to live whilst procuring it; and we should have paid our powers of invention but a poor compliment, if the means were not adapted to the end—and, like it, liberal. How is it! *Firstly*—Through the provisions which have been made by the friends of education and of Bethany College in particular, in giving, without hope of reward other than that which comes from a consciousness of doing good, an amount sufficient to erect necessary and commodious buildings for the prosecution of the work. This is a clear gift, *pro bono publico;* and, to its extent, contributes to the end. But how can the Faculty be so liberal! We can easily understand how a good man, moved by the spirit of benevolence and his appreciation of learning, may, out of his abundance, give something towards the erection and establishment of a college—how, indeed, they may *endow* it; but how can a Faculty, out of its mite, *endow* a

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whole community—bring college education within the reach of the poor, and even show liberality to the liberal! The donations of those who have contributed to the erection of the buildings of Bethany College do not go to pay the Faculty; they get not a cent from this source, and how is it that they now propose to be so liberal, not only to these very persons, but also to the public generally?

This question has been asked a thousand times in connexion with common school education, and has been as often answered by appeals to practical results. The principle is the same. In the common school system the expense is borne by *all*, whilst a *part* only send to school. The benefit is common, because education is *public capital;* and, therefore, the expense should be common. But those having offspring to educate being only a *part*, the burden of expense laid upon them is diminished by being distributed to the *whole*! So in our scheme for endowing, as we generally say, *Bethany College;* but, in reality, for endowing *the uneducated portion* of the community.—We expect a great many to buy scholarships who will not have children or students to send; some who, though they may some day send, will not do so immediately: and many who will send from the outset, but who, perhaps, will not continue to fill up their privilege during its whole term. Averaging these probabilities, we may reasonably expect such a general distribution of the expense of supporting the institution as will make it a mere trifle to each individual.

Thus our scheme commends itself in *theory* as most suitable; and, from calculations based upon the scholarships already sold, we find a remarkable *practical* concurrence. A large proportion of those taken will either never send or will not send immediately, and the rest will probably not continue to fill their places throughout the continuance of their purchased term. Thus, too, we are enabled to do something in return for the kindness shown by those who have liberally contributed to give Bethany College a start. Suppose such a one. He has, perhaps, as a free gift, bestowed a hundred or so on the college, and means in due time to educate his three or four sons at the institution. Without a scheme like the one we are considering, he must pay *fifty* dollars a session for each of his sons. Their education will, perhaps, require sixteen sessions, and cost *eight hundred* dollars; but, with it, an advance of just *fifty* dollars will defray the entire expense, and at a saving of fifteen-sixteenths, or in the ratio of *fifty* to *eight hundred!* When the public fully understand this, they cannot hesitate as to their true interest.—

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Benevolence will, as it has done, lead many to assist in the accomplishment of the plan, and self-interest will prompt the rest.

But this latter class must be very particular, and such news they fear is almost too good to be true. Is there not some trick in the matter! Can we be right sure that the College will do so much for so little! Perfectly. We pledge far more than such an endowment would be worth, for the true and faithful performance of our part of the bargain. Our word and character, by which we trust to live happily in another world, are in one side of the scale, and there need be no fear. True, you think so, sirs; but what if all who subscribe, send! Suppose this case. To this we say, the case is not supposable—for those taken furnish a specimen of the rest; and, as already stated, the proportions are as we anticipated. But admit the supposition, or the fact if you please, and we still say, *We will do it.* Let twenty-five hundred come, and we pledge ourselves to furnish them instruction—all of them. Thus dispose we of this extreme.

Why is it, then, a scheme so liberal and suitable does not succeed! We do not blame it to the want of a liberal spirit in the public; for even if such a spirit were wanting, there is too much in our plan that addresses itself to the interest of every man who ever expects to send even one to college, not to induce him to take a scholarship. The reason is simply this—we have not *tried* to make it succeed; and this is the word of explanation we wish to offer. Soon after the scheme was matured our President determined to visit Europe. This made it impracticable for us to do much more than *present* it to the public for consideration. Since, we have permitted it to lie on the table. True, we have had a number of local agents, and one or two travelling ones; but the former, we did not expect to exert themselves very much in the matter, and the latter were mainly employed in another enterprize. Their agency for the sale of scholarships was merely collateral.

Now, the plan has been long enough before the people to have been maturely considered. Other colleges have gotten hold of it, and are actually *trying* to make it available to themselves. Shall they succeed before us! Will our friends leave our labors to be blessings only to others! We trust not. We still believe that this scheme is to make not only Bethany College a blessing to thousands, but also many other Colleges in the Union. It is the true basis for American Colleges. So soon as the return of our President shall make it practicable for us to give some portion of our time to this matter, we will do what we do not profess yet to have done—we will *try* our scheme; and if our own confidence can give any encou-

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ragement to our many good wishers and co-laborers, we say to them, We do not now, nor ever have we despaired. We have failed so far, simply, as we think, because we have not *tried* to succeed. Soon we shall make the effort, and we doubt not report—SUCCESS.

W. K. P.

CHURCH LETTERS.

BLOOMINGTON, ILLS., July 7, 1847.

Brethren Editors—THE practice of granting letters of commendation has led many persons, not properly instructed, into many false notions of the privileges such letters confer.

Some have supposed the church to have the power to grant letters of dismission from the church, and that persons holding such letters are not accountable to the church.

Others suppose that when they have in their possession letters of commendation from other churches, they are at liberty to meet with the brethren every first day, or not, as they choose. In fine, they conceive themselves not responsible to a congregation until they formally request the fellowship of the brethren.

Now against all such notions I take the liberty of entering a solemn protest. I hold that no congregation has the power of granting letters of dismission, and that brethren who have with them letters of commendation, are as much responsible to the brethren in the immediate vicinity where they reside, without formally requesting the fellowship of the congregation, as with it.

If, then, my views be correct, follows it not that brethren who live in the vicinity of a congregation, and keep back their letters, and fail to meet with the brethren, should be visited by the Elders, and dealt with as those who treat with contempt the institutions of Heaven?

I trust some of the brethren who understand this matter, will give it that attention which the present crisis demands.

A DISCIPLE.

REMARKS.

A disposition to evade the responsibilities which Christianity imposes, or to neglect the privileges which it confers, is a clear evidence of want of spirituality of mind, or of mistaken views of the nature of this religion. No one who truly loves the Lord Jesus, can fail to desire to associate with people and to unite with them in attending upon the divine ordinances and commands. A letter of commendation from any church would be falsified by the conduct of an individual who should remove into the vicinity of another church which he acknowledged to be a church of Christ, and yet would refuse or neglect to unite with them. And such a congregation would fail of its duty, if it failed to admonish the individual and exhort him to obedience.

If Christians belong to Christ, they belong also to one another. They are fellow-citizens with the saints every where; subjects of the same kingdom; and under the government of the same laws. A union with a worshipping assembly somewhere, is a matter essential in Christian duty; a

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union with a *particular* church is a mere accident of location. A change of location can exonerate no one from a duty imposed no less by love for Christ than by love for ourselves, and which derives its obligation not from a conventional agreement with a particular church, but from the principles of Christianity itself. Any one, therefore, who, under pretence of a letter of commendation or dismission from a church, supposes himself dismissed also from Christian obligations, merits the censure of the brethren amongst whom he dwells, and his case should also be duly reported to the particular church whose letter he thus perverts and misuses. R. R.

BAPTIST VIEWS OF BAPTISM.

From the Augusta Constitutionalist, of June 15, 1847.

"We cheerfully give place to the following correction. We certainly did not desire or intend a misrepresentation of the Baptist faith. We thought that the Baptist church did hold that immersion was essential to salvation. It seems that we are mistaken—that it holds that immersion is *not* essential to salvation. The doctrine, as below stated, is, that those who believe and repent *are already saved*. This being the case, of course it follows that immersion is not essential. In other words, as a corollary from the premises, that it is a ceremony that might be dispensed with, without the slightest hazard to the salvation of the convert.

We were far from seeking a theological controversy, but cannot regret an opportunity which affords information on so interesting a topic"

[COMMUNICATED.]

"*Mr. Gardner*—In your leading editorial of Saturday morning, June 12th, you attempt to show that Gen. Taylor is no Whig, though 'his personal predilections and associations may have been—probably have been a good deal among Whigs,' &c.; and employ for illustration the following cases:—'It is just in the same way that one, from habit and association, might call himself an Episcopalian, while not a member, or holding to the Thirty-Nine Articles; or a Baptist, while not holding to immersion as essential to salvation,' &c.

This public misrepresentation of Baptist faith has induced me to ask the privilege of correcting it in the same way it has been made. I affirm that no Baptist church, properly so called, believes in salvation by water, or in regeneration by water. Every Baptist church does teach, that those only who believe and repent, and who, therefore, *are already saved*, are entitled to baptism or immersion. Having shown you the difference between your statement and our faith, I subscribe myself, respectfully, &c.

CLERICUS."

Augusta, Georgia, July 30, 1847.

Beloved brother Campbell—Having returned from a tour of preaching through the upper part of South Carolina and Georgia, and desiring to keep you apprized of all the phases of the opposition to God and his truth, I forward you the foregoing extract from the Constitutionalist. It appeared the morning I left home, and hence my delay in noticing it.

Of Clericus I know nothing except what he here reveals of himself as the champion of the Baptist church—a church which I think cannot be very grateful to him for the unenviable position in which he has placed it.

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According to him, (for he has never replied to the Editor's remarks,) it has been maintaining before the world, and in opposition to the Christian union for which Christ prayed, a separate organization, even refusing to "remember" the Lord in company with those "*already saved*"—because of the neglect of a "ceremony that might *be dispensed with* without the slightest hazard to the salvation of the convert."

With his perversion of the Editor's antecedent remarks, I have nothing to do, except to expose their puerility and folly. The Editor says nothing of "salvation by water," or "regeneration by water," and consequently they are mere words of flourish to excuse his denial of what the Editor did say—that baptism or immersion was held as essential to salvation.

Having thus brought this little controversy to the real point at issue, I beg indulgence while I place CLERICUS and HIM, whose *lot* or *heritage* he professes, by this name, to be in juxtaposition. I do not embrace the Baptist church, for it has not endorsed, and will not, I trust, endorse this puny and unfortunate effort to make void the word of God.

The Lord Jesus expressly declares that the Jews rejected the counsel of God against themselves in not being baptized of John—(is the baptism of Christ less valuable?) But his CLERICUS (if this writer's words are to be believed) says by his silence, that the Lord's baptism can be "dispensed with."

The Lord Jesus says, "He that believeth and is *baptized* shall be *saved*;" but his CLERICUS says, Those who believe and repent are *already saved!*

The Holy Spirit, sent by the Lord Jesus, speaking by Peter to the three thousand convicted believers on the day of Pentecost, said, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit;' but this CLERICUS of the Lord says, Baptism or immersion only belongs to those "already saved" or pardoned, and I suppose already in possession of the Holy Spirit! The Lord formerly confirmed his revelations by miracles. If this was really from him, would it not be in like manner confirmed?

The same blessed Spirit said by Paul, that the Roman Christians were made free from sins when they obeyed the form of 'octrine delivered them, Rom. vi. 17, 18, and 2, 3, 4, 5, &c.; but CLERICUS says they were made free from sins before they obeyed this form of doctrine, or that this form is completed by faith and repentance without any act of obedience!

The same blessed Spirit says by Peter, that "baptism doth also now *save* us," 1 Pet. iii. 21.; but CLERICUS admits it can be *dispensed with* without the least hazard to the salvation of the convert—that it is not essential to salvation!

Enough has been said to rebuke the madness of this Prophet. I heartily regret the partizan zeal which is leading many thus to "hazard" their own souls' salvation, and to apprize this writer of his danger do I write this, hoping it will meet his eyes. As I know not who he is, he will know that I am influenced by no personal unkindness. I beg him, and all who trifle

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with God's holy word, to read—solemnly ponder, 2 Tim. iii. 15, 16, 17; iv. 1, 2; Gal. i. 8, 9; Rev. xxii. 18, 19.

With best wishes, I remain your brother in the good hope, through Christ our Lord, DANL. HOOK.

QUERIES.

JAMES CITY, 26th July, 1847.

DR. RICHARDSON:

Dear Sir—TALKING a short time since (as I believe) with a most conscientious gentleman of the Baptist church, and one that I had heard in a church meeting make an excellent argument upon the plurality of Elders, I was surprised to find his views so radically changed by learning that Macknight has decided that the term Elder comprehends other and different officers in the church than Bishop, Overseer, Pastor, &c., and includes minor officers, as Deacons, &c., and that when it is said they ordained Elders in every church, it means they ordained an Elder and Deacon in every church, and not necessarily a plurality of Bishops in every church; but refers to all the officers of the church or congregation.

Again, it is said, "They cast lots, and the lot fell on ———" How were these lots cast! Was it an *intelligent viva voce vote*, or *drawing by chance* from a hat or other place!

Your attention to this will oblige me much. Fraternally yours, INQUIRER.

REMARKS.

With regard to the ancient application of the word rendered *Elder*, Dr. M'Knight does indeed say as follows: "In the first age it was given to all who exercised any sacred office in the church, as is plain from Acts xxii. 28., where the persons are called *bishops*, who, verse 17, were called *elders*. The same thing appears from Titus i. 5., where those are called *elders*, who, verse 7, are named *bishops*; and from 1. Tim. iv. 14, where collectively all who held sacred offices in Lystra, are called *the presbytery* or *eldership*, and are said to have concurred with the Apostle in setting Timothy apart to the ministry." Dr. M'Knight, however, is not to be depended on as a critic when his party tenets are in question, and we could not well have a more glaring instance of this than in the above quotation, in which we have nothing but assertion without proof and the substitution of one question for another. Acts xxi. 17, 28, and Titus i. 5, 7, do indeed prove that the terms Elder and Bishop *were used interchangeably*, but they do not show that "*all who exercised any sacred office in the church*" were called *elders*. To show that different names are applied to the *same class* of officers is one thing; but it is quite a different matter to prove that *all the different classes* of officers are

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included under these names. The latter he has not attempted; and the former, a totally different question, is not denied. He quotes also 1 Tim. iv. 14., and asserts that *all who held offices* in Lystra are called the *presbytery* or *eldership;* but he does not inform us upon what authority he makes the assertion. Certainly it has not the slightest foundation in the word of God.

With respect to the manner of casting lots, nothing is said in scripture, except a slight allusion in Prov. xvi. 33., where it is said "the lot is cast into the lap." The word *lap* here may signify *vase* or *urn* into which the pebbles were usually cast in order to be shaken. There was no *voting* of any kind in such cases. It was a direct reference of a matter, usually of solemn and sacred importance, to the Lord for decision. In the case of Matthias, therefore, the Apostles prayed, "Lord, show which of these two thou hast chosen." Acts i. 24.

Query.—What is the meaning of the 17th verse of the fourth chapter of 1st Peter—"For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of those who obey not the gospel of God!"

1. Does "house of God" mean the church! If so, what does *judgment* mean! Does it mean the *persecution* offered to Christians, or does it mean the destruction of Jerusalem! If the former, where is the proof that persecutions of wicked men mean judgments! If the latter, wherein consists the judgment against the Christian!

2. Is the verb "is" in the original Greek! Will some one please give information! A. B. G.

Ans.—"House of God" here undoubtedly means the Christian church, as is evident from the next clause "if it first begin at *us*," the pronoun *us* representing or being substituted for "house of God."

"Judgment" is used here in a general sense, in which sense it will apply as well to the case of the righteous as to that of the wicked. The righteous were at that period judged, condemned or punished by the unbelieving, and that too through the civil authority, the great persecutions having been ordered by the government itself, because the profession of Christianity was considered an offence against the established institutions and customs of the country, and as meriting reproach, disgrace, confiscation of goods, and death by torture.—Such was the "judgment" which had begun at the "house of God," as is manifest from what precedes, this being the very subject under consideration. Thus the brethren are exhorted to rejoice in these sufferings for righteousness' sake, and not to fear. They are informed that it is the will of God that they should thus suffer, and

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that it is better to suffer for well-doing than for evil-doing. The example of Christ is then adduced for their encouragement, he also having suffered in the flesh, but having been rewarded for this suffering, and they are urged to "arm themselves with the same mind," and to disregard the evil-speaking of the ungodly," "who," says he, "shall give an account to him that is ready to judge the quick and dead." We have thus introduced suffering on two accounts: 1. for well-doing; 2. for evil-doing. We have the condemnation of the Christians as evil-doers by men in the flesh; and the threatened condemnation of the wicked by him who is ready to judge the quick and the dead. The word suffering or condemnation then is here used in its general sense, and is equally applicable to the different classes—the righteous and the wicked.

When the Apostle soon after comes to speak more particularly of that fiery trial through which some were to pass, he refers them to the same sources of consolation—viz. the example of Christ, the anticipated rewards of the righteous, and the future judgment of the wicked. "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part, he is evil spoken of; but on your part, he is glorified." ver. 14. Again, verse 16, "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on that account." "For," says he, "the time has come that judgment must begin at the house of God." That is to say, It is now the time at which judgment or punishment [in this case inflicted by men in the flesh] must begin at the church of Christ; and if it first begin with us, [the righteous,] what will be the end with those who obey not the gospel, when their punishment will be inflicted by the Judge of quick and dead!

"Judgment" or "punishment" may be applied equally to the sufferings of those who are really criminal, or of those who are *supposed* to be so. The Christians were judged and punished as criminals by the civil authority; but their persecutors would be judged and punished as criminals by the Judge of quick and dead. The punishment in the first case, being undeserved, was a persecution; in the latter, being merited, it would be a just retribution; but it is to be remembered that it is *punishment* in both cases. God permitted or willed that his people should suffer with Christ, that they might afterwards reign with him. Their enemies, therefore, were allowed to judge, to punish, and persecute them. These punishments seem to be contrasted with those which the disobedient are to suffer in two points of view: 1st. *as to order of time* or progression. 'If punishment *begin* first with us, what shall be the *end* of the disobe-

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dient!' As yet the suffering was all on the side of the Christians, the unbelievers being unmolested, and the Apostle therefore well asks: If punishment be the *beginning* with us, what shall the *end* be with them! If the divine arrangements require that the righteous should suffer now, in the commencement of the desolations and miseries which announce the approach of the end of all things, how great will be the sufferings of the ungodly in the final consummation! 2d. *As to difference of character in those who suffered.* He asks: "If the *righteous* with difficulty escape, where will the *ungodly* and the *sinner* appear!" If the *righteous* can hardly evade or escape sufferings, what shall be the certainty of punishment in the case of the *ungodly* and the *sinner?* If the righteous can hardly escape from men, how shall the ungodly escape from God! A remark of Christ when on his way to Calvary is quite similar: "If it fare thus with the green tree, how shall it fare with the dry!" If I, the innocent and righteous, the green tree, am thus consumed in this fiery trial, how shall the wicked and impenitent, the dry wood fitted for the flames, fare in the fire of the divine vengeance!

This passage has no reference to the destruction of Jerusalem, as M'Knight supposes. He imagines that the escape was from this destruction; and that the sufferings referred to were those experienced by the Jewish Christians from the Romans, as being confounded with Jews and regarded only as a sect of the Jews. In this case they would have been suffering as *Jews*, but the Apostle expressly characterizes the sufferings of which he speaks as for the "name of Christ." "If any man suffer as a *Christian*," &c. But the epistle is not even addressed to Jewish Christians, nor specially to Christians at all *in Judea*, as any one may see by referring to the first verse.

The verb "is" is not expressed, but implied in the original.

R. R.

DEATH OF WICKLIFFE E. CAMPBELL.

It is our melancholy task to record, in the death of WICKLIFFE E. CAMPBELL, the saddest bereavement it has ever fallen to our lot to witness. He was the second son of our beloved father, ALEXANDER CAMPBELL, just past 10 years of age, and full of promise, both in body and mind, when he was suddenly and providentially taken from our midst forever. In company with two other little boys, on Saturday afternoon, the 4th ult., he had repaired to the creek, about ¼ of a mile from the Bethany House, to bathe; and, while engaged in this exercise, met his untimely end. It was in a deep pool, washed by the falling of the water over a mill-dam.

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A sort of shoot or apron, attached to the lower side of the dam to break the fall of the water, descended in an inclined plane from the top and dipped into the water beneath. Upon this the bow of a boat was drawn and fastened to the top of the dam, which at the time was dry. From this boat the little boys entered the water; and, after bathing some time, they concluded to let themselves down on one side of the boat, till they would sink below the level of its bottom, and then, swimming underneath, to come up on the other side. This they had frequently done before without accident. But it was decreed to be otherwise now. His two companions preceded him, swam under and rose up safe on the other side; but Wickliffe unfortunately missed his course; and, instead of rising in the usual direction, became involved under the projecting apron of the dam; and there, unobserved by his companions and despite of his fruitless struggles, was *drowned*.

The alarm was given immediately, and relief was at hand in time to have saved him; but he could not be found. In his efforts to extricate himself, he had struggled farther and farther under the apron of the dam; and it was only through a crack between the boards, that he was at last discovered. The board was instantly torn away—and there he lay, clinging with the energy of a last grasp, to the bottom, in water less than three feet deep, and his head within six inches of the surface, a lifeless corpse. There was space enough between the surface of the water and the boards above for him to have held his head out of the water; but he did not know it. A full half hour or more had elapsed, and his anxious mother was among the first to receive him, as he was drawn from the watery grave. Every exertion, which science could suggest or affection urge, was promptly and perseveringly made; but four hours of unavailing effort proved that God had taken his spirit to himself—and even parental anxiety was compelled to acknowledge him *dead*.

Wickliffe was a boy of remarkable and peculiar character, and had given many evidences of a precocious piety, which made him the object of special hope. The moral influence of these makes them well worthy of narration, and we only postpone their insertion for want of room. His mother is left disconsolate,—bowed down under the mighty hand of God. His father, unconscious of his fate, is laboring in a distant land. The stroke which has fallen upon her, and which awaits him, is one of more than ordinary bereavement; and will not a common brotherhood unite in asking the God of all consolation to give them both strength to bear and resignation to suffer the calamity that has befallen them? W. K. P.

Warren, Trumbull county, Ohio, September 8, 1847.

Brother Campbell—Permit me, through the Harbinger, to say to all her friends and acquaintances, that our beloved sister MARY, wife of brother Harvey Brockett, is no more. On last Friday she sweetly fell asleep in Jesus, exulting in the hope of the resurrection and eternal life through him. To speak in detail of her virtues and worth in the three relations of wife, mother, and disciple, would occupy too much space for an obituary notice. Suffice it to say, that she was a Christian wife, a Christian mother,

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and a most diligent disciple of the Great Teacher The consolations of the gospel were presented on the occasion by brother J. E. Gaston, of Warren, in such a manner as to have a most blissful influence on the mourners and all present. She has left a husband, our beloved brother and co-laborer in the ministry, and five children, to mourn *their* loss and rejoice in *her* gain.

B. F. PERKY.

After a long and patient endurance of much pain and suffering, fell asleep in the Lord, September 10th, at La Fayette, Christian county, Ky., sister ARABELLA STEELE, in the 27th year of her age. She was wife of Dr. Benjamin Steele, who, together with a large and highly respectable circle of connexions, are left to mourn their loss, which, no doubt, is her infinite gain. "Blessed are the dead who die in the Lord; yea, says the spirit, they do rest from their labors and their works do follow them."

S. H. H.

YEARLY MEETING IN LETIMBERVILLE.

THE first annual meeting the Disciples have ever had in this portion of our State, was held in Letimberville, Marion county, Ohio, commencing on Friday preceding the last Lord's day in August, and ending on Monday following. The brethren who labored with us on this occasion were, J. Reed, Benedict J. Hartzell, and H. Jones. The meeting was in every respect just such a one as the brethren desired: love and friendship universally prevailed among preachers and people, insomuch that some of our old Baptist brethren actually expressed their astonishment at the unity of sentiment and feeling that was exhibited throughout the meeting.

Our meeting-house being too small to accommodate the congregation, our Methodist brethren kindly tendered us the use of theirs, which was thankfully accepted.

The meeting was well attended by all parties, and never has it been my privilege to attend a meeting where all parties appeared to be so well satisfied.

Seven penitent souls bowed to the authority of the Lord, and were immersed; and two poor wanderers, confessing their faults, returned to the Shepherd and Bishop of their souls; and the next Lord's day one more, whose heart the Lord opened during the meeting, came forward and was buried with Christ. But this is not a tithe of the good that was done. Much seed was sown which we expect to spring up unto eternal life. The prejudice of many was forced to yield, and the brethren were comforted, strengthened, and much encouraged.

Our meeting on Monday was truly interesting. It had been announced by the presiding officer that there would be a meeting at 10 o'clock, but no preaching; and that the young speakers might expect to be called on to exercise their talent in exhortation; which was accordingly done, commencing with the youngest and ending with a full display of the persuasive powers of brethren Reed and Jones. Here we had a scene—not of wild enthusiasm; no one frantic with joy, or grief, or wild despair; but the tender sympathies and love of God seemed to move every heart. Party jealousies were for the time forgotten, and Disciples, Methodists, Baptists, and

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all were melted together in one fraternal feeling of brotherly love and affection.

The meeting was then adjourned, and the house called to order to consider the importance of continuing our yearly meeting.

The question being proposed by brother Hartzel—"Shall we have another annual meeting!"—every saint and sinner in the house (with one or two exceptions) responded in the affirmative by rising up.

The next question was, "Where and when shall it be!" One of the Deacons of the Letimberville church then arose and said, that if it were the will of the brethren, he would like to enjoy another such feast in Letimberville. None of the brethren being disposed to rob us of our joy, it was unanimously agreed that our next annual meeting should be held in Letimberville, commencing on the Friday preceding the last Lord's day in August, 1848.

It was then resolved that J. Dowling should prepare a report of the success and proceedings of the meeting, and forward it to the Harbinger for publication.

The meeting then adjourned, and the brethren parted full of joy and comfort, none regretting that they had come, or feeling that they had spent their time in vain.

May such seasons of refreshment be oft renewed, and may the Lord preserve the dear brethren unblameable unto the day of his appearing! J. DOWLING.

NEWS FROM THE CHURCHES.

Boon county, Mo., May 20, 1847.

In March last brother Church and myself held a meeting in Rochport in this county: some forty additions were obtained. Brother Church has since gone to Lexington, Ky., having been called by the congregation in that city to preach for them the present year. We have not half as many preachers as are already needed in Missouri, and his loss from among us will be great indeed. He is greatly beloved *here* for his Christian, ministerial, and personal worth. May the good Lord abundantly bless him, and make him eminently useful in his new field of labor. After this meeting I was confined for near six weeks with severe sickness. My sufferings were truly great.

I spent five days in Hannibal, embracing the second Lord's day in this month, and gave nine discourses, besides exhortations, in the large and comfortable meeting-house of the Methodists, which they kindly tendered for our use. We shall remember with pleasure their Christian courtesies and friendship. The audiences were generally very large. Four confessed the Saviour, three of whom were immersed by brother Morton in the Mississippi. One other united by letter. When we left, the best Christian feeling seemed to abound, and our brethren were much encouraged.

I was at home but half a day, and set out for Mount Pleasant, in Howard county, and labored there four days. There were five additions. There have also been some fifteen or sixteen additions in Fayette within the last few weeks. T. M. ALLEN.

Boan County, Missouri, Aug. 6, 1847.

The fourth Lord's day in July I was in Fayette, two heard, believed, and were baptized. T. M. ALLEN.

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Laporte, Indiana, July 5, 1847.

This church, though mostly composed of the poor in this world's goods, appears to be prosperous. There are frequent accessions, and we have partly completed a house for public meetings, capable of accommodating a large number

J. BUTLER.

Bruceville, Indiana, June 18, 1847.

Our congregation at Bruceville moves on in harmony, meeting every first day to sing and pray and break the mystic loaf. We have preaching generally twice-a-month by our much esteemed and worthy brother Joseph W. Wolf. We have had ten or twelve immersed the past year.

WM. BRUCE.

Newbern, Indiana, June 22, 1847.

The cause of our blessed Redeemer is looking up a little in this country. We have organized a congregation in Newbern—present number twenty-three. Prospects good.

R. GARRIOTT.

Euclid, Ohio, July 13, 1847.

On the 3d, 4th, and 5th of July, we had a very refreshing season in the Lord, at Deerfield. Eight were the converts to the Lord Jesus Christ. Brother M T. Streeter and others labored in the meeting.

A. S. HAYDEN.

Newburg, Jefferson county, Kentucky, June 8, 1847.

I have just closed a meeting at Jeffersontown, in Jefferson county; the result of which was two confessions. May the Lord bless them, and make them useful members in the kingdom of his Son!

JAMES H. RICE.

PROSPECTUS OF "THE CHRISTIAN MIRROR."

THIS paper will be devoted to the discovery, illustration, and defence of truth—to the advocacy of whatsoever things are pure, lovely, and of good report. So far as it may be deemed expedient to give it a local character, it will aim more especially to promote the interests of Apostolic Christianity in Kentucky. But a brief outline of its intended course can be here sketched.

I. A candid and thorough examination of the questions involved in Church organization and co-operation, will be attempted. The Bible Society question will be considered. Much investigation of these subjects is yet demanded. Let no one deprecate discussion. In the midst of society in rapid progress, it is unavoidable, and is to be invited, rather than repelled. It is not discussion indeed that is dreaded, but those angry personalities, into which, even religious discussions too often descend. *Nothing of these last shall ever have a place on the pages of the Mirror.* In general, nothing that can be personally offensive to any one, will be admitted, unless the defence of the community against imposture, shall urgently demand it.

II. To furnish entertaining and instructive reading for the younger members of churches, being not the least important aim of our paper, we shall attempt, for their advantage especially, a brief exposition of the elementary principles and ultimate aims of the Reformation.

III. The subject of Education in general, and of Female Education in particular, will receive such attention as we may be able to give. Hints, as to the best mode of instructing a family in the Sacred Scriptures, will be offered.

IV. Condensed reports from Churches and Evangelists, reports of State, Annual, and Co-operation Meetings will be published; and any advertisement required by the common interests of the churches.

V. We shall endeavor to record, in a few lines, the principal religious events of the times.

VI. But especially, and above all things else, we shall invite our beloved

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brotherhood forward and upward to the higher grounds of godliness, brotherly kindness, and charity. It is mainly from a desire to accomplish something in this respect, that this Prospectus is submitted to the public.—The field we purpose cultivating is not occupied fully by our writers, nor has it been. We shall, if possible, make the Mirror equal to our times, both in mechanical and literary features, and yet we shall aim to be useful rather than shining. Gladly will we forego the honor of being thought a philosopher—an accomplished essayist—a profound expositor, if we may but successfully invite the thousands of young professors away from the vanities of earth to the enjoyment of the grace of Christ, the love of God, and the communion of the Holy Spirit. And whether we reason or discuss; reprove or rebuke; exhort or entreat; we intend that the paper shall, in some good degree, reflect the excellency of the knowledge of Jesus Christ our Lord.

Those to whom this Prospectus shall be sent are respectfully requested to interest themselves in behalf of our project. Should it succeed, the proceeds will shortly be appropriated to the benefit of a charitable institution, that every friend of the female orphan—that every philanthropist must approve. If our proposition is efficiently seconded, we shall be pleased; if not, we shall not be offended, mortified, nor injured

TERMS:—The Christian Mirror will be a monthly pamphlet of twenty-large duodecimo pages, printed with plain type on good paper, in printed cover—the whole neatly stitched and trimmed. It will be issued about the first of each month, and will be mailed to subscribers, at One Dollar per year, payable on the receipt of the first number; or One Dollar and Fifty Cents when payment is delayed six months. The first number will be in every respect a specimen of the work. Should any one therefore subscribe, and upon the appearance of the work, dislike it, he can return the number, and his name shall be taken from the list. This is only fair dealing. We wish no one to read or pay for that he does not approve.

All communications on the subject of the paper must be addressed, L. L. PINKERTON, Midway, Ky.

Those who interest themselves in procuring subscribers, will please return their lists by the first of December next, it being our purpose to issue the first number about the beginning of January.

Any one wishing to subscribe can send on his name alone, without seeing an agent. L. L. PINKERTON.

Midway, Ky, September 7, 1847.

We take pleasure in giving place to the above Prospectus of a publication contemplated by brother L. L. Pinkerton of Kentucky. It is most desirable that humility, piety, and all the practical graces of Christian character should be diligently promoted, especially in the youthful members of the churches; and a periodical which has this for its chief design, and which will be so conducted as to be interesting and attractive to the young, cannot fail to be a most useful auxiliary in this good cause. We wish all success in this enterprize to brother Pinkerton, whose character for ability and devotion to the cause of truth is so well known to the churches.

Subscriptions to the above periodical received at this office. R. R.

☞ The reader will please supply two omissions in the report of examinations, pp. 465 and 466—the name of *John Lindsey*, as a graduate in the Greek language; and that of *J. M. Major*, amongst the under graduates, who received the second honor in the school of Chemistry. Correct, also, an erratum on page 503,—third line from bottom, for "particularize" read *particulars.*

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THE

MILLENNLIAL HARBINGER.

SERIES III.

VOL. IV. BETHANY, *NOVEMBER*, 1847. NO. XI.

LETTERS FROM EUROPE—*No. XI.*

EDINBURGH, August 9, 1847.

My dear Clarinda—BEING much fatigued with my labors in London, and having a desire to visit Paris, and to see the French Metropolis at home, I resolved on a flying trip across the channel, via Boulogne, Amiens, and Abbeville, to the great continental metropolis. Leaving brother Henshall in London, who preferred to occupy himself in the field of labor, being by no means as yet exhausted, I set out alone on Monday morning from London bridge, in the cars, for Folkestone, showing myself another hundred miles of England. From Folkestone to Boulogne, across the channel, it is only twenty-one miles. After reposing a few hours at this beautiful spot, I crossed in a steamer in two hours and a half, and found myself amongst the French.

To read French and speak French, especially with a Frenchman, are two very different employments. They speak so fast, and, in general, so indistinctly, that it is not quite so easy as one might suppose, to understand them. I had, therefore, to ask the favor of a little more time in answering my questions.

I took the stage for Abbeville, and the day being fine, I had a very pleasant ride at the rate of some eight miles an hour. The country through which we passed exhibits a good deal of the chalky appearance which on both sides of the channel attracts the attention of all strangers.

In a clear day one can see the chalk banks across the channel on either side. Coming into England from France, where the Romans first crossed, you will see at once, a good reason why they called it in their language, *Albion*, or the *white land;* for, really, the coasts be-

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low Folkestone appear like snow banks in the distance. True, the French coast from Bologne to Calais has much the same appearance, still there is not so much of it, nor is it quite so brilliant as on the English side. There is, as you advance into France, occasionally on the side of a hill, and sometimes in the plough lands, a pale whiteness of the soil, indicative of the prevalence of chalk. This, however, diminishes as you recede from the coast.

Neither the soil nor the cultivation here is equal to that of England. France wants the blooming hedges, the deep green fields, the luxuriant gardens, and the beautiful country seats so common in England. Indeed, it wants hedges and fences of all sorts, so far as my horizon extended on both sides of the public highways. I sometimes did not see a single enclosure, except occasionally around a dwelling house, in the sweep of ten thousand acres. After entering the rail cars you see a very slight fence along the railway to protect it from the intrusion of animals; but with this exception of a single palisado along the railroads, you see for miles and miles but one extended field, composed of an incalculable number of strips and patches of wheat, rye, oats, barley, peas, beans, and turnips, potatoes, carrots, poppies, flax, hemp, meadows, pastures, nurseries, &c. &c.

In passing over one hundred and fifty miles of France, I saw but very little live stock, and that not of a very improved character. The flocks of sheep were but few and far between, and always attended by shepherds and their dogs. In some instances I saw a few hundred sheep on very slim pastures, narrow strips of meagre grass, with their shepherds lying asleep under a shrub, while their more faithful dogs were vigilantly walking round the green carrot, and turnip, and oat patches on either side, ready to seize by the nose the first sheep that presumed to approach, with a wishful eye, the green crops so tempting on every side.

The cattle, horses, swine, and even the donkies themselves, are inferior to the English. Gardens, orchards, and dwelling houses seem to participate in the same general inferiority. The farming utensils, indeed, all the implements of husbandry, whether it be owing to the want of Anglo-Saxon blood, the brittle nature of the soil, the climate, the French language, or the Roman Catholic religion, I know not, and will not hastily decide, are all visibly, sensibly, and demonstrably inferior to the English. The stage-drivers, stage-horses, as well as the stages themselves, participate in the marked inferiority. Even the rail-roads and rail-cars are not wholly exempt from it. As you approach Paris, however, matters somewhat improve.

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On entering the city, surrounded as it is with some fifty miles of a defensive wall, the city itself being eighteen miles in circumference, as we approach the centre the streets very much improve. Its new streets, indeed, its old ones, with its modern public improvements, are in most respects equal, and in some respects superior to those of London. Some of its palaces, towers, triumphal arches, gardens, parks, promenades, and churches are decidedly superior to things of the same sort in London. The genius of Napoleon is every where manifest in Paris. His new streets, his entrances to the Tuileries, his splendid arches and columns, together with the *Place de la Concorde*, the *Place du Carrousel*, the *Place Vendome*, the *Louvre*, with its rich displays of statuary, paintings, curiosities, &c., &c., all attest the boldness of his genius and the colossal dimensions of his ambition to make himself and Paris the admiration of the world.—The bronze column, in height 144 English feet, erected in 1810, made up in part of twelve hundred cannons taken by Napoleon in his wars, yet stands a proud monument of his military greatness and of his love of human worship.

The obelisk of Luxor, sometimes called Cleopatra's Needle, covered with hieroglyphics, of the age of Sesostris, now three thousand years old, brought by Napoleon from Thebes, measuring *ninety-five feet* in one piece, was placed upon a pedestal *twenty-five feet* high in the year 1836, not far from the palace of the Tuileries. It was raised in the presence of all the foreign ambassadors and Louis Philippe, and placed, in great pomp, on the identical spot where stood the guillotine on which Louis XVI and his queen were beheaded in the Reign of Terror. The revolutionary guillotine occupied this place for eighteen months, during which period there were guillotined by the sentences pronounced by the revolutionary tribunals, not less than 18,603 persons. I could not express the varied emotions and reflections that crowded upon me while I stood for a few minutes gazing upon this awfully memorable spot where so many victims were immolated to the Moloch of heartless Atheism.*

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*Since my return from Paris I have found an approved report of the total number sacrificed by the guillotine, with the specifications of castes annexed. According to Prieghomme, a stanch republican, they are as follows—

Of the Nobility of France,	2028	persons.
Of the wives of laborers and artizans,	1467	"
Priests,	1135	
Religieuses,	350	
Common persons,	13,623	

The hypocrisy as well as the malignity of Atheism is equally developed in these bloody deeds. They professed to effect a revolution for the good of

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Little did the hero of a hundred battles imagine the use to which the trophies of his genius and ambition would be dedicated, when gathering them into Paris from all the fields that he had won, and the people whom he plundered. On visiting the Louvre and the palace of the Tuileries, I found that many of the spoils which he had deposited there, making it for a time the wonder of the world, had been by his successors restored to the courts and capitals from which he had taken them. Still it is, compared with any other palace, probably the richest and most magnificent in the world, in all that the fine arts and "the peculiar treasure of Kings" can bestow.

On my arrival in the city, and obtaining a comfortable room in one of the principal hotels, I called for a *valet* of the necessary accomplishments to accompany me to all the places in Paris I wished to see, and to be entirely at my disposal. A person well acquainted with the whole city was soon obtained, with whom I commenced my tour through Paris, beginning at the Palace, the Louvre, and the gardens of the Tuileries. An American citizen, with *proper pass-*

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the *middle class*, and the *poor*; yet they doomed to this single block, of the plebeians not less than 15,440, and of the Nobles and Priests only 3,163!!

"But besides these sacrifices, there are enumerated of women who died through panic by premature child birth, 3,748. Women also killed in Vendee, 15,000; children, 22,000; men, 900,000. Victims slain at Nantes, 32,000; at Leon, 31,000, in all, 1,003,748, to which add the above 18,603, and we have the fearful amount of 1,022,351."

Should any one be curious to comprehend the causes of this havoc of human life, he must read the history of Popery during the reign of Louis XIV; the massacre of French Protestants on Saint Bartholomew's day, and the growing immoralities of the priesthood. These became the causes of general infidelity: for the infidelity of France, as is now the infidelity of Italy, Spain, Portugal, &c., was the legitimate result of Popery on all who thought without the Bible. He must also take into his premises the startling fact, that some 20,000 men of letters enlisted in the cause of infidelity, and in one year expended the enormous sum of £900,000 in publishing and circulating infidel books. They resolved to obey the madate of Voltaire, "*Crush the wretch*, annihilate the Bible and the priesthood."

Strange to tell, France is still infidel. Infidel, I repeat, in the main. The great majority of France have no faith in the Pope, the priesthood, nor the Bible. They regard them as equally fabulous. Morals, consequently, are at a low ebb.

At the present day, it is said by Mr. Lorimer, of Glasgow, that "between a third and a half of the births in Paris are illegitimate; and throughout the kingdom there are not less than 1,800 suicides per annum!"

In the reign of Atheism they dressed up a common strumpet with the most fantastic decorations. The Jacobins carried her to church on their shoulders. They were escorted by the national guards and the constituted authorities. They erected for her an altar, sang songs to her by way of worshipping her. They concluded their devotions by burning the prayer book and the confessional, and everything sacred they could find. They danced round the flames and were frantic with mirth. Such is the religion of reason and nature, as worshipped in France.

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ports, has more rights than the citizens of Paris, so far as finding access *on every day* to certain places which only on certain days are open to them. Having through our minister obtained these, I found no difficulty whatever, by paying the ordinary fees, in seeing all that I desired.

The Louvre alone will compensate any one for a visit from London to Paris, who desires to see the whole world of *fine arts* in full representation assembled in one building. Here in one immense suite of rooms, one of which is 1,350 feet long, are no less than 1,200 paintings, many of them large groups, works of all the great masters.—I presume not to go into details.

Here are the gods, the arts the heroes, and the wonders of Egypt, specimens of all its marble treasures.—Urns of porphyry for the ashes of the dead, baths—sacred utensils, and heroes in marble transparent as glass—some white as snow, others black as ebony and smooth as ivory. Gods in granite, too, red, white, and variegated. Rooms are crowded with the richest sculpture. Everything Greek, Roman, Italian, ancient or modern. There stand Homer, Demosthenes, Herodotus, with all other chiefs in all the departments of human glory—in learning, poetry, oratory, and philosophy. The Roman Emperors, good and bad, are there, with their characters in their faces;—Julius, Augustus, Nero, and Caligula, with the good Aurelius. Nineveh, too, in its recently discovered ruins, is yet farther enriching this grand depository of the world's treasure.—One could not, in a volume, detail the displays of all the arts assembled here. It would require a residence of months, and the vocabulary of all the arts, and treasures, and curiosities of all the countries visited by the nations of Europe.

During the revolution of three days, which placed Louis Philippe on the throne, both the army and the mob alternately took possession of the Tuileries and the Louvre. The devastations of the cannon and musketry are every where apparent in those splendid rooms. It was converted by both parties into a fortress. The mob drove the army out, took possession of it and of the palace. Yet, strange to tell, in all this paroxysm of lawless depredation, not an article was touched, or seized, or pilfered, though treasures of golden curiosities of immense value were every where accessible. In the highest phrenzy of the hour of triumph, the orders were, "*touch nothing here*," "we shall eat and drink in the palace whatever we can find, but we shall carry nothing hence. It is not treasure that we want. It is not to plunder that we have seized this palace. It is liberty, and law, and the rights of Frenchmen we demand."

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The colonnade in the front of the Louvre—this grand masterpiece of French architecture, which excites the admiration of Europe—and the entrance, Saint Dennis, or grand arch two miles distant from the palace, with the splendid fountains and promenades in the gardens and royal pleasure grounds, are too magnificent to be noticed at all in such a sketch as this. Thirty millions of francs are said to have been expended on the grand entrance alone; and, indeed, all that taste, and science, and art, and treasure could bestow, have been lavished on the grounds in front of the Tuileries.

I made a second visit in the evening when the gardens were illuminated, and spent an hour walking in this paradise in the midst of thousands of Parisians. The garden of the Tuileries is open to all respectable classes every evening. It is filled with statues, groves, and broad walks, bordered with orange trees; and though filled with the choicest fruits and flowers, nothing is touched by the thousands that are admitted to enjoy this richest of repasts.

The walks, I should, were it not a garden, call them highways, (for they are some sixty feet wide,) are generally rectangular, and are separated from the plots of fruits and flowers only by a longitudinal iron railing, more, indeed, an ornament than a defence against intrusion. It is, therefore, the liberality of the king responded to by the grateful homage of the people, that protects every thing that is seen here, from the withering touch of a human finger or the rapacious grasp of a covetous hand.

Louis Philippe, whatever may be said of his talents as a king, is a clever man. He is the richest sovereign in the world so far as his own private estate is valued. I was shown whole streets in Paris inherited by him from Lous XIV, the annual rent of which alone would be a princely fortune. In the midst of these stands "*the Palace Royal*," the property of the king, inherited from his royal ancestors, under the title of the "*Duke of Orleans*." His whole income from lands and tenements is equal to about a *million and a half* pounds sterling, or more than SEVEN MILLIONS of dollars per annum. It was from one of the windows in his own "Palace Royal," which was pointed out to me, that the Marquis La Fayette, after the three days insurrection, publicly announced to a waiting multitude that Louis Philippe was *chosen* king of France, that he himself had sworn allegiance to him, and that he hoped Paris and the whole nation would accept him with his liberal principles, and with him peace and prosperity.

Strange to tell, about 700 boys, most of them not over *seventeen* years old—but well educated in the national polytechnic and milita-

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ry school—planned and executed this grand insurrection. The mob agreed to advance and retreat at their bidding. They did so, and the regular army was defeated. They had moderation and self-government enough to control an infuriated mob, and when they had driven the national guards out of the Tuileries, and were possessed of the royal cellars, at their bidding, no one presumed to drink one glass of wine unless mingled with water. Such desperation and cool deliberation, such exacerbation of feeling and self-possession have seldom or ever been exhibited, if I may believe the descriptions which I have heard from those who were themselves witnesses of the scenes, if not actors in the drama.

Louis Philippe is a very popular king. He so manages his immense estate as to make it useful. Indeed he is but a bank for public advantage. He employs 600 servants in his different palaces, city and country, and gives constant employment to 4,000 laborers in improving his lands. Besides these, he employs many artists. I visited the tapestry rooms in which the most accomplished weavers fabricate the most beautiful woven pictures, landscapes, groups, and scenes, unsurpassed, I had almost said, by the pencil of the most elegant painters. Several splendid pictures, just finished, were exhibited in one of the rooms, which had been in the loom of an *arras* weaver some two or three years. The whole superficies was not more than eight yards by three or four. Nothing could excel these pieces for beauty and magnificence of design and execution. The cartoons of a Raphael, and such gifted masters, are but the designs of which these are the development and consummation. They form a part of the "peculiar treasure of kings,"—the rich presents which they send from one to another, by which they sometimes propitiate kind feelings and corroborate the bonds of amity. One may estimate the value of one of these fine pieces of tapestry, embossed with the richest figures in high relief, dyed in fonts of gold, mingled with the ruby, the emerald, the hyacinth, and the sapphire, on which a Flanders weaver has sat for two or three years at from *five to seven francs a day*. With such tapestry are the halls of kings and queens adorned,—and for all of which the people must in some way pay the cost. Louis Philippe, however, out of his immense estate, keeps some two hundred and fifty of these artists at work, and of course has some royal gifts to bestow upon his royal friends abroad.*

*Among Henry VIII's pieces of tapestry at Hampton court, there was one exhibiting '*seven deadly sinns*,' on which is an *ass*, a *pig*, a *goat*, a *camel*, a *wolf*, and a *lion*. It would have been well if he had understood it as it is explained in the procession to the "sinful house of pride," in the "Fairie

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Amidst all this voluptuousness and exuberant wealth, which despite of all the disbursements made, continues still to multiply and increase, there are myriads and myriads living in France upon *six sous* a day; and as in London so in Paris, there are myriads who know not to-night where their breakfast is to be found to-morrow.

From the Louvre, and the Tuileries, and the Royal gardens we visited some of the churches. Of these, while that of *St. Germain-des Pres*, usually called St. Germain's, is celebrated for its antiquity, and that of *Notre Dame* for its richly gothic and magnificent proportions, that of *La Madeleine* is by far the most admired for the beauty of its architecture and the gorgeous riches of its internal decorations. It is unequalled in England and unsurpassed in the world, except we admit that St. Peter's at Rome, in amplitude and antique grandeur may excel it. Bonaparte laid the foundation for this church some forty years ago. But with him it was the foundation of a temple of glory in which were to stand, in marble or on canvass, his great men of the then living and future world. Louis Philippe has finished it and converted it into a church.

Its twenty most majestic and Corinthian columns to a side, and its proportional number at each end, with all their corresponding splendors of architectural pride, in surmounting and adorning, give to its exterior a most imposing majesty and extort from the most careless spectator, as he passes along, a tribute of admiration. But on entering its grand room one is overwhelmed in contemplating its gorgeous magnificence. Its splendid nave, wide and lofty, carved, and gilded, and canopied with gold, after the manner of King's church at Cambridge University, only still more rich and imposing, constrains every visitant to feel or to exclaim, "How exuberantly grand and splendid!" But how blind the devotion that can be pleased with such a satire upon him that was born in a stable and who said—"The foxes have their dens, and the birds of the air have their

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Queen" For the benefit of some casual reader I will transcribe from my memorandum book:

Sluggish *Idleness*, the nurse of sin,
Upon a slothful ass he chose to ride.
Loathsome *Gluttony*,
Deformed creature, on a filthy swine.
Lustful *Lechery*,
Upon a bearded goat.
Greedy *Avarice* did ride
Upon a camel loaded with gold.
Malicious *Envy* rode
Upon a ravenous wolf.
Revenging *Wrath*
Upon a lion loath for to be led.

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nests, but the Son of Man hath not where to lay his head." Had the taste of the Roman or English hierarchy been consulted, Christ would have been born in a palace and rocked in a golden cradle enamlled with diamonds of the most costly brilliancy.

While gazing on all the grandeur above and around me, I saw a priest standing before the altar with his back to half a dozen devotees kneeling in different parts of the church, performing various genuflections and grimaces. A large cross was inwrought on his coat, after the manner of Indian beads of various colors, so that while his back was to the people, a gorgeous cross from neck to heel was visible. What a splendid device! How easy to carry such a rich and beautiful cross, kneeling on a velvet cushion under a golden canopy, with a few august worshippers in his rear! What an ingenious commentary upon the words "take up your cross and follow me!" I turned away from this disgusting mummery and left the cathedral, questioning whether or not Louis Philippe had improved on Napoleon's design. It certainly would have been more congruous with nature, and reason, and fact, to have called this the temple of human glory and worldly pomp rather than a Christian chapel.

Not having time to survey the "Palais Bourbon," where the Chamber of Deputies were in session, or the "Luxembourgh," where the House of Peers sat, I could only cast an eye upon their outward neatness and grandeur, as upon the Exchange, surrounded with its *sixty-six* pillars of the Corinthian order. I preferred to take a ride along the Seine and to inspect some of the beautiful bridges which span its silvery tide. This river passing from east to west through the city, has made it necessary to ereet no less than twenty-one bridges across it for the convenience of the inhabitants. These have been made ornaments to the city. The bridge of Louis XVI is adorned with twelve beautiful white marble statues, representing some of the great men who contributed to the glory of France. The bridge of arts, and the wire bridge attract and captivate visitants from all lands. But to speak of its *eighty-six* fountains, its hospitals, its catacombs, its libraries, and all other matters of public interest, on account of which the French metropolis is visited and admired, would be to write a volume, for which I have as little taste as time, and for which my readers have just as little as myself.

While Paris is not more than half as large as London, it contains more means of health and pleasure than the English metropolis.—Hyde Park and St. James' Park are indeed grand luxuries at one end of London. They are places of great resort and of infinite value to its inhabitants. But the public grounds, and walks, and gar-

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dens of Paris, it must be confesssed, are altogether more beautiful and more magnificent, as well as more ample and convenient. The French excel in the fine arts and in luxury, in gayety and dissipation; but the English in riches and commerce, in manufactures and in the useful arts, as well as in literary institutions, morality, and religion. England is a great, France is a gay nation. Both are, however, greatly, I had almost said supremely, devoted to the lust of the flesh, the lust of the eye, and the pride of life! The Roman hierarchy is here allowed, but not devoutly worshipped. Popery, in France, is policy rather than religion. The nation, in the main, is really infidel. Marriage is not "honorable in all"—I had almost said *honorable at all.* It is, however, honored by a majority of the nation. But its obligations are less solemn in France than in England or in any Protestant country known to me. The Lord's day is the devil's great day in Paris. To church they go for one or two hours, while to the theatre or to the public resorts of profane pleasure the multitude devote the day. The few Protestant congregations in France are an exception. But the influence is not seen nor felt.

I learned from Dr. Cox in London, that the colporteurs are at work in France. In one district many Bibles have been circulated. Several priests and congregations have been in consequence convinced of the follies and absurdities of Popery, and are inquiring for Christian baptism. One of the priests on reading the ACTS OF THE APOSTLES had almost resolved to immerse himself, that he might immerse others who were inquiring for baptism. But on farther reflection he concluded to wait till the Lord gave him an opportunity of being immersed by another who had been immersed. Dr. Cox, and some other person, have been appointed to visit that part of France for the purpose of meeting the views of certain congregations there, now enlightened by the Bible and desiring help from abroad. May the Lord open for them a door of access to the hearts of this priest-ridden, and infidel-ridden community.

I could have wished, while in Paris, that our American ladies, amateurs of Parisian fashions in dress and in manners, had a more particular acquaintance with that class of ladies whose costume and address are their *beau ideals* of modesty, good sense, and good manners. There is, indeed, a class of ladies in Paris, whose position in society and whose domestic virtues are such as to give them some claims upon public taste and admiration, but unfortunately their more rational, respectful, and decorous demeanor and appearance appear not to be known abroad, or if known, not to be so highly appreciated, and yet they are the political nobility and real gentility of

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France and of Europe. If high place, good education, good sense, and polite manners ought to have any precedency or influence upon the sex, these certainly have transcendant claims upon their respect. But in the absence of such examples of good taste and good manners, I commend our Christian ladies to a very elegant, rational, and tasteful dissertation on this subject, in a very polite epistle, written by a very accomplished gentleman, Doctor Simon Peter, letter 1st, chapter ii. 3—6.

From Paris, tired and satiated with all its greatness, its pomp and pageantry, I returned with railroad speed to Boulogne, neither knowing an individual nor making myself known to any one of the hundreds of thousands on whom I looked, and through whom I pushed my way. I met my engagements in London within three hours.—This delay was occasioned by a mist rising on the English channel which made it dangerous sailing, and therefore, I arrived in England after the cars had departed for London.

I was greatly annoyed on my way through France by the absurd ceremony of obtaining, showing, and carrying passports. The French ought not to be visited by Americans until they learn better manners. England is the only country in Europe through which an American or foreigner can travel where he pleases without carrying in his pocket a certificate or license, to be demanded and shown at every point where the curiosity or insolence of some little officer, armed with a little brief authority, may demand it. The United States have already risen one hundred per cent in my esteem above any country I have seen since I left them. May they never sell for a mess of pottage their birthrights!!

Your affectionate Father,

A. CAMPBELL.

LETTERS FROM EUROPE—*No. XII.*

EDINBURGH, August 14, 1847.

My dear Clarinda—THOUGH personally in Edinburgh, my subject is London. I arrived here on the 16th, having spent one day in Berwick-upon-Tweed, of which I will speak in its own place. But my notes on London, Cambridge, and Oxford are yet uncopied or rather undeciphered. To detail any one of the great attractive objects of human inquiry in London would be to write a volume. To this class belong the Tower of London, Westminster Abbey, the British Museum, the Collosseum, the Royal Academy of the Arts, the Zoologi-

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cal gardens, St. Paul's, &c. &c. &c. I therefore presume not such an undertaking. True, indeed, there is much of human nature and human history developed in those institutions, and they furnish many a text and many a comment for those who think with Pope:—"The proper study of mankind is man."

A very brief notice of these great schools of instruction, erected and maintained at great expense, and generally regarded as valuable means of improvement and civilization is, indeed, proper in its own place, and may be useful to those who have a desire to travel for knowledge, or to profit from the labors of those who have travelled or of those who have gathered together in a small compass much of this great world for public amusement and for public instruction.

You visited most of the places named, as I learned from brother Wardropper of Sunderland, who accompanied you to several of them and with whom I formed a very agreeable acquaintance both in London and in Sunderland. I therefore dwell not on those which I may notice so much for your reflection as for those who have not seen them. But my notices must be too brief to afford either much edification or pleasure to any one.

A history of the tower of London—a "prison palace"—would be almost the history of England, at least from the days of William the Conqueror to those of Lovat and Balmerino. But it would be the history of broils and battles, of imprisonment and murders, tilts and tournaments, of implements of death, of coats of mail, targets of iron, Spanish pikes and javelins, boar-spears, pole-axes, clubs, maces of iron, battle-axes, shields, swords, pistols, cuirasses, tilting-lances, tilting-helmets, gorget, back, and breast-plates, cross-bows, daggers, chain-mail, carabines, muskets, morning stars—[balls of wood armed with iron spikes at the end of long poles,]—ancient cannon, mortars, &c. &c. It would be the history of imprisonments and executions. We should then walk through the dark cell of Sir Walter Raleigh, and the vault of Fisher, bishop of Rochester, that of King John, and that of Queen Elizabeth. We should then visit the Tower Green and Tower Hill, where were executed the two Queens of Henry VIII, Anna Boleyn and Katharine Howard—"the two earls of Essex, Cromwell and Devereaux, the dukes of Somerset and Northumberland, Lady Jane Grey and her husband, the countess of Salisbury, the last of the Plantagenets, the duke of Norfolk and his son, the earl of Arundel."—We handled the axe, the sharp but speedy cure for many an agony, and saw the block on which some of the victims of royal hatred expiated their real or alleged transgressions. But from all these scenes and reminiscences of less en-

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lightened and less civilized ages, we shall take a glance at the REGALIA.

Since the recent fire that injured a portion of the Tower, a new "Jewel House" has been erected, in which the *Regalia* are kept.—We took a grave look at St. Edward's crown—the ancient imperial crown. This crown was consecrated by the Archbishop of Canterbury, and placed on the head of the sovereign at the altar. But the new state crown, made for the coronation of her present Majesty, most interested our attention. "It is composed of a cap of purple velvet, enclosed by hoops of silver, covered with precious stones in such numbers as to present to the eye one blaze of diamonds. The hoops are surmounted by a ball covered with small diamonds, and having a Maltese cross formed of brilliants at the top of it. In the centre of the cross is the celebrated "inestimable sapphire," and in the front of the crown another jewel of equal celebrity—the heart-formed ruby, said to have been worn by Edward the Black Prince. I need not describe the Prince of Wales' crown of pure gold, without jewels. On state occasions it is placed before the chair, in the House of Lords, on which sits the *heir apparent* to the throne.

The ancient Queen's crown is of gold, set with diamonds, of great value, intermixed with pearls and other costly jewels. It is used at coronations when the sovereignty exists in the male branch.

The Queen's diadem, or circlet of gold, is also exhibited here. It was made for the coronation of Maria d'Este, wife of James II., at an expense of one hundred and eleven thousand pounds! It is richly adorned with large diamonds curiously set, and the upper edge of the circlet is bordered with a string of pearls.

St. Edward's staff of beaten gold, *four feet seven inches in length*, and *three quarters of an inch in diameter*, surmounted by an orb and cross, and shod with a steel pike, is lying here in safe keeping.—This staff, in the ceremony of coronation, is the first of the *regalia* delivered to its proper officer by the Lord Chamberlain.

The ROYAL SCEPTRE, or the Sceptre with the Cross, is that placed in the right hand of the sovereign by the Archbishop of Canterbury, having been previously blessed by His Grace at the altar. It is two feet nine inches long. The *fleur-de-leuce* with which this sceptre was formerly adorned, have been replaced by golden leaves bearing the *rose*, the *shamrock*, and the *thistle*.

The ROD OF EQUITY, or the Sceptre with the Dove, is placed in the left hand of the sovereign by the officiating Archbishop. It is

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three feet seven inches in length, set with diamonds and other precious stones.

The Queen's ivory Sceptre, made for Maria d'Este, is mounted in gold, terminated by a golden cross, bearing a dove of white onyx."

I cannot describe the *armillæ*, or coronation bracelets; the royal spears wrought in gold, worn at coronation by King or Queen; the *ampulla*, or golden vessel for holding the oil at coronation; the anointing spoon, also of gold, dated in the 12th century; the golden salt-cellar; the baptismal font, of silver gilt, used at the christening of the royal progeny, of course less valuable than one for a person of maturity; nor can I describe other golden treasures here displayed—such as the silver wine fountain; the twelve golden salt-cellars; two massive coronation tankards of gold; the banqueting dish, and other dishes and spoons of gold, together with a beautifully wrought service of *sacramental plate*, employed at the coronation. These are parts of the royal treasure, making together the enormous sum of three millions sterling, almost fifteen millions of dollars; yet all contained on one stand, within a circle some nine feet in diameter.

Such is the price, and such the glory, the trinkets, or the trumpery of royal consecration and coronation. This is an expense from which we are happily exempted, and a glory, as a matter of course, on which we could look without one single aspiration—a glory, for the possession of which, no Christian man could offer up one prayer to heaven.

Such is the Tower of London in its treasures—standing on Tower Hill, a lofty square building, adorned with turrets, surmounting the other buildings or outworks. Its height is 92 feet and its walls 14 feet in thickness; guarded, of course, with a garrison adequate to the safe-keeping of its immense treasures.

On contemplating the Knights in armor, *cap-a-pie*, clothed in steel, except an air-hole for their nostrils and a peep-hole for their eyes, sword, or spear, or halbert in hand, mounted on a war-horse caparisoned from head to tail, as they stand accoutred in brigandines complete, one cannot, in these our halcyon days of peace and good humor, and with a little good nature in our eye, but ask, Where was the hero, the soldier, the man of courage in these chivalrous days of genuine Knighterrantry! There is a sort of military harlequinery in all these displays of heroes, escutcheoned as they are, which, in spite of one's gravity and respect for kings and heroes, gives to the whole display an air of ridicule, rather than a display of heroes, and makes one blush for erratic man, "with all his honors thick upon him," as a poor deluded creature, even when standing tiptoe on the

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loftiest pinnacle of his own ambition. I, therefore, bid a long farewell to the Tower of London and to human greatness, and hie away to Westminster Abbey.

And what shall I say—indeed, what can I say, of Westminster Abbey! The very name of it awakens associations and reflections which it were in vain to attempt to utter. A mighty pile of Gothic architecture, got up and consummated in the most splendid style, founded by Henry III. and his successor Edward I., and completed by the greatest master in his day of architectural science, the well known Sir Christopher Wren. For ages this immense Abbey, extending from east to west 375 feet, and in breadth from north to south 200 feet, whose nave with its aisles 75 feet, and from its floor to the interior roof 101 feet, and from the choir to its lantern 140 feet, has been the mausoleum of Kings and Queens and of earth's great ones.

Within its spacious walls are *nine* chapels, dedicated in order, to St. Benedict, St. Edmund, St. Nicholas, Henry VII., St. Paul, St. Edward, St. Erasmus, St. John the Baptist, and one alike dedicated to St. John the Apostle, St. Andrew and St. Michael. Besides these, are the North Transept, the North and South Aisle, West End of the Nave, the South Transept or Poet's Corner, and the Choir. Its magnificent Portico, like the Beautiful Gate of Solomon's Temple, has been the admiration of the world. The cloisters remain in good keeping, and contain numerous monuments, ancient and modern. The Chapter House, an octagonal room, is the receptacle of the crown records, amongst which is Doomsday-Book of the 11th century, in good keeping, as legible as when first written.

The coronation chairs are the only other precious deposites connected with governmental affairs in the Abbey. The more ancient of the two was carried from Scotland with the *Regalia* by Edward I., A. D. 1297. The stone under the seat is reputed to be Jacob's pillow. I read an account of these stones many years since, connected with the tribe of Joseph and the Milesian kings wending their way to Ireland and founding a colony there, and of their carrying this stone with them. But if it were true, I have forgotten much of it; and what I could recall is even too much for this place. I was pleased to see the stone of whose existence I had had some doubt. The other chair was made for Queen Mary. The Queen, you know, sat in this antique old oak chair at her coronation, and I think I heard some one say that you sat in it while fatigued in the Abbey. At the coronation, these chairs are covered with gold tissue and placed before the altar behind which they now stand.

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We cannot, with our readers by our side, perambulate all the chapels, transepts, and aisles of this grand repository of the monuments and of the ashes of the illustrious dead. We can notice only a few objects of common interest. There is many a monument here in honor of those whose bones lie somewhere else; while a good number have been honored with a grave as well as a marble memento within these consecrated walls. I was pleased to see that while kings and queens, princes, lords, and ladies of noble extraction and aristocratic rank are lying in state, or celebrated on sculptured walls—while archbishops, prelates, and ecclesiastic dignitaries are lauded in pompous eulogies or elegies—men of genius, philosophers, orators, poets, inventors of useful arts, great masters of science and learning, distinguished philanthropists and public benefactors have a place amongst earth's great men and Nature's own nobility. Such are James Watt, great master of the steam-engine; Sir Humphrey Davy; Thomas Young, noted for his illustrations of Egyptian hieroglyphics; Matthew Baillie, M. D.; Canning; Jonas Hanway, a benefactor, inventor of the umbrella; William Wilberforce, and Zachary Macaulay, able advocates of the abolition of the slave trade; Wharton, the historian; Bishop Pierce; the figure of Washington now bears its *third* head on the monument of Major Andre, *mutilated for relics;* Newton; Casaubon, a distinguished classical scholar; Dr. Bell, founder of the Madrass system of education; Garrick; Rob. Taylor, an architect; Dr. Barrow; Handel, the great composer; Goldsmith; Rowe; Thompson; Shakspeare; Southey; Dryden; Cowley; Chaucer; Granville Sharp; Prior; William Mason; Gray, author of the Elegy; Spencer; Samuel Butler; Ben Johnson; Addison; Butler; Milton, of course. "The Poet's Corner" is not confined to poets only, nor are all the great poets there. Pope, Young, Byron, with many others, have no monuments here. In the Poet's Corner there are but fifty-two monuments in all, and these are not one half poets. Grabe, and Bushby, master of Westminster School, are among them.

Addison's remains lie in one of the aisles or chapels. When walking over them I was reminded of that beautiful paper in his Spectator, which, in my youthful days, I often read with much pleasure. It begins with, "When I am in serious mood I often walk by myself in Westminster Abbey." In speaking of youth and age, of beauty and deformity, and of the ashes of the great, he makes many beautiful remarks, full of instruction. How true his observation, that, of the great majority, all that can be said of any one is, "He was born one day and died upon another."

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There are, I fear, but few *saints* in Westminster Abbey. Earth's great ones are here. Saints are generally found without a monument, and without an epitaph; and of most of these "not a stone tells where they lie." But not one of them is forgotten by God: for he that numbers the hairs of our heads, and

> *"Who, with equal eye, as Lord of all,*
> *Beholds a hero perish and a sparrow fall,"*

forgets not the ashes of his friends; for their dust is precious in his sight. How much better the lot of the righteous—"to suffer affliction with the saints, rather than to enjoy the pleasures of sin for a season," and have our eyes fixed on "the recompence of the reward"!

But how useless to moralize on such scenes! When among the tombs and monuments of the dead, we are for a moment serious; but those who live in Westminster Abbey, and who constantly wait upon the visitants, are just as little impressed with the scenes around them as Blair's grave-digger, of whom the poet said—

> *"Scarce a skull's cast up*
> *But well he knew its owner, and could tell*
> *Some passage of his life; yet no youngster*
> *More vainly jests, or tells a merrier tale,*
> *Than he."*

Those whom the gospel subdues not, whom the love of the Father, the grace of the Son, and the consolations of the Holy Spirit allure not, subdue not, and sanctify, are, indeed, the incurables in the infirmary of fallen humanity.

A few words to post up my travels to this date:—From the excellent Christian family of brother and sister Shaw, of Huddersfield, whence I last addressed you, brother Henshall and myself proceeded to the old city of York; and after spending an hour or two in its grand cathedral, and enjoying divine service and the finest organ I have heard, we passed on to Sunderland, and were kindly received and courteously treated, as in all other places, by the brotherhood of that beautiful town. We had much of the company of brothers Wardropper, Hill, M'Dougal, and others, enjoying the hospitality of brother Douglass, who is so warm a friend as to have amongst his ships at sea one bearing my name, and is now building one which he purposes to call for yourself. I had a fine hearing in this town of some 30,000 inhabitants. All that could hear in one of its most spacious rooms, were assembled, and of its best class of citizens. I delivered three discourses to the church and citizens there, and

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brother Henshall two. These discourses were not without effect—some have since been baptized, and much harmony of feeling created between the Baptists and our brethren. I think there will be a union between them. Thence I visited the large and splendid city of New Castle. We lodged in the same Temperance Hotel in which you sojourned on your way to Scotland. I delivered three addresses here to immense auditories in the largest Hall in this city of 110,000 inhabitants. I have heard also good tidings from New Castle. Thence we proceeded to Berwick-upon-Tweed, a little insular kingdom by itself, being neither in England nor Scotland; still it has its English and Scotch churches. And, strange to tell, by a singular coincidence I entered Scotland on the 5th day of August, on which day, just *thirty-eight* years ago, I embarked from it for the United States; and, still more worthy of remark, with consent of the Trustees and Parson, I was admitted into the established church, and permitted to address my first Scotch auditory from the sacred desk in the good 'auld Kirk o' Scotland,' the parson himself and his precentor being in attendance. I was heard with profound attention by a large audience, on the original gospel, which I declared with as much unhampered and unrestricted freedom as ever I did in my life. Such was the effect that some of the Trustees were next morning inquiring round town where my works could be obtained. I never sympathized more with a parson in my life, except one in England, for whose congregation I spoke several times. Having conversed with me in detail on the Christian institution and heard some three or four discourses, in a soliloquy he was heard to say, "I am a Pastor—unfortunate man, I am a Pastor! What can I do!"

But my page is full; and having been so much engrossed in Edinburg, I cannot even read what I have written. I must bid you farewell as I have just time to forward this letter before the steamer of the 19th sails. My love to all. Your father,

A. CAMPBELL.

LETTERS FROM EUROPE—*No. XIII.*

GLASGOW, August 31, 1847.

My dear Clarinda—I am far behind my travels in this interesting island I have been almost to latitude 58 N. in Scotland, and am now in the county of Lanark, in the midst of its almost half million of inhabitants, and have seated myself hard by Lord Nelson's monument on the banks of the Clyde, where I spent many a pleasant hour, almost forty years ago, to note down some things of London and England; yet far in the distance of my unde-

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cyphered symbols. Were it not that London has in it so many of the wonders of art, and so many of the wonders of the world, I would now tell you some things of my present localities and of my very singularly unexpected reception in Edinburg and Glasgow—the Athens and the Corinth of Scotland, if not of Great Britain; but I must leave these for other letters, and endeavor to get out of the environs of London, Cambridge, and Oxford, with all their interesting associations.

Having been to Westminster Abbey and the Tower of London, I cannot pass by St. Paul's and the Colosseum without a respectful notice. These are two of the most magnificent triumphs of art in the esteem of the millions that have seen them. You have surveyed their rich and numerous treasures, their grandeur, and magnificence, and need not to be informed of their well earned claims upon the admiration of all the amateurs of the fine arts of sculpture, statuary, painting, and architecture.

The old St. Paul's, so injured by the fire of London in 1666, was very fortunately removed to make way for the display of the unequalled genius of Sir Christopher Wren, who may be regarded as both the builder of the present London and of the present St. Paul's. Having lived to complete his ninetieth year, he was able to spend *five and thirty years* in the erection of the present St. Paul's, and to expend upon it one million and a half sterling, or the handsome little sum of more that seven millions of dollars. Of course it is no mean, no humble synagogue, in which to bow the knee of prelatic grandeur or aristocratic pride. Its length from east to west, within the walls, is but 500 feet; from north to south, 286. The circuit of the building is 2292 feet; the diameter of the ball, 6 feet; height of the cross, 30 feet; total height from the ground, 404 feet. To the Whispering Gallery you have only to ascend 260 steps; and to the ball, but 616. Of course, being somewhat enfeebled after delivering fifteen lectures in the city, I did not think it quite expedient to place my foot upon the 616th step. The weight of the ball at its apex is 5600 lbs; and of the cross, 3360. No easy task, no light burthen, to carry the cross of St. Paul's Church! The whole building covers only two acres and sixteen perches of English ground. I cannot condescend to detail its immense balustrade of cast iron—its seven beautiful gates, weighing some two hundred tons—its grand entrances—its superbly rich portico, consisting of 12 lofty Corinthian pillars below, and 8 Composite columns above, supporting a triangular pediment, the entablature 64 feet long and 17 high, representing the conversion of Paul, sculptured in low relief; on whose apex stand colossal figures of Paul, Peter, and James, who have grown, since their death, *eleven feet high* in the esteem of those who worship here.

But, alas for England and the world! this splendid edifice is but a proof of the folly and emptiness of modern and fashionable religion. The interior of this great pile is but a receptacle for the dead—for the dust of military heroes—and is really a house sacred to Mars the god of War, rather than to the Prince of Peace, and his humble friend the true and veritable Saint Paul.

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Many, indeed, are the gems of sculpture, the triumphs of the chisel, and the proud achievements of genius, treasured up within these walls. But the subjects of these trophies are not *saints*, but *heroes*. Their glories are not those of martyrdom, but of violence and of blood. Here repose in state the shades of Generals Gore, Dundas, Mackenzie, Bowers, Ross, Pakenham, Gibbs, Gillespie, Brock, &c. &c.; also, those of Admirals Duncan, Nelson, Howe; with many chiefs, such as Sir John Moore, the Marquis of Cornwallis; Captains Cook, Duff, Faulkner, &c. &c., "who fought *gloriously*, fell *gloriously*," and are gloriously embalmed in the memory of Britons and sculptured within the walls of St. Paul's Cathedral.

A walk through the immense area of St. Paul's, which has ten times more space for dead heroes than of seats for living worshippers, is incomparably better adapted to make heroes than saints, warriors than Christians, sons of thunder rather than sons of peace. It is, indeed, a grand pageant—a sublime delusion—a monstrous insult to the person whose fame it falsely celebrates. True, indeed, amongst some forty thunderbolts of war, stand the monuments of Dr. Johnson, John Howard, and Bishop Heber; and also one marble slab commemorating in Latin its illustrious architect—viz.

"Beneath lies Sir CHRISTOPHER WREN, the Builder of this Church and City; who lived upwards of ninety years—not for himself, but for the Public Good. Reader, seekest thou his monument? Look around!
Died Feb. 25th, 1723, *aged* 91."

His ashes lie in the south aisle of the Crypt, on the side next the dome, in front of the gallery containing an organ which cost 10,000 dollars, having 2124 pipes. The great painters Reynolds, Barry, Opie, West, and Lawrence, are interred side by side.

Choral service, that is organ worship, is "*performed*" twice every day, at a quarter before 10 in the morning, and after 3 in the evening. Sermons are also preached by the Dean and Canons resident every Sunday and holiday, and, during Lent, every Wednesday and Friday.

Brother Henshall and myself heard one of these very splendid choral services—an exquisitely splendid affair, in the most august, ancient, and venerable cathedral in the city of York—second only to Wesminster Abbey, in the kingdom, as we were on our way from Huddersfield to Sunderland. There were two Parsons, ten boys, and six men in linen vestments, engaged some hour and a half in performing this service. The boys were selected of an age favorable to a peculiar voice, that the worship might be musically perfect. The organ was elegant, the singing superexcellent, the reading rhetorical, the tones of the organ most pious, the worship exquisitely carnal, and the whole affair a superbly grand farce.

I cannot describe the Whispering Gallery of St. Paul's Church. The least whisper on the opposite side appears as just at your ear, although 150 feet distant; and the shutting of a door resounds as a peal of thunder, or the heaviest discharge of distant artillery. The floor below, laid with black and white marble, forming a mariner's compass with its thirty-two points,

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looks superbly grand and beautiful when viewed from this gallery. The whole Cathedral would require a month's inspection and study, and a volume, rather than a few pages, to give an adequate description of it.—How imperfect and inadequate, then, the gleanings of a few hours, and the notice of a few of its more impressive and peculiar objects of attraction and general admiration. But in noticing the Colosseum we shall carry with us the reminiscences of St. Paul's.

In Regent's Park stands the Coloss um, a colossal building truly, consisting of a vast polygon of sixteen sides, severally 24 feet in length. Before it stands a Doric portico of six colums, having an entablature unique, supported by pilasters at its angles. It is covered with Roman cement, painted to resemble stone. You visited it at either its morning or evening exhibition, I know not which. We enjoyed a morning visit. Its museum of sculpture, its classic ruins, and its splendid promenade, with its models of the temples of Theseus and Vesta, much interested us. We surveyed Titus' Arch, the *Mer de Glace*, and the Alpine Torrent, with all its interesting curiosities. Its conservatories are beautifully decorated and furnish-with indigenous and exotic plants, with a splendid Gothic aviary and stalactite caverns; but its Panorama of London, as seen from the top of St. Paul's, covering 46,000 square feet, including the Thames and the surrounding country, almost down to the sea, is, without exaggeration, the grandest display of the painter's art that I have ever seen. I am told it is regarded by all who visit it as superior to any thing of the sort in the world.

In walking round a dome of a few yards, by the genius of one man, who spent a long life in perfecting it, you see as natural, and as large as life, all London, as seen from the top of St. Paul's in a clear moonlight night, with all the effect of moon and stars, and the ten thousand lights of the city. No wonder, indeed, that some of its visitants have inscribed upon its walls, "The Palace of Fairy Enchantment." The design itself was enough for one man of ordinary ambition; but the execution of it, so far as one man has perfected it, is the greatest achievement of genius and labor accomplished by any painter whose name is registered on the rolls of fame.

I regret to pass so rapidly through this most interesting object; but there stand on my memoranda the British Museum and Library, the Royal Academy of the Fine Arts, the Polytechnic Institution, the Thames and its Tunnel, through which we passed, the Zoological Gardens, St. James' Park, Hyde Park, Bank of England, Post-Office, Docks, Statues, Promenades, &c. &c. Of all these we can only select two or three, and these we must despatch with all brevity.

We were, indeed, much pleased to observe the growth of good taste and good sense in the attention paid to public comfort and improvement.—London, like the United States, progresses to the West; and as it progresses in that direction it improves. Indeed, in more senses than one, "the Star of Empire westward wends its way." The palaces of London and its splendid streets are located and locating in the West, and new London is many centuries in improvement, as well as in years, before old London.—

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But in its means of intellectual culture London is generally pre-eminent. Like Athens, Corinth, Rome, it glorifies intellect and genius, but neglects piety and morality; therefore it is pre-eminently intellectual and pre-eminently wicked!

The Royal Academy of Arts is, indeed, a royal institution. It is located in the east end of the National Gallery, Trafalgar Square, and was established by royal charter in the year 1768. Sir Joshua Reynolds received the honor of knighthood on being appointed its President. "It was instituted for the encouragement of painting, sculpture, and architecture, and consists of forty members, called *Royal Academicians*, and twenty-six associates. Nine of the Royal Academicians are annually elected for the purpose of superintending the studies. They set the figures, examine the works of the students, and impart instruction. Sir M. A. Shee is President. The annual exhibition, commencing on the first Monday in May, and terminating in July, presents a just specimen of the style of the arts in the kingdom. No work is here exhibited that has ever publicly appeared before. The number of paintings, prints, busts, models, and pieces of sculpture, generally amounts to about *fifteen hundred*." I spent an afternoon in the rooms of this institution with much pleasure, and could not but admire not only the excellence of the selections displayed, but also the classification and arrangement of the specimens of sculpture, painting, &c. exhibited, as greatly tending to improve the taste and to elevate the standard of excellence in all the fine arts cultivated by the eye and the hand. In its *Glyptheca*, or Museum of Sculpture, we saw a very true and beautiful statue of the Queen, just exhibited for the first time. Her Majesty and Prince Albert had been to see it the day before, and placed upon it their *probatum est*.

A few days after my visit to the Royal Academy, in company with sister Whalley and brother Henshall, we spent an afternoon in the Zoological Gardens. On our way thither we unexpectedly met the Queen and Prince Albert returning in open carriage from the grand pageant at Cambridge, occasioned by the inauguration of Prince Albert as Chancellor of the University. The Queen's full-orbed face, with her royal consort on her left, seemed alike full of good nature and good sense, and smiled with as much complacency as she could well throw into it, upon the group we met just standing where she must be fully seen on turning towards Buckingham Palace. Had we been seeking for such an opportunity, we could not more advantageously have found it, than to be thrown into the front of such a group just at the moment when her guard came forward in a great bluster to open a way for Her Majesty's carriage. Her two maids of honor sitting in front of the barouche, with one of whom, a few evenings before, I had had a conversation on the resurrection of the dead, reflected Her Majesty's smiles upon the crowd, as she complacently caught the loyal smiles and homage of her liege subjects, who seize every opportunity of testifying to her Queenship their cordial admiration of her virtues, and increasing devotion to her throne.

No Queen of England was ever more universally popular than Victoria.

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She is now, and has been, during my tour through Scotland, travelling for pleasure, with her royal consort and their children, through the Highlands. The enthusiastic admiration of the Scotch is every where expressed in every form which can prove that it comes from the heart. Indeed, the Queen herself seems to court and cultivate it by every means in her power. I was amused the other day in glancing at some notes of her tour through the Highlands to see how the woman and the mother triumphed over the Queen in her complaisance to some Highland women, who, crowding upon the boat as she was leaving, demanded that she would show them her "dear little bairns." The Queen, in great good humor, first seized one of the little Dutchmen, and then another, and holding them up in her arms, showed them off in fine style to the ecstatic admiration and cheers of the enraptured and grateful mothers and daughters of the hills and glens of the Western Isles.

Indeed, the domestic virtues of the royal pair, and their extreme prudence in all matters of party spirit and party interests, entitle them to the highest esteem and admiration of the nation. No one in England knows whether the illustrious Regent or his more illustrious consort lean more to the Whigs or to the Tories—to the Ins or to the Outs of office. They have got *five* healthy, plump, and ruddy children. One of them, whom I saw standing on the canvass, in the full uniform of a young tar, with his jack-knife and pouch on, ready for business, is as promising a lad in all that constitutes good nature, good sense, and a good sound constitution, as any lad I saw in all London city. He is already destined for the navy, and takes his station before the mast, as if predestined to rise by merit to the high office of Admiral.

The greatest objection that I have to Prince Albert is, that he seems to be more ambitious to be a good sportsman and a good marksman among the grouse and the deer, than to shine in literature or science, though now Lord Chancellor of Cambridge; and that his red beard, so fastidiously cut upon the upper lip, is in bad taste, and a bad model to the dandies of the age, who imagine that a pair of scissors, or a sharp razor, cunningly guided over the chin or upper lip, indicates more good sense and more good taste than the red paint of an Indian, or the particolored beard of a goat suspended to the lip or to the chin of a beardless Turk. And while remonstrating against the Prince Regent, that I may not appear blind to the imperfections of the Queen of England, I must say, that, in my humble opinion, she visits the theatre too often, and especially on Saturday evenings, than is either prudent or comely for the "Head of the Church of England." That her example, in this particular, is already detrimental to some of their Graces—the Prelates or Lord Bishops, I must infer—more especially since I see it noted in some of the English prints that the celebrated Jenny Lind has been engaged to attend at a ball in the Bishop of London's palace, to be given on some grand occasion.

The Queen in this case cannot admonish the Bishop; and I do not see how the Bishop can admonish the Queen, unless they should both confess to

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the Archbishop of York; and even then for "the Head of the Church of England" to appear in any theatre called "the ROYAL THEATRE *of London*," is, in my opinion, giving to the old-fashioned Puritans or their sons (but I believe they are all dead in England) a new argument to prove that the Church of England cannot be the Church of Christ; inasmuch as THE HEAD of Christ's church never was seen in any theatre on earth, much less in that of Covent Garden, or in that of Drury Lane. I would, therefore, were I Privy Counsellor to Her Majesty, suggest to her the incongruity of such regular visits to these centres of the pride and vanity and folly of this world, with her other virtues, and more especially with her high and holy station as HEAD OF THE CHURCH OF ENGLAND.

Meantime, having been detained so long on my way to the Zoological Gardens of London and to the Museum, I must defer my notices of them to a more convenient season. The mail for the steamer of the 19th September will soon be made up, and this letter, though begun more than two weeks since, has been unfinished till to-day. Others, of a more grave importance, have been begun; but events, yet in progress, forbid my closing them before this packet sails. Farewell.

Your affectionate Father,

A. CAMPBELL.

Port Patrick, September 16, 1847.

A CLERGYMAN'S FAMILY.

THE Rev. John Newton relates that many proofs had passed under his immediate notice of the faithfulness of God in answering the prayers of pious parents, who had left behind them young and helpless children. He especially mentions a friend of his, a laborious Christian minister in the west of England, in whose family the divine promise was fulfilled.

This devoted man, when dying, was advised to make his will; but he replied, "I have nothing to leave but my wife and children, and I leave them to the care of a gracious God; and soon after he died happily. No prospect appeared for the support of his family; but the Lord disposed a man, who had always despised his preaching, to feel for his destitute family; and by his means £1600, or about $8000, were raised for them; and the clergy of Exeter, who had never countenanced his ministry, gave his widow a house and garden for her life; so that she afterwards lived in greater ease and plenty than in the lifetime of her husband.

[*Anecdotes for the Family.*]

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LETTERS FROM EUROPE—*No. XIV.*

GLASGOW PRISON, September 10, 1847.

My dear Clarinda—LITTLE did I think that I should ever be confined within the walls of a prison in Scotland, or any where else, in the way of honor or dishonor. It is, however, a true and veritable fact that I am now a prisoner in the city of Glasgow and in the kingdom of Scotland; and this, too, without trial or conviction of any kind whatever. You, no doubt, with very many others, will ask, *How can this be!!!* If, then, you can command a sufficient degree of calmness and patience, I will reveal to you the mystery.

You have long since learned that Scotland is the land of orthodoxy—the only country in the world in which men always think right on all subjects, but especially in religion and morals. True, there have been occasionally a few heretics in this land, but they have generally been of a mongrel race; they have been abroad, or intermarried with foreigners.

In former times religion and politics were those subjects on which orthodoxy, or right thinking, was of saving importance; and heterodoxy, or wrong thinking, a damning sin. But nations become weary of their idols, as well as of other paternal customs, and set up new ones. Still as orthodoxy is outward conformity to the views of the fashionable idol, and heterodoxy nonconformity, the virtue of orthodoxy and the vice of heterodoxy are yet omnipotent for good or for evil.

In Scotland a new divinity, unknown in my youthful days, is now in the ascendant; consequently a new creed reigns, and a new orthodoxy is established. Orthodoxy is, therefore, of saving efficiency; and heterodoxy is still a sin to be punished by the Judge.

The present idol is the liberty of all *men of color* on natural and moral principles;—*saving faith*, the immediate emancipation of American Africans;—and the true *evaugelical church*, the Scotch antislavery society.

Now, as in days of yore, when a man's politics were unpopular at court, or his opinions unfashionable at church, it was always easy to convict him of treason against the king, or of blasphemy against the pope, and then, by a summary process, rid the world of him. But that age having passed away, and religious views and opinions being no longer so sacred nor so profane as in former times, they are not now actionable before the king, nor always before the pope.—When, then, it so happens that any one's doctrine becomes offensive to the reigning or aspiring priesthood, they do not think of meeting him, face to face, before the people, or of discussing with him the points of difference; but as in the days of Darius the Mede, the presidents and priests seeking, but not finding fault in Daniel in some political matter, resolved to find him heterodox in religion, and would test him by some religious question, that they might thus put him out of their way; so, now-a-days, when a man's religious views become obnoxious to certain presidents, priests, and secretaries of churches in Scotland, when seeking occasion of an attack upon him, they, in imitation of their Median predecessors, do not think

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of accusing him on the real issue; but seizing some popular idol of national admiration and reverence, they seek to find occasion against him in reference to his idol god. Nor are they conscientiously fastidious as to the means; for, as in the case before us, the Median politicians chose religious grounds of accusation against Daniel, so the Edinburgh *priesthood* chose *political* grounds of accusation against myself. I say *political* grounds; for they are, in truth, more of that character than of any other, as the sequel may show. That I may be clearly understood on these premises, I will briefly develope the plot, so far as I have been able to discover it.

In Scotland the old ecclesiastic parties have greatly changed their position. Burghers, Antiburghers, Relief-men, are now absorbed in the Church of Scotland or in the Free Church. The Independents or Congregationalists are divided into Morrisonians and Congregationalists—the former having embraced a more liberal theory of the gospel than their old sectarian brethren. Indeed, in some particulars they make the nearest approach to our views of any party in Scotland. These leading denominations, with a few Romanist, Episcopalian, and Methodist churches, make up the Pedobaptist community of Scotland. The Scotch and English Baptist communities, with our brethren, make the remainder. The Morrisonites and Infidels constitute, however, a fearful aggregate compared with any of these denominations; indeed, with all of them, so far as vital piety is to be regarded as the fruit of discipleship.

The Morrisonians are of recent origin. From a conversation which I had the pleasure of enjoying with one of their most respectable ministers, I learn that their views of Bible truth in several points are much in advance of most of their contemporaries. They have already in the field some seventy preachers, and have some thirty on the way. They suffer much, however, under a sort of religious hydrophobia, being exceedingly fearful of immersion.

It is strange that the nigher religious parties approximate to each other, so long as a sectarian spirit reigns within them, they do the more cordially and pertinaciously oppose one another. I cannot now expatiate on the philosophy of the fact; but since the days of the Jews and the Samaritans till now, those nighest of kin are the most fierce in all animosities and bickerings about "miney and thiney." Family quarrels are somewhat of a similar character; and, therefore, there is something in proximity of blood, of lineage, and of faith, which, in case of any misunderstanding, greatly augments and exacerbates the feelings of the parties—"lands intersected by a narrow frith abhor each other," and a single mountain interposed "makes enemies of nations who had else, like kindred drops, been mingled into one."

The Morrisonians are yet in a transition state. The metal is not yet cooled. Those in proximity with our brethren are occasionally allured into a more candid and inquisitive temper; and now and then some of them actually become *disciples indeed;* and knowing the truth after much searching of the Scriptures, are not only immersed, but become wholly obedient to the faith.

Of this people there is one church in Leith, within two miles of

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Edinburgh, under the care of the Rev.* M. Kennedy; and one in the city, under the Rev. M. Kirk. The Reverend James Robertson, of the city of Edinburgh, is also of the Congregational school; and if not wholly recognized as a *Morrisonian minister*, occasionally communes with them.

Now as I believe that my imprisonment has its origin here, I will minutely relate all the incidents and circumstances that have come under my notice, or come to my ears, producing this conviction, setting down nothing in malice, nor extenuating nor concealing any thing that may be alleged in their defence.

Shortly before my arrival in Edinburgh, two male members, of respectable standing in the church at Leith, under the pastoral care of the Rev. Mr. Kennedy, had been immersed and joined our church in Edinburgh. Other ministers of that church were also in much mental perturbation and doubt on their own position. We were also informed that the church in the city, under the Rev. Mr. Kirk, was also disturbed on the subject. At the time of my arrival this party were so much excited and alarmed, that on application by our brethren to hire their meeting-house, "*Counsellor Scott*," one of the Trustees, positively refused it on any terms.

Immediately after my commencement in Edinburgh, so soon as the community gave evidence of the interest taken in my lectures, by the very large and attentive crowds that thronged to hear them, Rev. Messrs. Robertson and Kennedy, and Mr. Hunter. called upon me *stealthily*, not informing me that they came as "*a deputation* from the Scotch Anti-Slavery Society," but as if in a courteous and hospitable manner. They indirectly approached the subject of slavery, and desired to know if certain extracts on the relation of master and servant, which they read from some pamphlet, not giving the author, were my words.

Having answered in the affirmative, not so much for the words as for the ideas expressed, one of them asked whether my present views were those which I had expressed in the Christian Baptist. To this I promply responded in the affirmative. A desultory conversation on American slavery ensued, which I cannot accurately report, save that I informed them. that, while I had no personal interest in American slavery, having for sundry reasons emancipated all that any way came into my possession; I, nevertheless, regretted the course pursued by many antislavery men, both in Britain and in America, as not at all tending to the amelioration or abolition of slavery; but rather operating directly against both; adding that the people in Britain did not understand the subject so well as we did; and that, therefore, they could neither enlighten us on the subject, nor induce us, by their importunity, to take any measures on the subject.

On which Mr Robertson desired to know if I would lecture on the subject. I replied, the gospel and the church, and neither slavery nor abolition, occupied my mind, and filled up the objects of my mission. On being farther pressed, I added, that, although I cared not if all Scotland knew my opinions on the subject, my

* I call these gentlemen *Reverend* because they love it, as I infer from their giving it to one another.

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published appointments would not give me a single day, till late in September, for any purpose, unless by changing the subjects already announced for Edinburgh; which I could not, as yet advised, with propriety change to a lecture on "American slavery" or on Scotch anti-slavery. On which, after bidding me an *apparently* friendly adieu, the gentlemen departed.

But a few hours afterwards the following placard was posted on every prominent corner, and at every centre of rendezvous in Edinburgh, in capitals so gigantic that a man on horseback might read it as he passed along:—

"*CITIZENS OF EDINBURGH—BEWARE! BEWARE! THE REV. ALEX. CAMPBELL, OF VIRGINIA, U. S. OF AMERICA,* HAS BEEN A SLAVEHOLDER HIMSELF AND IS STILL THE DEFENDER OF MAN-STEALERS."

Not having with me here a copy of the placard, I am sorry that I cannot transcribe it. But that you may have an idea of the spirit and character of the party that issued this one, and that filled all Scotland with them at every point we visited, I will give you a full copy of one that I happen to have before me. There common heading was—"*People of Scotland, beware? Mr. Alexander Campbell and his colleague, Mr. Henshall, from Virginia, U. S., are at present lecturing throughout Scotland on Christian Union,*" &c. &c. Here follows one pasted up at PERTH:—

"AMERICAN THEOLOGY.
LECTURES.
APOSTOLIC COMMISSION—THE OBEDIENCE OF THE GOSPEL;
OR,
How to baptize a family the one day into the fellowship of the American Baptist church, and to sell them the next by public sale, or otherwise, to the highest bidder, as they do the horse, the ox, or the ass; tearing asunder "those whom God hath joined together" This is the Campbellite's obedience to the gospel—with vengeance. From such apostolic commission and gospel obedience, as well as Socialism, we earnestly say, Good Lord deliver us."—Perth, 17th August, 1847. J. W. *J. Jeffers Wilson, Printer."*

Some even went further than this. At Paisley and Glasgow they were so violent as to be actionable in law. I was announced in a Paisley paper, without any qualification, as a "*Man-stealer*"—"BEWARE OF THE MAN-STEALER!"—and in terms as gross and disreputable at Glasgow.

But to return to Edinburgh. Before the first placard appeared in Edinburgh, I had delivered three public discourses—two of them in the Waterloo Rooms, as before stated. One lady had signified to me a desire to be baptized. On the evening of the 11th August, the placard to the contrary notwithstanding, I found, on entering the Rooms, a large audience in waiting. On rising, of course, I adverted to the placard, informing the audience that in addition to what they had seen and heard, I had also received from the Secretary of the Anti-Slavery Society a challenge to discuss with him my position to American slavery, after he had particularly inquired

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and understood from myself, my whole list of appointments, times and places; and, therefore, he knew, before he wrote it, that I could not possibly accept it at this time.

I then stated to the audience that I was both misrepresented and calumniated in the placard—that it was grossly false, and I feared malicious; but that I would presume so much upon their candor and impartiality as to proceed with my lecture for the evening, promising them on Friday evening a full view of my position on the subject of American Slavery, and also that I would read to them on that evening Rev. James Robertson's challenge and my response to it.—Without farther notice of the subject I proceeded to my lecture, and enjoyed a respectable attention to its close.

The brethren fearing a riotous meeting on Friday evening, resolved to demand sixpence admission, which after defraying expenses of the room, was to be given to the Royal Infirmary. My debates with Owen, and Bishop Purcell having been much read in Scotland, many of the Socialists or Owenites, with some Catholics were not very kindly disposed to favor my person or my views on any subject, and, as now-a-days, Edinburgh has become somewhat distinguished for tumultuous meetings, it was thought expedient to prevent a certain class of auditors from too easy and cheap access on that evening.

At the appointed hour I appeared before a crowded auditory in the Waterloo Rooms, with my documents—among which were the two placards printed by the Secretary of the Anti-Slavery Society, the aforesaid Rev. James Robertson, the Christian Baptist, the Millennial Harbinger for 1845, containing the discussion between Dr. Wayland for the American Abolitionists, and Dr. Fuller of South Carolina, in response, my Bible, two letters from Mr. Robertson, with my responses to them.

I commenced with a narrative of my manner of life since I left Scotland to this day, and with the statement of my present mission, noticing my position, first to Presbyterianism, Congregationalism, and the present Reformation. I also noticed the opposition and calumny to which I had been subjected in the New World, the progress of the controversy there, and its present position; declaring that in all my efforts from the Atlantic cities to the Indian territory, from Vermont to Georgia, I had never been more rudely, more violently, and more truthlessly assailed and calumniated than I had been within the present week, in this metropolis of Scotland, the last place on earth that I would or could have thought capable of such uncandid, ungenerous, and discourteous proceedings.—Nay, I might say I never was so maltreated, so outrageously calumniated as in this city by its Anti-slavery Society.

I then showed the Edinburgh placards, read them, and commented on them. I next read Mr. Robertson's challenge and my response, his second letter and my response. On these, also, I made some passing remarks; alluding also to his manner of placarding his letters to me before I had time to answer them; having employed a man to walk through the streets of Edinburgh between two boards, one on his back and one on his breast. On his back, BEWARE! BEWARE!! of

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A. Campbell—on his breast, *Rev. James Robertson's* challenge to A. Campbell, of Bethany College. This was not enough. He had him or a second one standing between two boards at the entrance to the Waterloo Hall, showing to every one as he entered, the courage and orthodoxy of this Reverend "Secretary of the Scottish Anti-Slavery Society.

I next proceeded to inform my auditory that the United States could not abolish slavery in a single state of the Union. England and Scotland always speak of American slavery as if it were a constitutional or national affair which a simple congressional majority could any day abolish. I gave a history of the institution—the position of the several states to it, and spoke of Virginia and her views as indicated in her last convention, with her present views and prospects. I also spoke of Maryland, Delaware, and Kentucky, as well as of the free states, and of their views and feelings as I could judge on the premises. I went at some length into the various hindrances and difficulties in the way of those disposed to emancipate—especially the opposition shown to free persons of color in free states, developed in the treatment of the late Mr. Randolph's slaves, &c. &c.

I then proceeded to my own position to American slavery—declaring that I never approved of, nor defended any system of slavery, ancient or modern, Anglican or American;—that in the statute books of all slave states there were sundry laws and enactments that no Christian man could sanction or practise;—alleging, also, that no Christian man in America was either obliged to approve them or to put them into practice in his own case. I had myself emancipated several slaves that came into my possession, had bought others with a reference to their emancipation, and had emancipated them, and for several years had not had any property in any human being except in my wife and children.

I also gave a summary of Dr. Wayland's and Dr. Fuller's debate on slavery: my own views of their respective merits, and the ground on which they closed that controversy. I then took up the Patriarchal, Jewish, and Christian enactments on the subject, and showed that no man had ever been enjoined *on pain of excommunication* to emancipate his slaves;—demonstrating from the last precept of the Decalogue and from the first precept of the Jewish civil code, that the Lord did recognize and sanction, *in certain cases*, that one man might have property in another man as his bond servant, both for a term of years, even though he was his own *natural and religious brother*, and that he might own an alien for life. So decreed the Apostles also, and, therefore, *no one church or individual could, with any show of divine authority, make it sinful to hold property in man or enact it into a term of communion*, provided only, that the Christian duties due to a Christian or Pagan servant were duly and faithfully performed.—Christianity *regulated*, but did not annihilate the relation of master and bond servant; and that although I was constitutionally, politically, economically, and morally opposed to all forms of slavery, ecclesiastic and political, English and American, I could not legislate on the subject beyond the passages of scripture which I read—viz: 1 Cor. vii. 22; chap. xii. 13; Gal. iii. 28; iv. 22—30: Eph. vi. 5—8;

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Col. iii. 11—22; 1 Tim. vi. 1—3; Titus ii. 9; Philemon 16th verse. On these I commented at some length opening and alleging that Paul enjoined continuance in the relation, except a bond servant had it in his power to be emancipated, and in that case he might prefer it. He also commanded obedience to all masters, *especially to Christian masters*, enjoining upon masters the duty of paying to their servants what is just and equal to the value of their labor, knowing that there was in heaven a master to whom they should all account. With regard to those without the church, as Christian men, we have nothing to do. I believe that it would be much more advantageous to masters than to most slaves that emancipation was practicable, and that in all grain growing states slavery was an incubus on their industry, and a great state misfortune, and that I would give my vote for its final abolition; but I must dissent wholly from the ground taken by the Scotch Anti-Slavery Society, as from that assumed by many American abolitionists.

Such were my views, and I feared not to avow them; but I came not to Scotland to open my mouth upon such questions, and regretted, extremely regretted, the means taken to elicit my opinions on the subject. I farther said that I did not believe the question was now mooted in Edinburgh out of humanity, or from sympathy with the slave, but from hostility to my views of reformation, and of the present condition of Christianity in Great Britain, by those who were unable to oppose them, and therefore agitated this question rather to turn away the ears of the people from listening to me than to profit African or any other slaves in Europe or America.

Such, in substance, were my remarks, and such were the documents produced and commented on during a discussion of some two hours, often interrupted with every sort of feeling and expression of feeling—hisses, cheers, groans, clapping of hands, questions, objections, inquiries, and long continued commotions of mingled feeling, some crying *hear, hear*, others, *no, no*, &c. &c., evidently having a decided majority against my views at times, but always a much more respectable minority than I had anticipated. I gave in proof that ecclesiastic intrigue more than anti-slavery conscientiousness or sympathy was now predominating;—the fact that other men, such as Dr. Beecher, and sundry members of the alliance Evangelical were allowed to preach here without interruption, although differing nothing in theory or in practice from myself. Some one muttered that Dr. Beecher and some other person were called to explain their views in some other places, if not in Edinburgh. But were they placarded in advance!! This had not been so done.

Meantime Mr. Robertson and his friend Mr. Kennedy, and other brethren of that connection, using their feet, eyes, and hands to keep alive the anti-slavery spirit, while some of them were crying for Mr. Robertson to speak, even before I got through, annoyed me no little. I was obliged to say that it was rather strange that after all the means taken to publish and placard my alleged pro-slavery views —after all the pressing importunities that I should deliver *one lecture* on my position to American slavery—that the gentleman himself who requested me, would not allow me one evening without interruption, to develope my views before an audience to which he had

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invited me, and which himself and others were continually haranguing on the subject; that they could not trust them to me one night, but must demand half of the time allotted to a single lecture, even half of the only evening I had to spend in this city!

Mr. Robertson had the recklessness of what was due to truth and to himself to stand up and deny that he invited me to lecture one evening on the subject; so oppressed with the occasion, pale and ghastly, and in great perturbation of mind, he seemed to forget alike the decencies of social life and what he himself had positively and repeatedly said to me. But, indeed, the whole display on the part of the anti slavery society was more mobocratic than philosopical, more tumultuous than sedate, more fanatical than rational, more rude and violent than polished or humane; alike disgraceful in the superlative degree to the age and to the city in which such scenes were enacted; more like a French Jacobin or revolutionary tribunal than to a cool, deliberative, and candid people.

On several occasions during the evening, so excited was the assembly, so clamorous and so noisy, that I was obliged to eulogize their new logic, their new mode of proving a proposition by three claps of the hands and one of the feet, and of disproving what they did not like by three logical hisses and one rhetorical groan, instead of the old fashioned way of offering the evidence of reason, the force of argument, or the energy of truth in support of their position or in opposition to mine. By such means I was enabled to protract my discourse, through numerous interruptions, with perfect composure, till after ten o'clock,—when my strength lagging and their passions rising, some cried one thing and some another; some saying I was speaking against time, others invoking Mr. Robertson. I made a pause, Robertson arose, and with much gesticulation, said that since time had been denied him, he would appeal to the press. To the press, said I. The press is just what I want—to that I am always prepared to appeal when a proper antagonist appears. The concourse being in great commotion, much like one at Ephesus, I gathered up my documents, when myself and friends beginning to move, the congregation broke up in much disorder; and here I must bid you good night, referring you to my next letter, accompanying this, made up of documents printed in the Christian Messenger for this month. These documents are my correspondence with Mr. Robertson, read in Edinburgh, during my lecture; also a letter from me, afterwards written from Dundee, addressed to the editor of the Edinburgh Weekly Journal, giving a succinct view of my position, and indicating a challenge from me to the Scottish Anti-Slavery Society to select their man, and I would meet him, either orally or in writing, on the Bible alone, and seek to sustain all my allegata.

Your affectionate father,

A. CAMPBELL.

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LETTERS FROM EUROPE—*No. XV.*

BELFAST, September 17, 1847.

My dear Clarinda—I ARRIVED here to-day, and mail the contents of my correspondence with Mr. Robertson, &c.

[No. I.]

THE REV. J. ROBERTSON'S CHALLENGE.

To the Reverend Alexander Campbell, of Bethany, Virginia, United States, America.

SIR—As I promised at our interview, yesterday, I beg to hand you the enclosed anti-slavery pamphlet.

The position which you hold in America as the leader of a sect; the opinions which you have published in reference to slave-holding; the fact that you have been a slave-holder yourself, and did not relinquish it because of its sinfulness, but for other reasons; and the fact that you now hold religious fellowship with slave-holders, appears to me to render it necessary that you should not be permitted to quit the capital of Scotland without receiving a PUBLIC CHALLENGE to vindicate, in the city of Edinburgh, and before a Scottish audience, the position which you occupy in regard to American Slavery.

That challenge I beg, hereby, respectfully to present to you, and declare that I am prepared to maintain that your POSITION and OPINIONS on the question of AMERICAN SLAVERY and SLAVE-HOLDING are at once UNGODLY, UNCHRISTIAN, and INHUMAN.

The time and other conditions of the debate can be mutually arranged.

Hoping that you will see the propriety of accepting of this challenge, I have the honor to be, Sir,

Your most humble servant,

JAMES ROBERTSON.

Edinburgh, August 11, 1847.

[No. II.]

REPLY TO THE REV. J. ROBERTSON.

To the Rev. James Robertson.

SIR—Your letter of to-day was handed me this evening after my return from Kirkaldy, together with Mr. Thompson's speech in the Music Hall, Edinburgh, June 1846, for which please accept my thanks.

Your allusion to my position as a leader of a sect in America, however courteously intended, with your allusions to my position in reference to 'American Slavery,' rather indicates your own *opinion* of my position in both respects, than the *facts* of the case. I am neither the leader of a sect, nor the apologist of any system of slave-holding, ancient or modern, English or American. I do indeed teach that all Christians should form one community on the catholic foundation that "*Jesus is the Christ, the Son of the living God*," irre-

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spective of all differences of opinion on either the *politics* or the *metaphysics* of existing sectarian institutions. If, then, the advocacy of Christian union or Christian principles be sectarianism, I must plead guilty of the charge, otherwise I am neither a sectary, nor the leader of a sect.

As to your allusions to my opinions published in reference to slaveholding, to the alleged *fact* that I have been a slaveholder, and to my reasons for emancipating my slaves, they are still more imaginative, unfortunate, and exceptionable, than your reference to my position to a sect. And still worse, I have to-day seen a placard of which, from certain allusions in it to our conversation of yesterday, I must suppose you to be the author, in which you call upon the citizens of Edinburgh, to "*beware*" of me; that is, I presume, not to hear me on the subject of religion; for in no other respects are they in danger of me. Now in all these particulars, to say the least, I am sorry I cannot commend the candor, the liberality, the justice, or the conscientiousness, which I had expected from a gentleman sustaining your moral and religious associations in this community.

I am, sir, according to your placard, advertized as "*the defender of man-stealers.*" Had you said that I was *in your opinion* a defender of man-stealers, then, indeed, while I might regret the frailty of your logic, I could not regret that of your morality. If to take up an evil report of one's neighbor is no characteristic of an inhabitant of Zion, still less is it to originate and put into circulation an evil report against him. To one less accomplished than yourself, I should not have thought it would have appeared allowable to give to his neighbor for his office or for his character the construction which any one may please to put upon one of his expressions, especially, too, when informed by his neighbor that he both reprobated and abjured the theory and the practice implied in such imputation.

But to return from the placard to your letter—to the opinions which you say I have published in reference to slaveholding—Have you read my opinions! or only some garbled extracts from some *ex parte* representations of them! Have you not other opinions of mine upon the subject which would have more fully and justly exhibited them, and my position to 'American slavery,' and have placed these extracts which you have quoted in a proper light before this community! Did I not in your presence say, in response to one of your company, that the opinions expressed in the *Christian Baptist* are still my opinions! Why, then, did you not also lay these before the public with those you have given! Did I not also intimate to you that the opinions expressed by the Free Church of Scotland were the same as those which I had published in America! Are they, in your judgment, *defenders of men-stealers?* You say that I have been a slaveholder, and did not relinquish it because of its sinfulness, and therefore, my position is *ungodly, unchristian, and inhuman.* You had only my word for it that I had ever owned a slave, and you had my word also that I had owned some without buying them; also that I had bought others for the purpose of emancipating them—and that I *had* emancipated them; some for one reason and some for another; and that I had not owned one for many years. Why, then, did you

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not equally honor my word and tell the whole truth without suppressing one part of it and misconstruing another part of it, adding, that I did not relinquish it for its sinfulness, leaving it to be inferred that it might have been for its unprofitableness, or from some other cause! Was this done for a good effect or for a bad effect on the public mind, as it appears all to be done for public edification! Indeed, I have learned that your letter to me was placarded and exhibited at the door of the Waterloo Rooms before I had time to answer it.—You must be panic stricken. Do not think, my good sir, that I am going to carry all Edinburgh with me, not leaving you a single adherent. Be calm; be patient. Hasten leisurely!

But, sir, may I ask by what code of morality or politeness are you allowed to call upon a stranger, as if in common courtesy, without informing him of your intentions, availing yourself of his frankness and candor, soliciting his opinions without informing him of the use you intended to make of them, and immediately on leaving him, walk into a printing office, placard his opinions, and then address him by letter for publication, as you have now done in that lying before me! I have, sir, believe me, too high an opinion of Scotland—dear to me from many pleasant associations, and of this Modern Athens, its elegant and enlightened metropolis—to think that your conduct is in harmony with its elevated standard of good taste or of good manners. I will not, therefore, *ex uno discite omnes*, take you, sir, as a proper representative of what is esteemed polite or moral at this meridian, until public opinion shall have passed its sentence upon your conduct on this occasion. I opine, sir, that Scotchmen will not order any stranger or citizen first to be chastened, and then to ask him what he has done.

But in good keeping with your *preface* and *introduction*, you have challenged me to mortal combat, on pain of being proved "*ungodly, unchristian*, and *inhuman*," should I differ from you in a question of moral expediency, and that too, after you had first ascertained that I could not possibly accept it, having printed and published appointments and engagements throughout Scotland and Ireland *for every day* until late in September; and that too, to meet said appointments, after redeeming my pledges in Edinburgh, I must leave on Saturday next. Truly your bravery and courtesy are admirably unique and elevated!

Well, sir, as you are a very clever and lion-like man, *if the Anti-Slavery Society will endorse you as a trust-worthy champion of its cause*, I hereby inform you that your challenge is accepted; and according to the mode of mortal combatants in this chivalrous age and nation, you having given the challenge, it is mine to choose the arms, and the mode of using them. My appointments are printed and circulated for every day till the 22d of September; and, with the exception of one or two days after that, every day till the 4th of October, when I sail for the United States. I propose then to exchange with you three essays of ten octavo pages, each, to be simultaneously printed; yours in the affirmative, and mine in the negative; first, in the Anti-Slavery periodical, or some other popular paper in Scotland; and also in the *Christian Messenger* in England; also, in the *Millennial Harbinger*, which circulates through North America; and

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also the Abolition paper printed in Washington city, United States. —As I can attend to this amidst my travels, and as a printed argument will be more concentrated and useful than an *oral* one, your object can be more effectually gained and on a much larger field, than by a few speeches orally delivered to two or three thousand people in Edinburgh. I doubt not you and the public will concur with me in opinion, that this will be a more useful and effectual way of spreading our views before our contemporaries. I cannot, therefore, doubt your ready acquiescence. While, sir, I may thus show that you cannot sustain your allegations, I will, I hope, be able to show, without assuming too much, that my position to American slavery is the only moral and religious one, which a Christian, well read in the Bible, Old Testament and New, can possibly sustain; and that yours is dishonorable alike to Moses and to Christ, so far as you make your theory a condition of Christian esteem and communion.

With proper respect,

Your obedient servant,

A. CAMPBELL.

Edinburgh, August 11th, 1847.

P. S. It will be important that I hear from you to-morrow, as I leave on Saturday morning; and that arrangements be made for the carrying out of your challenge. It will be expedient that your first essay be sent to me as soon as possible that I may respond to it immediately. I will mention P. C. Grey, 81, Candlemaker's Row, who will send them to me as soon as put into his hands. I will, all things concurring, read your letter to me, and my response to you, on Friday evening, and will deliver a lecture on my position to American slavery in the Waterloo Rooms, at half 7 o'clock.

A. C.

[No. III.]

REPLY TO MR. CAMPBELL.

To the Rev. Alexander Campbell, Bethany, Va., United States.

SIR—Your letter of the 11th inst. in reply to my challenge, has only reached me this morning. You inform me that MY CHALLENGE IS ACCEPTED; but instead of agreeing to meet me IN PUBLIC DEBATE IN THE CITY OF EDINBURGH, you propose that we shall "exchange THREE ESSAYS OF TEN PAGES EACH."

THIS, SIR, IS AN EVASION, AND NOT AN ACCEPTANCE OF MY CHALLENGE. I did not challenge you to A PAPER WAR, but to A PUBLIC DISCUSSION IN THE CITY OF EDINBURGH.

Let not the plea of previous engagements prevent you from meeting me face to face. I shall wait, if you wish, till your engagements are over; at the same time I beg leave to say that the people of Great Britain and Ireland will listen all the more readily to what you have to say on other matters AFTER YOU HAVE CLEARED YOURSELF FROM THE INFAMY CONNECTED WITH SLAVE HOLDING.

Your proposal to LECTURE *this evening on slavery*, appears to me to be rather unfair—unless you are willing and agree to divide the evening with me. I shall be at the lecture, however, and if per-

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mitted, shall interrogate you, and make such statements as I may consider called for.

I have the honor to be, sir,

Your most obedient servant,

JAMES ROBERTSON.

Edinburgh, August 14, 1847.

[No. IV.]

REPLY TO MR. ROBERTSON.

Edinburgh, August 13, 1847.

REV. JAMES ROBERTSON;

Sir—Your letter just now received lies before me. You have, it seems to me, *recalled* your challenge, and RETREATED from your position.

The words of your challenge are—"That challenge I beg leave hereby respectfully to present to you, and declare that—I am prepared to maintain that your POSITION and OPINIONS on the question of AMERICAN SLAVERY and SLAVE-HOLDING, are at once UNGODLY, UNCHRISTIAN, and INHUMAN."

In this challenge there is neither time, place, nor mode of debate stipulated or mentioned. You speak in a *preamble* to it of a Scottish audience, and of vindicating my position in the city of Edinburgh: but unless your whole letter be a challenge, or every word that precedes and succeeds it, be *conditions* of it, I see nothing to justify or authorize you in the evasion now resorted to.

But as one of my conditions is not complied with nor alluded to, I have, of course, nothing more to do with you in this affair. You have not produced any evidence that you will be appointed by any organized body of anti-slavery men to represent them; and without such authority, from your whole conduct in the affair, and so much of public opinion as to your standing with the community as has come to my ears, I cannot, in the absence of such authority, recognize you as a capable or approved representative of any community or organization, ecclesiastic or moral.

With all due respect, yours,

A. CAMPBELL.

The activity of the opposition to my influence was such as to call for the following letter from Dundee. On a single sentence in the last paragraph, Mr. Robertson swore to damages equal to more than 24,000 dollars. Had I said that *he was the person* so expelled, I know not what the damages would have been; for when an "IF *he be such a man*" is so detrimental, who could assess the damage of "*he is such a man*"!

[No. V.]

TO THE EDITOR OF THE "EDINBURGH JOURNAL."

Dundee, 21st August, 1847.

SIR—For the impartial notice taken of my lecture in your paper of the 18th instant, you are entitled to my thanks, and to those of

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my friends and the impartial public in this kingdom. It never has been my lot to be assailed with more violence, or to be slandered with more apparent malignity than in the city of Edinburgh, by some of the priesthood of your city. If sincere in their sympathy with the unfortunate slave, why unjust to me who have ever been the friend of that slave! If they desire to weaken the plea of the slave-master and the man-stealer, why encourage them by placing me upon their side! It is, sir, I must think, a spirit of sectarian opposition to my views of religious reform and Christian union—not sympathy with the slave, that has prompted and animated this crusade. I cannot reconcile a spirit of slander and defamation, and the most gross misrepresentations of my sayings and doings, with the profession of mercy for the slave, or of justice to me. I, therefore, ask the favor of simply declaring, in your impartial columns, my true position to American slavery, and that in as few words as possible.

Allow me farther to premise, that in consequence of some typographical errors in the notice taken of my address in the Waterloo Rooms, and owing to the impossibility of the reporter, in the midst of such tumult as occasionally occurred, to hear what I did say, I am made to say some things neither exactly accordant with fact nor with my opinions. I presume, indeed, that if my position to society justified the notice which I received in your city from the Rev. Mr. Robertson, and those who sustain him in it, it will justify you in permitting me, in my own words, briefly to define my position.

I. In the first place, I never approved nor defended, in word or writing, any system of slavery. Grecian, Roman, Anglican, or American. I have always regarded and represented them, as sanctioned by law and displayed in statute books, as impolitic, immoral, and irreligious.

II. But that there were *bond* servants as well as *hired* servants amongst Patriarchs, Jews, and Christians, sanctioned and approved by the Supreme Lawgiver of the universe, I as firmly believe as I believe the Christian religion. A mere sample of my reasons for so believing, will be found in the following passages in the Bible:—

I need not more than state the fact that Abraham, the father of the faithful, and the friend of God, had at one time *three hundred and eighteen male servants*, born in his own house, fit to bear arms; and that in the divine ordinance concerning circumcision, the statute legalizes the buying and the rearing of bond-servants. The Divine statute ordains—"He that is born in thy house, and he that is bought with thy money, must needs be circumcised, and my covenant shall be in thy flesh an everlasting covenant." Gen. xvii. 12, 13. Hagar also, by whom he had Ishmael, a son and a servant, was an Egyptian slave. So she is called by Moses and by Paul. "Cast out the bond-woman and her son, for the son of this bond-woman shall not be heir with my son—even with Isaac, the son of the free woman." Gen. xxi. 10; Gal. iv. 30.

In the second place, as respects the Jews. In the Jewish law there are three statutes concerning *bondmen*. Of these the first is —One allowing the buying of a Hebrew servant by his brother Hebrew for the term of six years. Exodus xxi. 2—6. This statute allows the master, when he gives to a single man, thus purchased, a

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wife, to hold her children, with herself, as his own property, even contrary to, or without the will of the mother, the children, or the father; simply, too, because they were born of a woman who was his property At the end of six years, the father was free, according to contract; but, by the express law of God, his wife and children were his master's property; and, by the same law, the father could enjoy their society only by having his ear bored in proof of his becoming his master's property all his life: and this, too, is the first law that God enacts after the tenth commandment, which expressly says "Thou shalt not covet" thy neighbor's property, amongst which are specified his man-servant, his maid-servant, his ox, and his ass.

The second Jewish statute concerns heathen bondmen. God gave the Jews license to buy bondmen from the heathen. The law reads —"Both thy bondmen and thy bondwomen, which thou shalt have, shall be of the heathen that are round about thee. Of them shalt thou buy bondmen and bondmaids." "They shall be your possession," *alias* property; and you shall take them as an *inheritance for your children after you*, to inherit them for a possession. They shall be your bondmen *forever*." Leviticus xxv. 44—46.

The third statute respects poor brethren that sell themselves to pay their debts. These were again to be set free at the jubilees—till then they were to serve, not with the rigor of *bondmen*, but as *hired* servants. Lev. xxv. 39—43. Thus enacts the law.

Now, as to the Christian institution:—When the Christian churches of Rome, Corinth, Ephesus, &c., were founded, slavery abounded in them, and in all the Roman empire. No one can deny this.—What did the Apostles enact on this subject! Did they inhibit or regulate it! Their statutes are—"Art thou called being a servant (or slave) care not for it. But if thou mayest be made free, use it rather; for he that is called in the Lord, being a servant, (slave) is the Lord's *freed man;* likewise he that is called, being *free*, is Christ's *servant* (or slave.) 1 Cor. vii. 22. "We are all baptized into one body"—the church—"whether we be Jews or Gentiles—whether we be *bond* or *free*"—slaves or freemen. 1 Cor. xii. 13. To the same effect, Gal. iii. 28. See also 1 Tim. vi. 1, 2. "Let as many servants *as are under the yoke* count their own masters worthy of all honor." "And they that have *believing masters*, let them not despise them because they are brethren, but rather do them service, because they are faithful and beloved, and *partakers of the benefit*"—of their labor. See also Titus ii. 9; Eph. vii. 5—8; Philemon 16th verse.

Now, sir, from this exhibit, and from much more to the same effect, it appears to me as evident as the law of ten commandments, that God, for certain reasons, allowed, in certain cases, the relation of master and slave, amongst Patriarchs, Jews, and Christians, at the same time enjoining the golden rule of "loving our neighbors as ourselves, or of doing to others as we would that others should do to us;" a law, by the way, seldom interpreted correctly by some anti-slavery men. We must logically or grammatically interpret it—"Are you a master! treat your servant, in all things, as you would have him to treat you, were you his servant and he your master.—Are you a servant! treat your master, in all things, as you would have him to treat you, were you his master and he your servant." This

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law must always be interpreted and applied *mutatis mutandis*, or by the parties changing places.

Now, sir, with these Divine documents before my eyes I could as soon become a Socialist, a Free-thinker, or a Sceptic, as to say or think that it is immoral and unchristian to hold a bondservant in any case whatever, or to allow that a Christian man cannot have property in man. I therefore, dare not, with my Bible in my hand, join in the anti-slavery crusade against the relation of master and slave in all cases whatever, or proscribe from the Lord's table a Christian minister, because he holds property in man.

We draw a well-defined difference between slavery in a statute book, by law established in certain American States, and as practised in these communities. No Christian master is obliged by the statute-book to sell a wife from her husband, or a parent from an infant child, or to bring up his servants in ignorance of Christ or his religion.

There are, indeed, in our statute-books most odious laws on the subject of slavery; and should any master avail himself of them, and thereby violate the Christian laws, I, for one, will have no fellowship with him, or knowingly with the church that sanctions him.

I am, sir, opposed to all cruelty, oppression, and tyranny, ecclesiastic and political, English and American. I am myself no slaveholder, no "defender of, or ally of man-stealers," as most uncourteously, unjustly, and I fear most maliciously placarded in your city, by a certain reverend clique of anti-slavery defamers. I have personally, and by my influence, and at considerable expense, set free from slavery a number of slaves, and have always been anti-slavery in my opinions, feelings, words, and actions, because of its general moral, and political aspects and bearings, as injurious to both masters and slaves.

I have never said that I would not eat the Lord's Supper, nor a common meal with an African slave, on either political, moral, or religious grounds. These are falsehoods, circulate them who may. I have never defended, as most falsely affirmed in an anti-slavery meeting in Edinburgh, the "negro pew system." Indeed, I never saw it practised to my knowledge. Our African brethren in all churches known to me, *eat the Lord's Supper at the same Lord's table with their masters*. They may or may not in all cases sit in the same pews, but if they do not, it is for other reasons than mere color or mere relation. Those who have two Lord's tables in one church have never fallen under my observation.

My views on all these allegations have been fully published in the United States and in this country by the late William Jones of London in his *Millennial Harbinger*. See vol. i. pp. 77, 78, 79; Vol. ii. pp. 356, 357, 358. Also in the *Christian Messenger*, Feb. 20, 1847. Also in the *Christian Baptist*, vol. i., 1st article on Abuses of Christianity.

From these documents our position to American slavery can be fully ascertained, as also from our whole volume of the *Millennial Harbinger* of 1845, published in Virginia.

A word or two on the challenge tendered me from the Rev. Mr. Robertson, and I have done. Before that challenge was given, Mr.

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Robertson was careful to know my engagements; and having ascertained that my appointments over the United Kingdom, till late in September, were published, and that therefore, without violation of pledges given, a challenge could not be accepted, he went home and wrote it. I proposed to meet him in the only way that I could.—He then dishonorably backed out of it. A condition, indeed, was required by me, and probably that condition could not, on his part, be fulfilled. Knowing nothing of his standing with the Church of Scotland or its Anti-Slavery Society, I required an endorsement or an assurance that he was esteemed by them that knew him in said society, a proper and trust-worthy representative of the party. As soon as he placarded me, I inquired for his standing. I was so unfortunate as to learn that he was not in high esteem with the public, nor of such attainments or talents as to attach any consequence to a discussion with him. I stated this in a very large meeting, and in his presence too. Since that time the Anti-slavery Society held a meeting, *but did not endorse for him as their representative in any discussion.* Of course, then, I could not have any thing more to say to him on the subject. But I will now say to the Anti-slavery Society, that I will meet in public debate, *oral* or *written*, any man in Great Britain whom they may appoint, *either on my position to American slavery, or on the negative of the propositium submitted by Mr. Robertson.* I will only add, 1st, that if it be *oral* it can only be held from the 24th to the 27th of September, my whole time, *except these days*, being now pledged, and my passage taken in the steamer of the 4th October, for the United States. Liverpool and its vicinity being the place where my appointments terminate, would be the most suitable as well as the most convenient for an oral discussion;—for a *written* one, any place or time can be made acceptable. I will, in either way, meet any gentleman whom they may select—even Mr. Robertson himself—provided only, that he be not that *Reverend James Robertson* who was publicly censured, and excluded *from the Baptist Church*, for violating the fifth commandment, in reference to his mother, of whom I have heard something in Dundee. All of which is most respectfully submitted to the citizens of Edinburgh, especially to the Scottish Anti-slavery Society, by their much-abused but unresenting friend,

A. CAMPBELL,
of Bethany College, Virginia.

P. S. Will the editors of those papers that have published anything against my views have the kindness and impartiality to copy this into their journals—and in my way as editor, I will do as much for them when called upon. A. C.

LETTERS FROM EUROPE—*No. XVI.*

GLASGOW PRISON, September 11, 1847.

My dear Clarinda—HAVING, after visiting Aberdeen, Banff, Montrose, Dundee, Cupar, Auchtermuchty, Dumferline, Falkirk, Paisley, and Glasgow; and finding, with the exception of Aberdeen and Banff, every place

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filled with these placards, you may judge what difficulties I had to encounter in obtaining a candid hearing amongst a people wholly superexcited by such inflammatory productions. I, however, succeeded beyond measure, and will give you the particulars again. Meantime, the Rev. Secretary of the Anti-Slavery Society, finding that the placards were losing their power and procuring me larger congregations, took the field himself and determined to follow me in person from city to city. Accordingly he arrived at Dundee as I was about to leave it. But, finding in the old city of Dundee a reception from the citizens which he little expected; and there meeting not only with a public discomfiture in his assaults upon me, but also with my letter in the Edinburgh Weekly Journal, he resolved on another way of annoying me. As you will see in reading said letter, I agree to meet in discussion any one endorsed by the Anti Slavery Society, even Mr. Robertson himself, with one single provision. There were, as I saw while in Edinburgh, in the City Register, no less than three Rev. James Robertsons. Of one of these I had heard a bad report, and not knowing which of the three Reverends had been guilty of violating the fifth commandment, and on that account, cast out of the Baptist church, I, of course, excepted that gentlemen as not being to me an acceptable antagonist.—I affirmed nothing of any one of that name, only that he was the only Reverend James Robertson in Edinburgh that I would not meet, although endorsed by the Anti-Slavery Society. The Anti-Slavery Society held a meeting the next Monday after my leaving Edinburgh, and passed a vote of thanks to Mr. Robertson for placarding me, and for his ability in opposing my labors while in Scotland. This being so, I excepted from my list of honorable opponents only one person whom they might endorse, as before described, presuming that he, whoever he was, would not obtrude himself upon my attention; and thus prove himself to be the person so alluded to. While at Dundee, on seeing the letter, he threatened to sue me for ruining his reputation; assuming, of course, that he was the person so alluded to. I could not think it possible that any one would be either so foolish or wicked, under the garb of a Christian minister, as to make that the occasion of stultifying himself, or of prosecuting me. But in this, it seems, I too highly appreciated the sagacity and sincerity of the Secretary; for he hastens to Glasgow, and makes oath that I had injured him to the amount of £5000 sterling, some twenty-four thousand dollars, and issues a *fugæ warrant* to prevent me from leaving Scotland unless I gave bond to abide the issue of a suit of damages claimed for my saying that I would meet any Rev. James Robertson in Edinburg, or Scotland, endorsed by the Anti-Slavery Society, one only excepted. He thus assumes to be that person, and swears as aforesaid. Accordingly the warrant to prevent my leaving Scotland was presented me by the Sheriff of Lanark. I called for counsel; and on entering upon the investigation of the case, he demurred on the warrant. It was tried before one of the Sheriffs of the county, and by him, confessedly with some distrust, decided that the warrant was legal. My agent, a very sensible and acute lawyer, appealed to the High Sheriff

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of said county of Lanark—a county including some 440,000 people; Glasgow, with its 340,000, being its capital. Of course his Lordship, the Sheriff, must be what we call in Scotland a clever man. He is, indeed, a very clever man, being Mr. Alison, the historian of Europe. Still my Attorney, Mr. Clark, disputed the case with him for some time, and constrained him to reduce the warrant to £200 instead of 5000; which Mr. Robertson agreed to; and so the warrant was judged by High Sheriff, Mr. Alison, a legal one. My counsel, however, appealed to the Superior Court of Scotland, at Edinburgh—to the Lord Ordinary, who happened then to be Lord Murray; and employed, as Attorney for me, the son of Lord Moncrieff, one of the best Attorneys in Edinburgh. Meantime, however, there must intervene no less than ten days before the case can be tried before Lord Murray. And now the question with me was, Shall I give security, or go to prison? Security was kindly offered me; but that relieved me not as respected my duty to the Lord, his cause, and people. I felt myself persecuted for righteousness' sake, and I could not find in my heart to buy myself off from imprisonment by tendering the required security. I thought it might be of great value to the cause of my Master, if I should give myself into the hands of my persecutors, and thus give them an opportunity of showing their love of liberty, of truth and righteousness, by their treatment of myself in the relations I sustain to mankind as a Christian and a Christian teacher—an advocate of the Apostles' doctrine in Scotland—in its capital cities; I therefore placed myself in the hands of these superlative philanthropists, the Anti-Slavery Society of the whole kingdom. I felt the idea of imprisonment in all its horrors—of being immured in a cell, or cold dark dungeon, for an indefinite period; I thought of my appointments in Ireland, and of all that might be lost by not fulfilling them: I thought, too, of the dangers to my health, greatly impaired by one hundred days incessant talking. But; casting myself upon the Lord, I said, to the astonishment of my friends around me, 'I believe that in all this I am persecuted for the truth's sake. I stand for the Bible doctrine in faith, in piety, and in morality, and I am resolved to give no security. I will rather go to prison.'

Mr. Robertson's counsel, fearing the consequences, said if I would pledge my word that I would return from Ireland within the time, he would take my word for it. Thanking the gentleman for his kindness, I replied, 'Sir, I shall still be a prisoner, and obliged to return. I cannot consent to return on the warrant issued. I will go to Ireland, sir, with your permission, and without promise of return.' He said he could not grant that. 'Then,' said I, 'your pleasure be done.' He walked into another room. Mr. Robertson and the Sheriff followed him. The sheriff asked Mr. Robertson what he should do. Mr. Robertson told him to inquire of Mr. Jameson, his counsel. Mr. Jameson sent the Sheriff to Mr. Robertson for his mandate, refusing any. Mr. Robertson said, "*Take him to jail*"—and to jail I went.

Several brethren accompanied me; amongst whom were brethren Hershall, Paton, and Stalker. I found it a cold stone castle, small rooms, little light, and no comforts, save a stool and a small table, with two feet by four

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carpet, on a very cold stone floor. It is one of the debtors' rooms which I occupy. I came in on Monday, and this being Saturday, I have spent almost one week in this dismal place.

I have, however, enjoyed much comfort here. I feel much more pleasure than in a palace, so far as my mind is concerned. I have, however, despite of all my prudence and care, found a cold accumulating in my person. Still I am cheerful, and read and write a good deal every day. It has already spread all over the kingdom. I receive much sympathy. I have received letters of the kindest affection from Mollington, Nottingham, Huddersfield, Dundee, Auchermuchty, Edinburgh, Paisley, Liverpool—in short, from all the churches and brethren that have heard of it. In the city I find all that the kindliest relations could do for me. The sister Patons, from whose residence I removed to prison, one of whom, with a cousin Gilmour, from Ireland, were baptized since I came here, together with young sister Dron from Auchtermuchty, niece of the brother John Dron, whom you will remember, minister to my wants every day. Sisters Patons and sister Dron have waited on me with all the comforts that they could bestow, and more than I need. I was saying to them the other day, that I was better off than Elijah—the ravens fed him, but the doves feed me. The Jailor showed me unusual favor. The law, in general, allows but two persons at once to visit a prisoner, and only at two hours during the day. But I have had *eleven* in my cell at one time, and they are coming and going from 9 in the morning to 9 at night. My only mental pain is, that I have caused much pain and many tears to many brethren and sisters. But I have gained some invaluable experience here, and a point is already secured of much value to this generation. They have thought that one could not be persecuted for the truth's sake to bonds and imprisonment; but that point is now fully decided, and that too by a religious priesthood, superlatively philanthropic and exquisitely sympathetic even unto Africa and America—this, too, in Scotland, a land that boasts that not one Papist was killed during her revolution and transition from Popery to Protestantism.

But I must hasten to a close. I intend to demonstrate in my next letter that this is a case of imprisonment or persecution neither for word nor deed immoral, but for pure difference of opinion on points of Christian doctrine. But here I must again say farewell.

Your affectionate Father,

A. CAMPBELL.

P. S.—*Port Patrick*, Sept. 16, 1847.—You will see I am discharged from prison. Lord Murray decided that my imprisonment on the warrant was *illegal*, and ordered my discharge. I am, therefore, on my way to Ireland; but a tremendous wind has blown on the Channel for the last two days, and it is impassable except at the risk of life. I may sail to-morrow, should the wind fall—of which there is not much appearance at present. My deliverance causes great joy to all who have heard of it. My imprisonment will, I hope, enlighten the public. The people needed something to

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arouse them, and I am glad they are awakened. I spoke on Lord's day, at Paisley, to a fine audience; but the cold has taken away my voice, and I have been very unwell ever since quitting the prison. I had to show myself in the City Hall of Glasgow on Lord's day evening, where thousands had assembled to hear me; but I could not speak a word.—They were informed that it was in consequence of my imprisonment.—I had at my last address there a great assemblage. It is said to be the largest room in Great Britain. I must again say adieu.

Since writing the above I have been furnished with a copy of the decision of Lord Murray on my appeal. I will present it as a part of the history of this extraordinary proceeding:—

BILL CHAMBER.—Sept. 13.

Suspension.—Rev. A. Campbell *v.* Rev. J. Robertson.

A note of suspension and liberation was presented for the Rev. Alexander Campbell, President of the Bethany College, Virginia, United States of America, presently in Glasgow, on the 7th instant, against the Rev. James Robertson, residing at 27, Gilmour Place, Edinburgh—setting forth that, on the 31st August, a petition was presented to the Sheriff of Lanarkshire, at Mr. Robertson's instance, against Mr. Campbell as being *in meditatione fugæ*, and praying for warrant for imprisonment until he should find caution to abide the issue of any action to be instituted by Mr. Robertson for damages and *solatium*; whereupon the Sheriff-substitute pronounced an interlocutor, in virtue of which the complainer was, at the date of presenting his note of suspension, detained in custody, or confined in prison.

The complainer's statement went to show that he was a native of Ireland, but long resident in the United States; and that he came to Scotland a very short time ago, and had not yet acquired a domicile in this country. On the 1st or 2d September current, he was apprehended at Mr. Robertson's instance, under a warrant issued on a complaint setting forth that he was indebted to Mr. Robertson in the sum of £5,000, and was about to leave Scotland, and put himself beyond the jurisdiction of the courts of this country. The ground of this claim appears to be, that Mr. Campbell, on 22d August, published in the *Edinburgh Journal* a letter addressed to the Editor, containing a number of false and calumnious statements, highly prejudicial to the private character of Mr. Robertson, and calculated to injure his usefulness as a minister of the gospel; and that at different places, both in public and in private, he had made statements regarding Mr. Robertson of a slanderous and calumnious nature, and calculated to injure him both privately and as a minister.

It was alleged by the suspender that no copy of the Edinburgh Journal had been produced to the Judge; that the suspender owed no debt for damages to Mr. Robertson; and that the terms of the claim were so vague that the suspender could not identify it, or recognize what was meant, especially the loose allegation "at various times and places both in public and in private." It appears that in

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the course of the procedure before the Sheriff of Lanarkshire, the Sheriff-Depute was of opinion that the description of the debt, so far as founded on the general statement of defamation in public and in private at various times and places was insufficient; but he thought the first part of the statement sufficient in particulars; and therefore thought the complaint should be entertained to a restricted sum, and pronounced accordingly. A restriction of the demand for caution was put upon record, limiting it to £200. The Sheriff-Substitute finally disposed of the case on the merits, on resuming consideration of the petition with the defender's judicial declaration and whole process. He found that the defender had not denied being *in meditatione fugae*, and held him as confessed as being so accordingly; and granted warrant of imprisonment until he found caution *de judicio sisti*, appointing the office of the Sheriff Clerk Depute, in Glasgow, as a domicile where he might be sisted, but superseded execution of the warrant for ten days, to enable the defender to apply to the Court of Session, by bill of suspension, provided he should find caution in the meantime to abide the issue of such bill.

The suspender's pleas in law were to the effect—

1. That the description of the debt did not fulfill the terms of Act of Sederunt, 10th July, 1839, s. 140, rendering it necessary that a summary application should be prepared as specifically as a summons.

2. That the description did not fulfill the terms of the case of Pratt, 30th June, 1826, (S. and D., vol. 4,) or the texts of Bell, Tait, and M'Glashan, the authorities on the subject prior to the Act of Sederunt.

3. That the description of the debt was so vague and general, it would be impossible to convict the petitioner of perjury, however unfounded his oath might be.

4. The looseness of description would involve abuses of diligence, especially a party might be apprehended and detained in jail in reference to one debt sworn to, and ultimately rendered liable to another.

5. A party is entitled to know the nature of the debt for which he is detained in prison, because it may be more or less easy to find caution according to its nature.

6. That even the first part of the complaint is insufficient, as not giving the subject matter of the defamation, the paper referred to not having been produced.

7. That one or other of the grounds of the debt being insufficiently stated, the action ought to be dismissed.

8. That the judgment of the Sheriff-Substitute is disconform to the petition, and inconsistent with the opinion of the Sheriff-Depute.

9. The suspender being a foreigner, without a domicile in Scotland, it ought to have been specially set forth that the debt was contracted in Scotland.

The Lord Ordinary, (Murray,) by an interlocutor of the same date with the note of suspension, appointed parties to be heard within

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forty-eight hours after intimation, and the proceedings referred to, to be previously produced.

Thereafter his Lordship pronounced the following interlocutor and note:—

"*Edinburgh*, 13th Sept., 1847.—The Lord Ordinary having heard counsel for the parties, and considered the note, passes the note, and grants warrant of liberation as craved.

(Signed) JOHN A. MURRAY."

"It appears to the Lord Ordinary that there is no such specification of debt as entitles a party to obtain a *meditatione fugæ* warrant. The oath says that Mr. Campbell, the person complained upon, is indebted to the deponent in a sum of £5,000 of damages for injury sustained by the published letter referred to, and by statements made in lectures in Scotland. This published letter referred to is said, in the petition, to contain 'a number of false and slanderous statements, highly prejudicial to the private character of the petitioner.' This leaves it perfectly vague, and matter of inquiry what were the particular false and slanderous statements, or what had been said in the lectures which constituted the injury and debt. Whether in any case a *meditatione fugæ* warrant might issue an account of damages due for any slanders specified in the oath or petition, is a question which the Lord Ordinary does not feel himself called upon to decide; but he conceives that any statement so general as to make it matter of conjecture and examination what are the particular slanders which form the ground of debt, cannot authorize such proceedings. In the case of Pratt *v.* Flett (20th June, 1826) there was something more nearly approaching to a specification of particular debt than in the present case.

(Initialed) "J. A. M."

From the preceding statements which contain a correct though a hasty and unadorned narrative, rather than a development of the case, I presume most of my readers will concur with myself in regarding it as an indisputable case of *anti-slavery persecution*, and that, too, not because I am either a slave-holder, or an apologist for any system of slave-holding by law established in any country on earth; —not because I had taught, or presumed to teach, any thing upon the subject, *pro* or *con*, in any town or city in Great Britain; but because when an inquisitorial committee in dark disguise interrogated me on my views of the Christian doctrine relating to the subject, I presumed to express an opinion different from that of the Anti-Slavery Society of Scotland.

It is true that partizan and sectarian tenets of religion, or the spirit of proselytism, may have instigated that Anti-Slavery committee to single me out as its victim, and to instigate against me a crusade—a systematic proscription and persecution; still that does not in the least change the character of that persecution as respects either the spirit or the efforts of the anti-slavery proceedings in the case; for these were formally commenced, carried through, and consummated under the auspices, by the direction, and with the appro-

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bation of the Anti-slavery Society, and merely on account of my dissent from anti-slavery orthodoxy.

Had the Anti-Slavery society, by its chairman, called a meeting and reprobated that committee and the proceedings of its secretary, then, indeed, it would have been a case of an individual or a few individuals, acting on his or their own individual responsibility; but so far from this, a meeting was called after the persecution commenced, and votes of thanks were lavishly bestowed on the secretary, and encouragements offered him to proceed in the work, as he has since faithfully done.

This is an important fact in moral science.—It is a proof of the tyranny of opinionism, not only under a general profession of liberality and philanthropy, but under a very special remonstrance and combination against tyranny and oppression in any case affecting personal freedom. It is a proof that men may be tyrants themselves while denouncing tyrants. I was incarcerated because of mere speculative and doctrinal dissent from the opinion of a certain class of anti-slavery men. My liberty was taken away by liberty men. A reverend declaimer on liberty gave the order—"*Take him to jail.*"

I am aware that it will be said I was imprisoned for a libel. But who libelled me from Edinburgh to Banff!! I libelled no man—I spoke the truth. There were three Rev. James Robertsons in Edinburgh, and one of them was accused of insulting and abusing his mother. His exclusion from a Baptist church for that offence is matter of record in the Scotch Baptist church of Dundee.

I did not specify any one of the three Rev. James Robertsons.—Why did only one of them accuse himself by professing to be the man! Why did not the other two find cause for a libel. The truth is no libel in Scotland. It is not, in fact, a libel any where. The truth never can be a lie.—*A true bill is, therefore, not a lie-bill.*

But the Anti-slavery Society found no man to meet me in debate on my Edinburgh Weekly Journal challenge. They may, perhaps, be guilty of a libel against their own secretary, by admitting him to be the man, in the simple fact of not electing him to meet me. It was in their power to choose him. I was pledged to meet him on their choice, provided he was not that unfortunate and ungrateful *Christian* son who smote his mother. He has placed himself in this dilemma. The Anti-Slavery Society regarded him either morally or intellectually incompetent. If he had honored his mother and was competent they would have chosen him. Mr. Robertson may decide whether his brethren demurred on account of his intellectual incompetency, or because he had broken the fifth commandment.

A. C.

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DISCIPLINE.—*No. II.*

From unavoidable circumstances, several months have elapsed since we published our first number on "Discipline." In it, we examined those passages of scripture which, some imagine, deny the power of judgment, and promised to continue the subject, in an attempt to show, that an impartial and prompt discipline is among the most solemn duties of the church; with an investigation of the questions, In what does it consist? and What is the proper method of administering it?

Every organization implies an established authority and subordination to it. Machines have their balance wheels, compensation-pendulums, and regulators; the human system, complicated as it is, in its material and spiritual elements, is in subordination to the *will;* and every association of men, in striking conformity, must be subjected to some controlling authority, or it cannot live and operate as one body. This authority may be limited or general, according to the object of the organization; it may be prescribed and stipulated, as in written and adopted constitutions; or, absolute and arbitrary, as in the will of monarchs or the decrees of democracies; yet, in whatever form, it must exist and be accompanied with power to enforce it, or confusion will ensue.

In the beautiful organization we call "the church," we are not to expect to find an exception to this general principle. God is the author both of the general principle and the church, and He has planned the one in subordination to the other. The authority proceeds from Him, and is prescribed in His revealed will. This is the high—the supreme sanction of all legitimate ecclesiastical judicature. God will sustain it by his own right hand. And as he not only knows what is best, but does nothing in vain, it would seem necessary only to ascertain whether he has committed this high prerogative to his church on earth in order to arrive at a just conclusion upon the proposition before us. That all authority in heaven and upon earth is His, none will deny; "For," says the Apostle, "there is no power but of God: the powers that be are ordained of God;" and as the Christian is "subject, not only for wrath, but also for conscience sake," not only for the fear of human punishment, but also on account of his duty to God, so is the "higher power," or "minister of his will," bound, not only because of his responsibility to the society, whose good order he is called to maintain, but because also he is ordained of God to his duties, and may not on that account neglect them with impunity. The import-

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ance of a lawful exercise of authority is commensurate with that of obedience; and, therefore, any exhortation or command to submit to authority is equally to exercise it.

Our Saviour in his last interview with his Apostles, when he stood upon the mountain of Galilee, ready to ascend to the right hand of the Majesty in the heavens, makes this instructive declaration, "All power is given unto me in heaven and in earth. Go ye, therefore; and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world." Mat. xxviii. 18–20. Moses had been the great lawgiver till Christ; upon the mount of transfiguration, from the bright cloud which overshadowed them, in the presence of Moses and Elias, Peter, James, and John had heard the voice of God proclaiming, "This is my beloved Son, in whom I am well pleased; *hear ye him*." And now the Saviour, in virtue of this acknowledged authority to speak, empowers his *Apostles*, in his last injunction, to teach the things which he had commanded them. If we had no record of what these "things" were, other than that furnished us in the subsequent teachings of the Apostles, this would be sufficient; for the promise that he would be with them—that he would send the Advocate to teach them all things, and bring all things to their remembrance that he had said to them, being evidently fulfilled, both from the facts which transpired on the day of Pentecost and the demonstrations of miraculous power accompanying their subsequent preaching, there can be no doubt that what they did teach was by the divine authority and under the divine sanction. The teachings of the Apostles, therefore, even though not found in any previous record of the things commanded by the Saviour, must be admitted to be in accordance with those commands, else he has lent the "demonstration of the Spirit" to human inventions—which is not admissible.

But it happens, in reference to the subject under consideration, that we have not only the authority of the Apostles, but the express will of the Saviour, as preserved in the record of Matthew. The church is here solemnly commanded to treat "as a heathen man and a publican," him who proves refractory and refuses to hear their authority; with the assurance "that whatsoever they shall bind on earth" [in accordance with his law] "shall be bound in heaven, and whatsoever they shall loose on earth shall be loosed in heaven." Matth. xxiii. 17–58. Thus is the duty of the church to maintain the principles of Christ's kingdom expressly urged by his own com-

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mand; and every congregation which neglects this solemn obligation is wanting in faithfulness to their absent Lord, whose delegates, in vindicating his truth and enforcing his law, he has, to their infinite honor, made them. False to their trust, and unworthy of their honor, they can neither expect to win the approbation of the Saviour, nor exhibit to the world the true riches and glory of his kingdom.

In exact accordance with this lesson is the admonition of Paul to the church at Corinth. 1 Cor. v. They had allowed, in their fellowship, one guilty of a crime, "not so much as named among the Gentiles," and thus manifested such a want of jealousy for the purity of the church, as, in the opinion of the Apostle, was shameful. He commands them, therefore, to put away from among themselves this wicked person, and proceeds to show, that, in permitting him to remain in the church, they were endangering the purity of the whole body. "Know ye not that a little leaven leaveneth the whole lump? Purge out, therefore, the old leaven, that ye may be a new lump." Here the necessity of discipline is shown to arise from the evil influence necessarily exerted by an unworthy member, so long as he is countenanced in his sins, upon the whole body with whom he is associated. They not only become partakers of his sins, by failing to rebuke them in him, but, from allowing transgression in others, soon find excuse for sinning themselves. The experience of every man's own heart concurs with universal observation in proving that, in exact proportion as we accustom ourselves to countenance any practice in another, do we increase the liability, when tempted, of engaging in it ourselves. We are so constituted. Hence a church which has a lax discipline, must have also loose notions of Christian purity, and is, consequently, always liable to fall under temptation, into improprieties, disgraceful to themselves, detrimental to the cause of Christ, and injurious to others. Thus "a little leaven," which is neglected and not *purged out*, as the Apostle commands, contaminates the whole mass, and renders it not only useless, but hurtful.

The church should be the light of the world, and we know that it is in vain to have a good theory of religion if we have not a corresponding practice. One or two disorderly brethren will do more to retard the progress of the gospel than half a dozen ordinary advocates can to advance it; for so long as they are visited with the discipline of the church, the necessary inference is, no matter what may be the preaching to the contrary, that their conduct is endorsed by the whole fraternity; and it is, consequently, charged to their account. It is for this reason that Paul would have us make a difference, in

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our treatment, between the disorderly, who is "called a brother," and such in the world. He says, (1 Cor. v. 9.) "I wrote unto you in an epistle not to associate with the vicious; but I did not mean in general the fornicators of this world, the avaricious, the rapacious, or the idolators; seeing then, indeed, you must go out of the world. But now I write to you, if any one, called a brother, be a fornicator, or a covetous person, or an idolator, or a reviler, or a drunkard, or an extortioner; not to associate, not even to eat, with such a person." We are, then, to treat disorderly brethren with a marked reprobation, greater than that we show to similar characters of the world; because, being associated with us in a particular relation—as "a peculiar people"—in countenancing them, even with the ordinary civilities of life, we become partakers of their sins and lower the standard of consociation which the Saviour and his Apostles have raised and commanded his church to maintain.

Among the sins of the seven churches of Asia, as delivered by John in Revelation, we find that the Saviour charges the church in Pergamos and that in Thyatira, with the neglect of a watchful discipline, in suffering among them those whose doctrine and practice he hated. "But I have a few things against thee," (to the church in Pergamos,) "because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth." Rev. ii. 14–16. In the same spirit he reproves the church in Thyatira for suffering the woman Jezebel, and we ought to regard it as a solemn admonition unto us, for whose instruction it was likewise delivered. Many, we fear, are the churches now, against whom the Lord has the like displeasure. They suffer the temple of his Holy Spirit to be defiled—witness the reproaches which the infidelity of professed members is every day casting upon his cause; see the influence of his kingdom weakened and wasted by the disloyalty of its rebellious subjects, and the opposition of Satan riding in triumph over his heritage; and yet, faithless to their trust, and too cowardly to raise a voice for *him* who did not shrink even to die for *them*, they sit supinely by; looking, indeed, upon the confusion with some degree of emotion, but apparently unmindful that it is their duty to watch as those that shall give account. May the Lord awaken them to a sense of their responsibility, and enkindle in the churches a holier zeal for the honor of his house! W. K. P.

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THE THREE INCONTROVERTIBLE ARGUMENTS IN FAVOR OF BAPTISM FOR REMISSION OF SINS.

We have three arguments in favor of baptism "for remission of sins," as advocated and contended for by us, which we regard as incontrovertible and irrefutable. We introduce them together here, not that they have never before been presented or made use of, either in speaking or writing, but that we may impress them upon the mind of the reader, in such a manner that they can never be forgotten.

I. Remission of sins is to be obtained by the believing alien, either *in* Christ or *out* of him. This must be obvious to every one, and admitted by all. If obtained *out* of him, then it cannot be *in* him, and *vice versa*. If *out* of him, then we must seek out of him for the means or plan of remission; but if *in* him, then we must seek for it there. Now how are we to determine where it is to be found? The word of God must decide. Paul says, "*In whom* [Christ] we have redemption through his blood, the *forgiveness of sins*, according to the riches of his grace." Eph. i. 7. Remission, then, is to be found or obtained IN Christ, not *out* of him. In order to obtain it, then, if out of Christ, we must get into him; for we must be either in Christ or out of him. As it is *in* Christ, the question is, How are we to *get* into Christ, in order to obtain or enjoy the remission that is in him? We are left at no loss here: "We are all the children of God by faith in Jesus Christ; for as many as have been *baptized* INTO Christ have *put on* Christ." Gal. iii. 26, 27. It is, then, by baptism that we get into Christ where remission of sins is to be obtained or enjoyed; therefore baptism is "for remission of sins," as preached by the Apostles and contended for by us. Hence, says Paul, "If any man be *in* Christ he is a *new creature: old things* are passed away; behold all things are *become new*." 2 Cor. v. 17. The old relations in which he stood to God and his fellow-men are changed, and he occupies a new state and new relations. And how beautifully coincides with this the following: "We are buried with him by *baptism* into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk *in newness of life*. * * * Knowing this, that our *old man* is crucified with him, that the *body of sin* might be *destroyed*, that henceforth we should not serve sin." Rom. vi. 4, 6.

II. We are said, in the passage first quoted above, to "have redemption *through his* BLOOD, even the forgiveness of sins." Again, "Unto him that loved us and *washed* us *from our sins* in his own *blood*," &c. Rev. i. 5. Jesus, speaking of the shedding of his blood, says, "This is my *blood* of the new testament, which is *shed* for many *for the remission of sins*." Matth. xxvi. 28. "Without the *shedding of blood* there is *no remission*." Heb. ix. 22. Most evident it is, then, from these passages, that we must receive remission of sins *through* the *blood* of Christ, as the alone procuring cause of remission. Now how are we to do it? By finding *where* the blood of Christ was shed, and coming into contact with it "by faith in his blood." Now where did Jesus shed his blood?—*In* his death, or *out* of it?—*Before*, or *after?* If before, or out of his death, then we must be cleansed from our sins there; but if after, or in his death, then it must be there. John is the only one of the four writers of the "Gospels" who records the shedding of his blood, and he is particular in showing that he did not shed his blood until *after* he was *dead*, or *in his death:* "Then came the soldiers, and brake the legs of the first, and of the other that was crucified with him. But when they came to Jesus, and saw that he was *dead already*, they brake not his legs: but one of the soldiers with a spear *pierced* his *side*, and forthwith came there out *blood* and *water*." John xix. 32–34. Now since Christ shed his blood *in* his death, how are we to get into his death, in order to obtain or enjoy this remission by being cleansed from our sins through his blood? The reply is at hand: "Know ye not that so many of us as

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were *baptized into* Jesus Christ *were baptized* INTO *his* DEATH. Therefore, we are *buried* with him *by baptism* INTO DEATH," &c. Rom. vi. 3, 4. It is, then, by *baptism* that we get *into* the *death* of Christ, where alone remission of sins is to be enjoyed by "faith in his blood." Hence the *water* and the *blood* must go together, as he shed out of his side "*blood* and *water*." With this also accords the language of John in his first epistle, in speaking of the sonship of Christ: "This is he that came by *water* and *blood*, even Jesus Christ; not by *water only*, but by *water and blood*. And it is the Spirit that beareth witness, because the Spirit is truth. * * * There are *three* that bear *witness* in earth—the *Spirit*, and the *water*, and the *blood;* and these *agree in one*." 1 John v. 6, 8.

III. Remission of sins is also by *baptism. through* the *name* of Christ.—"To him give all the Prophets witness, that *through his name* whosoever believeth *in* him shall receive remission of sins." Acts x. 43. Mark that it does not read, as often misquoted, that "whosoever *believeth* in him shall receive the remission of sins, (by faith alone;) but "*Through his name*." These words were spoken by Peter at the house of Cornelius. How did the believers there receive remission of sins through the name of Christ? "He commanded them to be *baptized in* the *name* of the Lord." Acts x. 48. It was by being *baptized* in his *name* for remission of sins. Hence the harmony between the commission as recorded by Luke, and the acting out of that commission by Peter on Pentecost. Jesus said, "Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day; and that *repentance* and *remission of sins* should be *preached* in his *name* among all nations, beginning at Jerusalem." Luke xxiv. 46, 47. Peter preached "repentance" when he said "Repent" to the inquiring penitents: and he preached "remission of sins in the *name* of Jesus," when he said, "*Be* BAPTIZED, every one of you, IN *the* NAME of Jesus Christ, FOR THE REMISSION OF SINS." Acts ii. 38. In the case of Paul also we have the same connexion between baptism, remission, and the name of the Lord. "Arise, and be BAPTIZED, and WASH AWAY thy SINS, calling on the NAME of the Lord." Acts xxii. 16. Hence the references made elsewhere to the *name* of the Lord. "When they heard this, they were *baptized* in the *name* of the Lord Jesus." Acts xix. 5. "When they believed Philip *preaching* the things concerning the kingdom of God, and the *name* of Jesus Christ, they were *baptized*, both men and women." "For as yet he (the Holy Spirit) was fallen on none of them: only they were *baptized in* the *name* of the Lord Jesus." Acts viii 12, 16. Seeing from all these scriptures, that remission of sins is through the name of Christ, and that his name is inseparably connected with baptism in remission, it follows that baptism is for remission as we contend for. Thus we have three incontrovertible arguments in favor of baptism for remission of sins, which we have presented. If any thing can be offered to destroy them, it will destroy remission itself! But the truth has nothing to fear. "Great is the truth, and mighty above all things, and will prevail." J. R. H.

Near Garrettsburg, Christian co., Ky., August, 1847.

TO THE PUBLIC.

PROCEEDINGS OF THE STUDENTS OF BETHANY COLLEGE,

Upon announcement of the circumstances connected with the imprisonment of ALEXANDER CAMPBELL *in Glasgow, Scotland.*

UPON the reception of the news of the imprisonment of their President, the Students assembled in the *College Hall;* when, on motion, Mr. SPEARS was called to the chair. The President stated in a

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brief address, that the object of the meeting was to give expression to the feelings of the Students in relation to the imprisonment of President Campbell.

A motion being made that a committee be appointed to draft resolutions to that effect, the following gentlemen were appointed, viz.—Messrs. *J. A. Black*, *C. A. Caroland*, *B. R. Sulgrove*, and and *J. F. Whitelaw*. The committee presented the following Report, which was adopted:—

Whereas, we have received the following authentic intelligence of the circumstances connected with the imprisonment of A. Campbell in the city of Glasgow, Scotland, viz.—After having spent the months of June and July mostly in *England*, preaching in her principal cities, not only without interruption, but with many marks of public approbation, Mr. *Campbell* proceeded to *Scotland*, and according to his previous appointments, entered upon a course of lectures in the city of *Edinburgh*, designed mainly to develope his views of Christian reformation, and no way connected with the subject of *slavery*. Soon after he began his lectures in that city, and when large and attentive audiences were thronging to hear him, the Rev. Messrs. *Robertson* and *Kennedy*, with a Mr. Hunter, called upon him *stealthily*, not informing him that they came as a deputation from the Scotch Anti-Slavery Society, but as if in a courteous and hospitable manner; and after some desultory conversation on the subject of slavery, indirectly introduced, asked him if certain extracts which they read upon that subject were his language. He promptly answered, (not so much for the language as the sentiments,) that they were; and went on in further conversation to express his regrets at the ill-advised measures pursued by the *Anti-Slavery Party*, both of *Great Britain* and *America*, as no way calculated to promote the end to which they were professedly directed. Mr. Robertson then desired to know of Mr. Campbell, whether he would lecture upon the subject in Edinburgh. He replied, that the Gospel and Church, and neither SLAVERY *nor* ABOLITION were the objects of his mission; and being further pressed, stated that though he did not care if all *Scotland* knew his views, his list of appointments already published filled his whole time, and did not allow him an evening. They then took an apparently friendly adieu. But in a few hours afterwards, they issued *placards*, and placed them in all the prominent places in the city, and circulated them on the *backs* and *breasts* of *heralds*, warning the public to beware of him as a "defender of man-stealers, and the ally of slave-tyrants." These were circulated not only throughout Edinburgh, but in every city to which Mr. Campbell's published appointments carried him. He was then compelled to notice them, and to define his position on the question of slavery, which he did a few evenings afterwards before one of the most tumultuous meetings in the city of Edinburgh. Hisses, groans, and every kind of noisy interruptions were resorted to, to prevent his being heard; but he was able, despite it all, to proceed for some two hours, with only feeble manifestations of approbation, when on leaving the room the assembly broke up in great disorder.

In these interruptions the *Rev. Messrs. Robertson* and *Kennedy* were conspicuous leaders. Before this Mr. Robertson had put forth

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along with his placards, a challenge to Mr. Campbell for a discussion. To this Mr. C. replied in public, that it had been only given after Mr. Robertson knew that it was impracticable for Mr. C. to meet him, owing to his previous engagements and appointments, which had gone before him, and on that account he had declined it. But that he would debate the question with any man in *Great Britain*, whom the Anti-Slavery Society would endorse, at a time named, if oral, or at any time, if written, even with *Mr. Robertson himself, provided he were not a certain* MR. JAMES ROBERTSON *of Edinburgh, who had been excluded from the Baptist church for violating the fifth commandment.* This he substantially said also in an article published a little after in the *Edinburgh Journal.* Not content with having thus placarded Mr. Campbell, Mr. Robertson, who was also the Secretary of the Anti-Slavery Society, followed Mr. C. around to the cities he visited, and exerted himself to prevent his success in his mission as a preacher of the gospel. But finding that his placards did rather good than harm, and being himself rather unwelcomely received in some places, he resolved on another mode of attack.

At Glasgow he brought suit against Mr. Campbell for libel,* laying the damages at £5000 sterling, and got out a *fuge warrant* to prevent his leaving Scotland. On this Mr. Campbell employed counsel, and, on *demurrer* to the warrant, succeeded before the High Sheriff of Lanark, (Mr. Alison the Historian of Europe,) in reducing the amount of damages laid to £200: but failed in an attempt to set aside the warrant as illegal. He then appealed to the Supreme Court of Edinburgh; but as ten days must intervene before a hearing could be had, he was in the meantime compelled to go to jail, or give security for his appearance to the amount of £200. Security was kindly offered him; but he refused it; and the offer of Mr. Robertson's counsel, granting him leave of absence upon his promising to return, he also refused, and replied;—"I believe that in all this I am persecuted for the truth's sake. I stand for the Bible doctrine, in faith, in purity, and in morality; and I have resolved to give no security. I will go to jail first. Accordingly he was sent to prison, and there remained in the *uncomfortable confinement of a dark stone cell*, till LORD MURRAY, upon hearing the case, decided that his imprisonment was ILLEGAL, and ordered his release. His health, already impaired by one hundred days almost incessant talking, suffered much from the confinement, and he was unable to address an immense concourse assembled to hear him after his release, in one of the largest rooms in the kingdom. On being called for, however, he was compelled to show himself to the people.—Therefore,

* The words as found in the *Edinburgh Journal*, upon which the suit for libel was based, were as follows:—"I will meet any gentleman whom they (the Anti-Slavery Society) may select—even Mr. *Robertson* himself—provided only, that he be not that Rev. *James Robertson* who was publicly censured and excluded from the *Baptist Church* for violating the fifth commandment in reference to his mother, of which I heard something in Dundee!" There were three Rev. James Robertsons in Edinburgh, and Mr. Campbell did not know which of them, the champion who wished to engage him, might be; and therefore excepted only the one thus alluded to.

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Resolved, That in view of the above facts, we feel it our duty to our President, to ourselves, and the American people, to express our feelings freely and fully.

Resolved, That we sympathize with Mr. CAMPBELL in his having to endure an illegal imprisonment in a distant land.

Resolved, That Mr. Campbell's conduct in refusing the proffered security for his appearance before Lord Murray, in giving himself up to the disposal of his persecutors, in deliberately entering jail, and remaining a prisoner, was truly magnanimous and worthy of himself, worthy of the cause of truth which he was on a mission to promulgate, and worthy of that exalted position he has long occupied in the eyes of the *American people;* and that his behaviour, under all the circumstances connected with his unjust imprisonment, has supplied whatever was wanting in his eventful career, to associate his name with the memory of all the great and good.

Resolved, That the illegal imprisonment of ALEXANDER CAMPBELL, an *American Citizen* and a *Christian Preacher*, while on a peaceful mission, was a most extraordinary event; and, on the part of his persecutors, was a violation of the rights of hospitality and the principles of religious toleration, and was in direct opposition to the philanthropic professions of the Anti-Slavery Society of Scotland.

Resolved, That our President, in his firm and unyielding course, has taught us an emphatic lesson, and set us an example which we consider worthy of our imitation; and we shall henceforward value more highly the excellency of that Christian intrepidity for which he has been so long and so often distinguished; and which, in this instance, prompted him to prefer imprisonment to purchased liberty.

Resolved, That while we entertain not a feeling of resentment towards the Anti-Slavery Society of Scotland, nor their applauded Secretary and Agent, Rev. *James Robertson*, and would not characterize *either* by the opprobious epithets they have so liberally bestowed upon others; yet we do, in all calmness, believe that they *both*, by their insidious and unjust persecution of one of the greatest and best men of the age, for mere *difference of opinion*, have deserved the contempt of all the judicious and pious of this and of all other *enlightened nations*.

Resolved, That a copy of these resolutions be transmitted for publication to the Editors of the *Harbinger*, *Protestant Unionist*, *Edinburgh Journal*, and the principal papers in the United States; and that a thousand copies be printed for gratuitous distribution.

NOAH SPEARS, *Presd't.*

OBITUARY.

DIED, at his residence in Van Wirt county, Ohio, on the 31st of July, of pulmonary consumption, brother JOHN G. MORSE, in the 36th year of his age. Four years ago he "became obedient to the faith—put on the whole armor of God, and contended earnestly for the faith once delivered to the saints." He was eminently calculated for usefulness in all the departments of life; but his sole affections rested in the bosom of the Christian church. After the decease of his widow, he wills that his estate fall to the American Christian Bible Society at Cincinnati, Ohio. E. G. J.

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Petersburg, Boon County, Ky., Sept. 20, 1847.

Died, at his residence in Petersburg, Boon county, Ky., on the 26th of August, KERTLEY YOWELL, in the 35th year of his age. Mr. Yowell was the last male representative of his family, all having, like himself, fallen victims to that insatiate enemy of the human race, pulmonary consumption.

Strict integrity and high moral worth formed the prominent features of his character in early life. In 1838 he joined the Christian church, of which he was no ideal or pseudo member, but continued to the end of his earthly career a consistent and faithful servant of Christ. Truly it may be said of him, that *his* death was a correct exemplification of the good man's end.

This last act in the grand drama of life bore the amplest testimony that during his enlistment in the grand army of Christ, he had lost no time in the acquisition of every trait which constitutes the nobility of the true Christian soldier. And now that he had met death, the last earthly enemy that was to be conquered, (according to the promise of his great Captain,) in that dark and fearful moment, the solemnities of which make all that is human in our breasts to quail, he stood firm, evincing no symptoms of fear; but, like an undaunted Christian warrior, calmly yielded a ready compliance to a necessitous law of Nature, decreed by "Nature's God."

"To him, to die was gain." He has gone to that heaven to which his pure spirit, even while on earth, was assimilated. A devoted and consistent Christian, he now reaps his reward. In the dark valley and shadow of death he feared no evil; for the lamp of eternal life was a light to his feet and a guide to his path. In the language of the poet we say—

"With us thy name shall honored live,
Through long successive years;
Embalmed in all that we can give,
Our praises and our tears."

W. S. JENKINS.

Coldbrook, Warren County, Illinois, Oct. 4th, 1847.

Brother Pendleton—I seat myself in sorrow to write to you of the death of my wife. She left the shores of time for the mansion of eternal rest, on Thursday morning, the 23d of September last. Her disease was congestive chill, of which she died on the fourth day after her attack. To speak of her many virtues would be probably too tedious. She embraced Christianity when young, and adorned her profession by walking with God. She died aged forty years and one month lacking a few days.

All who knew her were constrained to say, that if God had a witness on earth, she was one. She bore her illness with Christian resignation. A few moments before she died she told us that she was dying, and exhorted all present to do right and prepare for death. She said, moreover, that she had no desire to live only to assist in raising her children; "but," said she, "I am perfectly resigned to the will of the Lord." Just before she breathed her last, she looked me in the face with a tranquil countenance that beamed with transport, and said, "This is death," three times. She died as

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one going to sleep, without a struggle. Then may we well say that she has fallen asleep in Christ. "Blessed are the dead which die in the Lord! The Lord giveth, and the Lord taketh away; and blessed be the name of the Lord." God's promise to her was that she should reap in due season, and he has fulfilled it; blessed be his name. I stood by and beheld the last effort of nature, when her parting spirit on the wings of angels took its flight to Abraham's bosom. I closed her eyes in death, and thanked God that her passage was easy across the Jordan. I bless God, brother Pendleton, for the strength afforded me in that trying hour. "His grace is sufficient for us." He is a sun and shield, and no good thing will he withhold from those that walk uprightly. My heart is full of grief—my cup of sorrow is running over; but I do not sorrow as those who have no hope, believing that "all those who fall asleep in Christ, will God bring with him. "Amen: even so, Lord Jesus!"

She has left six children, a part of whom only are capable of sharing my affliction with me. We mourn her loss; but the God she served is the orphan's stay, and their angels behold the face of our Father in heaven. God gave her to me for society for a long time: he has now taken her home for his own. May we all follow her example, and when it is God's will we will have her for our society again.

I would not intrude upon the pages of the Harbinger, but my love for her caused me not to want her example and name forgotten. Please give this notice in the Harbinger; and if it is too long, you are at liberty to abridge it. "The dead know not any thing;" but the life of Jesus and the Apostles are on record. "God reigns—let the earth rejoice." JOHN G. HALEY.

NEWS FROM THE CHURCHES.

Indianapolis, Indiana, August 25, 1847.

I have been in these parts laboring in connexion with brother Jameson for some ten days past. In the vicinity of this place we gained eighteen additions, and three by commendation, besides two more by confession at this place, with prospects for more. JAMES CHALLEN.

Calloway county, Missouri, August 12, 1847.

I have been preaching more this summer than usual I have immersed two intelligent and respectable young men lately at Bloomfield, and three more last Lord's day near the river, and I think the prospect somewhat flattering. ABSALOM RICE.

Paris, Mo., September 3, 1847.

I have just closed a meeting at Antioch, Randolph county, where there was added 29 to the good cause. HENRY THOMAS.

Platt county, September 2, 1847.

Brother J. T. Hudson and I closed a meeting in Platt county, on Tuesday last. Up to the time of my leaving there were some 12 valuable additions. The meeting was held at Salem, near brother Steel's, who was present with us. A. H. F. PAYNE.

Callaway county, Missouri, June 1, 1847.

I have lately witnessed ten confessions, and I trust it will not be long before I witness more. A. RICE.

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Logansport, Indiana, October 7, 1847.

Nine more have put on the Lord in the last three weeks. The Lord be praised! WM. P. SHOCKEY.

Fulton, Callaway County, Missouri, September 24, 1847.

I have been preaching in some sections of the county this summer, where there was much prejudice; nevertheless, in a few months past I have heard not less than twenty confessions. The Lord reigns, and the gospel will triumph over sectarianism; and I rejoice in the simplicity and majesty of the truth, for "it is mighty through God to the pulling down of strong holds." ABSALOM RICE.

Milton, Indiana, September 28, 1847.

The work of the Lor l is truly prospering in this country. I have made nine additions in my short excursion in Ohio. Immediately after returning I was at Connersville, where brethren Pritchard and Connelly were engaged in a several days meeting, which resulted in eighteen additions. Brother Pritchard and myself have just closed a meeting here with six additions. B. FRANKLIN.

Georgetown, Kentucky, September 30, 1847.

We have just closed a pleasant meeting at New Union, in Woodford county, at which fifteen additions were the result of our labors in the Lord. The Co-operation met on Friday before the third Lord's day inst., and the labors of the meeting were continued by brethren Church, S. J. Pinkerton, and myself.

Yesterday closed the subsequent week's labor of brethren, J. Creath, sr. Wm. Morton, S. Church, and myself, at South Elkhorn, which terminated in sixteen additions up to Tuesday morning, when brother Morton and myself left. Brethren Church and Creath continued the meeting on Tuesday night and yesterday morning. The result I have not learned. The prospects were fine for more. To-morrow morning I start for New Castle. I have just had pleasant meetings at Elizabethtown, Boston, Bridgeport, and Turkey Foot, with some sixteen or seventeen additions.

J. T. JOHNSON.

September 2, 1847.

Brother J. T. Hudson and I closed a meeting in Platt county, on Tuesday last. Up to the time of my leaving there were some twelve valuable additions. The meeting was held at Salem, near brother Steels', who was present with us. A. H. F PAYNE.

Orange Post-Office, Fayette County, Indiana, Sept. 3, 1847.

I am happy to inform you that our brethren at Fairview (seven miles north of here) have just closed a ten days meeting, through the instrumentality of brethren S. K. Hoshour, G. Campbell, and H. Pritchard Twenty-two have been induced to obey the ancient gospel.

EPHRAIM S. FRAZEE.

Paris, Missouri, September 3, 1847.

I have just closed a meeting at Antioch, Randolph county, where there were added 29 to the good cause. Prospects still good.

HENRY THOMAS.

Little Rock, Arkansas, September 13, 1847.

"EVANGELIST WANTED."

We are still in want of an Evangelist at this place. If there is a young brother that wishes to settle or even spend a winter in Arkansas, that will labor with us, he could find a rich harvest for his labors, and meet with the co-operation of many of the faithful in Christ. We have our brother W. W. Stevenson as our Elder here, who is altogether satisfactory; but we desire some assistance in the way of proclaimers. May the good Lord bless all your efforts! LEWIS SNAPP.

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THE

MILLENNLIAL HARBINGER.

SERIES III.

VOL. IV. BETHANY, *DECEMBER*, 1847. NO. XII.

THE DISEASE, THE CURE, AND THE MEANS OF ENJOYING IT: OR,

A brief, comprehensive, and scriptural view of the three following important subjects. 1st. Of the real condition of mankind, morally and religiously considered; which, upon the whole, appears most tremendously awful. 2d. The gracious provisions of the divine love and mercy for deliverance from it. 3d. The means divinely appointed for the actual enjoyment of this blissful deliverance.

TOPIC I.—As to the first of these, it appears, that though God originally created man in his own image, (Gen. i. 27.)—that is, intelligent, holy, just, and good; yet that he did not long continue in that blissful state: but yielded to the temptation of the adversary, disobeyed his glorious Creator, and so became liable to the immediate punishment of death: Gen. ii. 17, and iii. 3. And though God was graciously pleased to respite the complete infliction of the punishment, and so to allow man to replenish the earth; yet having forfeited his legal title to the enjoyment of life, he could not transfer it to his offspring: therefore, all his posterity became subject to death in and with him: Rom. v. 18, 19. And thus, by nature, became children of wrath, (Eph. ii. 1–3.) heirs of death; for the wages of sin is death! Rom. vi. 23. And though God was graciously pleased to put man under a remedial dispensation of sacrifice and prayer, that he might thus enjoy his sin-pardoning mercy and sanctifying grace; yet this gracious institution of divine mercy proved the occasion of the first murder:—such is the natural depravity of sin, that the first born man murdered the second, though God had graciously interfered to prevent it: see Gen. iv. 3–8. So true it is, that "the natural or carnal mind is enmity against God:—that it is not subject to the law of God, neither indeed can be: so that they that are under its influence cannot please God." "For the natural man receiveth

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not the things of the Spirit of God; for they are foolishness to him: neither can he know them, because they are spiritually discerned." Rom. viii. 7, 8; 1 Cor. ii. 14. Therefore, "except a man be born again—born of the Spirit, he cannot enter into the kingdom of God." John iii. 3, 5, 6. Such, it appears, is the awful state of apostate, guilty, perishing humanity. From this commencement of the apostacy in the family of Adam, it progressed so rapidly, that in the days of Noah, the tenth from Adam in the patriarchal record, mankind was become so desperately wicked, that the earth was filled with violence, and every imagination of the thoughts of man's heart was only evil continually." Gen. vi. 5, 13. And this apostate depravity had prevailed to such an extent, that Noah was the only exception; though it appears that the world was little–more than fifteen hundred years old, when the Lord denounced its destruction, giving the guilty inhabitants one hundred and twenty years to repent, while Noah was preparing his ark; and, in so doing, warning his guilty cotemporaries with the most solemn warning; (for he was a preacher of righteousness: 2 Pet. ii. 5.) which it appears, after all, did not produce a single penitent. Gen. vii. 1. For only Noah and his family were saved. Nor does it appear that the execution of this tremendous judgment had a reforming influence upon depraved humanity: for even in the family of Noah, a few years after the flood, filial irreverence brought a curse of perpetual degradation upon a portion of his posterity: Gen. ix. 20–27. Nor did God anticipate that this tremendous judgment could wash away our depravity, as appears by his solemn declaration, that he "would never again curse the earth any more for man's sake, because the imagination of man's heart is evil from his youth." Gen. viii. 21. Indeed, has not this lamentable description of human depravity been ever since awfully realized! For what has been the history of man from the flood of Noah to the present day, but the history of sin in its heinous and awful developments of idolatry, superstition, will-worship, infidelity, atheism, blasphemy, tyranny, oppression, and horrid cruelties, &c. &c. &c. For a full demonstration of the awful amount of human wickedness, read the history of man as recorded in the Bible from the fourth of Genesis to the end of the twentieth chapter of the Revelation of John, historically, doctrinally, and prophetically considered; and what can exceed it in the awful account of its God-dishonoring, Heaven-daring, ruinous, and abominable wickedness! For a brief account of which see Rom. i. 18–32. and iii. 9–18; Eph. ii. 3; 2 Thess. ii. 1–10; Titus iii. 1–3; Rev. xx. 7–10. And if we advert to the civil, moral, and religious history

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of mankind, as recorded by historical writers, we will find it in perfect agreement with the scriptural account of human depravity.

But it may be alleged that there were always many pious, just, and happy exceptions to the above description of human character. To this it may be justly replied, that the posterity of Noah soon became so generally self-willed and ungovernable, that the confounding of their language became necessary to prevent their proud impious undertaking to build a city, and a tower whose top should reach to heaven: see Gen. xi. 1–9. This event took place but one hundred and fifteen years after the flood, according to our Bible chronology. Two hundred and thirty-seven years after this was Abraham born in Ur of the Chaldees; a descendant of Shem, the divinely distinguished son of Noah: Gen. ix. 26, 27. Yet it appears, that this highly favored branch of Noah's family were become idolators before the birth of Abraham: Josh. xxiv. 2, 3, 14, 15. From this quotation it appears, that not only Abraham and his progenitors were idolators; but that idolatry continued to prevail not only amongst them, but throughout the world. It also appears from the 14th, 18th, and 19th chapters of Genesis, that destructive wars, and the most abominable licentiousness had become extensively prevalent in the days of Abraham; and from the civil and religious history of mankind, that it continues so to this day.

Topic Second.—We now proceed, in the second place, to take a scriptural view of the gracious provisions of the divine love and mercy for deliverance from this guilty, wretched, perishing condition. And here it appears in the first place, from the following quotations that the electing love of God in Christ is the very principle, root, and foundation of human salvation. 2d. Redemption through his blood. 3d. Regeneration by his Spirit. 4th. Animation by the same divine agent. 5th. A divine vocation. 6th. Justification by the blood of Christ. 7th. A divine adoption. 8th. Sanctification by the Holy Spirit. 9th. A glorious resurrection in the likeness of our Redeemer. 10th. A blissful immortality in the eternal enjoyment of the divine presence in a new creation yet to be created for that glorious purpose.

We proceed in the following quotations according to the above arrangement of the provisions and effects of the divine love for the present and ultimate enjoyment of the revealed salvation:—

I. *Election.*—We begin first with Christ himself, the prime elect. "Behold my servant whom I uphold; mine elect in whom my soul delighteth: I have put my Spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause

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his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth." Isai. xlii. 1–3. "Behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth in him, shall not be confounded." 1 Pet. ii. 6. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ: according as he hath elected us in him before the foundation of the world, that we should be holy, and without blame before him in love." Eph. i. 3, 4. "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given to us in Christ Jesus, before the world began." 2 Tim. i. 9. "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began." Tit. i. 1, 2. "Except those days shall be shortened, no flesh shall be saved; but for the elect's sake those days shall be shortened. Then shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch, that, if it were possible, they should deceive the very elect. And then shall appear the sign of the Son of Man in heaven: and he shall send his angels with the great sound of a trumpet, and they shall gather together his elect from the four winds, from the one end of heaven to the other." Matth. xxiv. 22, 24, 30, 31. "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them! I tell you that he will avenge them speedily." Luke xviii. 7, 8. "Who shall lay any thing to the charge of God's elect! It is God that justifies them." Rom. viii. 33. "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye." Col. iii. 12, 13. "I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." 2 Tim. ii. 10. "Peter, an Apostle of Jesus Christ, to the strangers throughout Pontus," &c.—"Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ: grace to you and peace be multiplied." 1 Peter i. 2. "The children (of Rebecca) being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it is written, Jacob have I loved,

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and Esau have I slighted. What shall we say, then? Is there unrighteousness with God! By no means: for he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So, then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. Elias saith, Lord, they have killed thy prophets, and digged down thy altars, and I am left alone, and they seek my life." But what saith the answer of God unto him! "I have reserved to myself seven thousand men, who have not bowed the knee to Baal. Even so, then, at this present time also, there is a remnant according to the election of grace. And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work. What, then! Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day. As concerning the gospel, they are enemies for your sake; but, as touching the election, they are beloved for the Father's sake. For the gifts and calling of God are without repentance." Rom. ix. 11–16, and xi. 3–6, 28, 29. "We are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth. Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."——"We give thanks to God always for you all, making mention to you always in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; knowing, brethren beloved, your election of God. For our gospel came not to you in word only, but also in power, and in the Holy Spirit, and in much assurance, as ye know what manner of men we were among you for your sake." 1 Thess. i. 2–5; see also 2 Thess. ii. 13, 14. Wherefore, the rather, brethren, give all diligence to make your calling and election sure." 2 Pet. i. 10. "For many are called, but few chosen." Matth. xx. 16. Ananias said to Paul, "The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth." Acts xxii. 14. "God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and

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base things of the world, and things which are despised God hath chosen; yea, and things which are not, to bring to naught things that are, that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. That according as it it is written, He that glorieth, let him glory in the Lord." 1 Cor. i. 27–20. "Then Paul and Barnabas waxed bold, and said,—It was necessary that the word of God should first have been spoken to you: but seeing you put it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." Acts xiii. 46, 48. "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast: for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them." Eph. iii. 8–10. "We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified." Rom. viii. 28–30. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will; to the praise of the glory of his grace, wherein he made us accepted in the Beloved: in whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things according to the counsel of his own will." Eph. i. 5, 6, 11.

II. Redemption.—"When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Gal. iii. 13, and iv. 4, 5. "The grace of God that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Tit. ii. 11–14. "Ye were not redeemed with

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corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who, verily, was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him from the dead, and gave him glory, that your faith and hope might be in God." 1 Pet. i. 28–21. "Being justified freely by his grace through the redemption that is in Christ Jesus." Rom. iii. 24. "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. i. 30, 31. "In whom we have redemption through his blood, the forgiveness of sins." Eph. i, 7, and Col. i. 24. "Neither by the blood of goats and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. And for this cause he is the Mediator of the new covenant, that by means of death, for the redemption of the transgressions that were under the first covenant, the called might receive the promise of eternal inheritance." Heb. ix. 12, 15. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign upon the earth." Rev. v. 9, 10.

III. Regeneration.—"He (the Word) came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Jesus answered Nicodemus, "Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God.—Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John i. 11–13, and iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit; which he shed on us abundantly through Jesus Christ our Saviour." Titus iii. 5, 6. "Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us, by the word of truth, that we might be a kind of first fruits of his creatures." Jas. i. 17, 18. "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he

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is born of God. Beloved, let us love one another; for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him." 1 John iii. 9, and iv. 7, 8, and v. 1. "For whosoever is born of God overcometh the world," &c. "This is the victory that overcometh the world, even our faith." "We know that whosoever is born of God, sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not:" verses 4, 18.

IV. ANIMATION.—"It is the Spirit that quickeneth:" John vi. 63. "Ye are our epistle—manifestly declared to be the epistle of Christ ministered by us; written not with ink, but with the Spirit of the living God! not in tables of stone, but in fleshly tables of the heart. And such trust have we through Christ to Godward; who also hath made us able ministers of the new testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life." 2 Cor. iii. 2, 3, 4, 6. "And you hath he raised, who were dead in trespasses and sins. Even when we were dead in sins, he hath quickened us together with Christ, and raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. ii. 1, 5, 6. "And you, being dead in your sins and in the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses:" Col. ii. 13.

V. VOCATION.—"To all that be in Rome, beloved of God, called to be saints; Grace to you and peace from God our Father, and the Lord Jesus Christ. We know that all things work together for good to them that love God, to them who are the called according to his purpose. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What, then, shall we say to these things? If God be for us, who can be against us? And that he might make known the riches of his glory on the vessels of mercy, which he had prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles!" Rom. i. 7 and viii. 28–31, and ix. 23, 24. "Paul, called to be an Apostle of Jesus Christ through the will of God,—to the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of our Lord Jesus Christ, both theirs and ours: Grace to you and peace from God our Father, and from the Lord Jesus Christ. God is faithful, by whom ye were called into the fellowship of his Son, Jesus Christ our Lord.—Unto

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them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."—As the Lord hath called every one, so let him walk. Is any man called being circumcised—being uncircumcised—being a servant," &c. "Brethren, let every man wherein he is called, therein abide with God." 1 Cor. i. 1, 2, 9, 24, and vii. 17–24. "I the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called:" Eph. iv. 1. "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful:" Col. iii. 15. "Ye know how we exhorted, and comforted, and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory." 1 Thess. ii. 11, 12. "We are bound to give thanks to God always for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." 2 Thess. ii. 13, 14. "God hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began:" 2 Tim. i. 9. "And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions under the first testament, the called might receive the promise of the eternal inheritance." Heb. ix. 15. "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him, who hath called you out of darkness into his marvellous light. But the God of all grace who hath called us to his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." 1 Peter ii. 9, and v. 10. "According as his divine power hath given unto us all things, that pertain to life and godliness, through the knowledge of him that has called us to glory and virtue." 2 Pet. i. 3. "Jude, the servant of Jesus Christ—to them that are sanctified by God the Father, and preserved in Jesus Christ, the called." Epistle of Jude, verse 1. "He (the Lamb) is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful.—And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." Rev. xvii. 14, and xix. 9.

VI. JUSTIFICATION.—"Be it known unto you, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which

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ye could not be justified by the law of Moses." Acts xiii. 38. 39. "Therefore we conclude, that a man is justified by faith without the works of the law. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; and rejoice in hope of the glory of God. For God commendeth his love towards us in that while we were yet sinners, Christ died for us. Much more, then, being now justified by his blood, we shall be saved from wrath through him." Rom. iii. 28, and v. 1, 2, 8, 9. "Know ye not that the unrighteous shall not inherit the kingdom of God! And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. vi. 9, 11. "Wherefore, the Law was our schoolmaster to bring us to Christ, that we might be justified by faith." Gal. iii. 24. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, in heavenly things in Christ.—In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.—Be ye kind, one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. i. 3, and iv. 32. "In whom we have redemption through his blood, even the forgiveness of sins.—And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." Col. i. 14, and ii. 13. "That being justified by his grace, we should be made heirs according to the hope of eternal life.' Titus iii. 7.

VII. Adoption.—"As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." Rom. viii. 14, 15. "For ye are all the children of God by faith in Christ Jesus. For when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God he hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. iii. 26, and iv. 4–6; see also Eph. i. 5, 6.—"Having predestinated us to the adoption of children," &c.

VIII. Sanctification.—"Holy Father, keep through thy own name those whom thou hast given me, that they may be one, as we are.—Sanctify them through thy truth: thy word is truth. Neither pray I for these alone, but for them also who shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." John xvii. 11,

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17, 20, 21. "To the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." 1 Cor. i. 2. "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. v. 23. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." 2 Thess. ii. 13, 14. "It became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth, and they that are sanctified, are all of one; for which cause he is not ashamed to call them brethren. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Heb. ii. 10, 11, and xiii. 12. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied." 1 Peter, i. 2. "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:" verse 1.

IX. Resurrection.—"As the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, becausse he is the Son of Man. Marvel not at this, for the hour is coming, in the which all they that are in the graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation:" John v. 26–29. See also 15th chapter of 1st Corinthians, from verse 12 to the end.

X. Glorification.—"In the end of this world, the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." John xiii. 40–43. "Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself." Phil. iii. 20, 21.—

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"Beloved, now are we the sons of God, and it doth not appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every one that hath this hope in him, purifieth himself, even as he is pure." 1 John, iii. 2, 3.

Upon the whole, I would just remark, that the seven provisions of the divine love, above quoted, beginning with Redemption and ending with Sanctification, for the salvation of perishing humanity from the guilt and pollution of sin in this life, are all virtually contained in the predictions of the new covenant by Jeremiah and Ezekiel, the first of which is quoted by Paul in his epistle to the Hebrews, as the covenant of salvation, of which Christ is the Surety end Mediator. See chapter vii. 14–22, and viii. 6–13. Which covenant I here quote in full from the said Prophets. "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, (which my covenant they brake, although I was a husband unto them, saith the Lord;) but this is the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my love in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people; and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." "And they shall be my people, and I will be their God: and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me." Jer. xxxi. 31–34, and xxxii. 38–40. "Then will I sprinkle clean water upon you, and you shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and you shall keep my judgments, and do them. I will also save you from all your uncleanness." Ezek. xxxvi. 25–29. Now it is evident that this is the covenant of which Christ is the Surety and Mediator, for not only from the

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Epistle to the Hebrews, as above quoted; but also most explicitly from our Lord's declaration, Matth. xxvi. 27, 28. In the institution of the commemorative symbols of his death, "he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new covenant, which is shed for many for the remission of sins." The term Covenant, and not Testament, is the common translation of the original word here used, which is the same used by the Apostle in the Epistle to the Hebrews, there termed "the New Covenant;" of which Jesus is expressly styled "the Mediator." Heb. xii. 24. Of which covenant the Apostle treats particularly in the eighth chapter—as the covenant of which Christ is the Mediator; and, therefore, it may be justly styled the Christian Covenant. Now whenever the contents of this covenant take place, the subject is most certainly saved from the guilt, the love, and the practice of sin; and is, therefore, justified, adopted, and sanctified, and so becomes a new creature, an heir of eternal life. See John vi. 38–40, 44, 45. "All that the Father hath given me shall come to me, and him that cometh to me I will in no wise cast out. For I came down from heaven not to do my own will, but the will of him that sent me. And this is the will of the Father that sent me, that of all that he hath given me, I should lose nothing, but should raise it up again at the last day. No man can come to me, except the Father which hath sent me draw him, and I will raise him up at the last day." It is written in the Prophets, "And they shall be all tanght of God." "Every man, therefore, that hath heard, and that hath learned of the Father, cometh unto me." Now who are they who have heard and learned of the Father; or that are taught of God; if not the happy subjects of the new covenant above quoted! Therefore, not one of them can ever perish. John x. 26–29. Glory to God—the only efficient Saviour; besides whom there is none else. Isai. xliii. 11.

Topic Third.—We come now, in the third place, to advert to the means divinely appointed for the enjoyment of the revealed salvation; namely, faith and obedience; which always presuppose the knowledge of the truth. The former realizes the truth of the divine testimony concerning every thing contained in the sacred record; the latter, obedience to the commands of our Lord, and of his holy Apostles, contained in the New Testament. For although "all holy scripture is given by divine inspiration, and is therefore profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished for

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all good works." 2 Thess. iii. 16, 17. Yet there are many things divinely commanded in the Old Testament that are not binding upon Christians, but only upon the people to whom they were delivered. It is, therefore, the belief of the divine testimony, above described, and the obedience of the law of Christ contained in the New Testament, that constitute Christian character; or, more briefly, the belief and obedience of the contents of the New Testament will constitute the Christian; for the New Testament confirms the divine authority of the Old. So that he who believes the former, must, of course, also believe the latter. Wherefore, upon the whole, it is evident that the knowledge, the belief, and obedience of the gospel and law of Christ constitute Christian character. And also that this belief and obedience is effectually secured to all the subjects of the new covenant, is as evident as the words of the covenant can make it; for they go to produce and maintain the knowledge, faith, and obedience in the happy subjects, which the Scriptures require for that blissful purpose. See the above quotations from Jeremiah, Ezekiel, and Paul. Consequently the entire glory of our salvation is due to God alone: for according to the divine quotations introduced in this essay, the knowledge, disposition, and ability that constitute the Christian character, are all the effects of the divine will and power, divinely exerted in the highly favored subjects. So that all the glory of human salvation, first, middle, and last; from beginning to end, is wholly divine; and, from the nature of the disease, cost the glorious Author infinitely more than the creation of the universe. For the creation was the immediate effect of the expression of the divine will—"God said, Let there be light; and there was light." Thus was the solar system created in six days, at the expense of six commands. But in order to the salvation of perishing humanity, God had not only to endure the highly aggravated insults of depraved rebellious humanity, thousands of years; but also to identify himself with us, by the assumption of our degenerate nature in the person of Christ; and in him to submit to all the humiliating shameful maltreatment he endured, with the ignominious sufferings and death, that divine justice required on account of our sins, that we might be justly pardoned. Glory to God! O how should we love, revere, and adore our infinitely glorious Creator, for such a display of his divine love to us, in our wretched, guilty, polluted, perishing condition; as not only to pardon and save us from the tremendous effects and consequences of sin, at such an expense of infinite love, mercy, and condescension; but also to exalt us to the highest possible degree of glory, honor, and

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happiness, of which our nature is capable, in the hands of infinite power, wisdom, and goodness. Eternal glory to his infinitely glorious name! Amen! Amen! T. CAMPBELL.

DISCIPLINE.—*No. III.*

HAVING shown that the power to exercise discipline is in the church, and that each congregation is, within its own sphere, under a most solemn obligation faithfully to exercise it, we proceed to the next question we proposed to consider, to wit:—In what does it consist!

The term *discipline* is generally used to signify punishment or chastisement; but it has radically and scripturally a wider meaning. Different denominations, who have found the Bible alone insufficient for a creed, and who have, therefore, invented human bonds of faith, have also their "Books of Discipline;" and with them discipline consists in the enforcement of the laws and regulations contained in these codes, just as orthodoxy consists in an implicit reception of the articles of the creed: so that it sometimes happens that in one denomination a member may be punished for that which, in another, is enjoined as a duty, and which, according to its book of discipline, he would be chastised for neglecting. Thus in one form of church discipline *prelates* are the only proper functionaries for governing the church, and a rigid observation of fast days and saints' days is required—while in the "Book of Discipline" of the Church of Scotland, approved by the Privy Council in 1650, and drawn up for the reformation and uniformity to be observed in the discipline and policy of the church, the government of the church by prelates is repudiated, and kirk sessions established in their stead; and the observance of fast days and saints' days condemned as superstitious and wrong; and, therefore, forbidden. Thus do human inventions, by their differences and contradictions, manifest their errors, and carry, in their mutual strife, sufficient reason for their rejection. It is only when we adhere to the Bible and the Bible alone, as the rule both of our faith and practice, that we can expect to avoid the contradictions and blunders which it is human to stumble upon—or hope to discharge aright our duty to the Lord in this life, that in the life which is to come we may meet with the grateful reception, "*Well done, good and faithful servant! Enter thou into the joy of thy Lord!*"

In what, then, does the discipline authorized and enjoined by the Bible consist! The term is not one of frequent recurrence in the

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scriptures,—indeed, we do not know that it is found but once in the Bible. In the book of Job it is said, "If the *righteous* be bound in fetters and holden in cords of affliction; then the Lord showeth them their work, and their transgressions that they have exceeded. He openeth also their ear to *discipline*, and commandeth that they return from iniquity." xxvi. 8–10. Its meaning is here evident, and it is in a similar sense that we now use it. It is radically derived from the Latin verb *discere*, signifying to teach or educate; and as *disciple*, which has the same origin, is one who is being taught or educated, so discipline radically means teaching, training, or education; and in this broad sense expresses the entire business of those to whom is committed the edification and government of a church.

It applies, therefore, not only to practice, but also to doctrine—not only is it for punishment, but also for edification. Indeed, education or training being the primary idea, discipline only comes to signify the exercise of authority in the form of punishment or chastisement, because it is necessary to edification. Authority to teach always implies the power to put the mark of censure upon those who will not learn or submit to the precepts prescribed by the teacher. Hence, by a very common and natural metonymy, the means are put for the end, and that which is resorted to merely as an aid to Christian edification—to wit, church censure or punishment, is put for edification itself, and denominated *discipline;* and this, too, with far more propriety than is usual; for we are so constituted that we can only be taught the value and loveliness of the right, by being made to experience the disadvantages and sufferings connected, in the order of providence, with the *wrong*.

It was so in Paradise. The tree of the knowledge of good and evil was excepted from the grant given to our first parents freely to eat of all the fruits of the garden, and that disobedience might be followed by the experience of its appropriate punishment, as its moral consequent, it was added, "For in the day thou eatest thereof thou shalt surely die." If God had simply commanded Adam not to eat, and attached no punishment to a violation of the order, it would have been no lesson, worthy of the name, upon the subject of obedience. For he could have eaten with impunity, and, feeling no painful or disagreeable consequences, could have had but little respect for, and no admiration of, that authority which had no sanctions to its commands, and which could establish rules connected with no sensible ends; and, therefore, allowing of violation without any expression of displeasure. It was necessary that Adam should *feel* the consequences of *disobedience* before he could fully experience

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the importance of *obedience*, and the lesson was not complete till to the *precept*, '*Thou shalt not eat of it*,' was added the *experience* of nakedness—and desertion, the fear of guilt, the consciousness of alienation from God, and the fearful looking for a doom which he felt already creeping through the very elements of his once glorious, but now fallen and corruptible body.

Thus, from our very nature, does it appear that *experience* is the great teacher, and the lessons given through it the most instructive *discipline*. As in the case alluded to, so, in a greater or less degree, is it now. True, we are neither rewarded nor punished fully in this life. Our actions have connected with them but a foretaste of their eternal consequences; still it is through this foretaste that we are to know the importance of submission to the divine will. As we have the *earnest of the Spirit*, so we have also the pledge of a present chastisement, assuring us of the truthfulness of God, both in blessing and in cursing.

But let not any congregation fall into the error, that the only business of discipline is to punish offenders. Its concern is *edification*, and it is for that the power is granted. Paul so affirms in his second letter to the Corinthians. "Therefore I write these things, being absent, lest, being present, I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction." 2 Cor. xiii. 10. Every church, therefore, is under a solemn obligation to provide for the edification of the members composing it. None can be said to discharge the high duty for which this authority has been given, that does not exercise it, not for destruction, but for edification. The body of elders must be apt to teach for this very purpose, and they greatly mistake their high calling who imagine themselves but a judicial tribunal, sitting only for judgment. They are to instruct in *sound doctrine, stopping the mouths of subverters, who teach things they ought not for filthy lucre's sake, holding fast the faithful word, as taught in the scriptures, that they may be able by sound doctrine both to exhort and convince the gainsayers*. Tit. i.

One important element, then, of discipline is the instruction of the disciples in the true doctrines of Christianity, that they may not only be guarded against the seductive arguments of false teachers, but that they may be led to such an abiding confidence in the justification which is through Christ,—such an apprehension of the wonders of that redemption which is by his blood, as to ask with triumph like Paul, "Who shall separate us from the love of Christ?

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Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword!" and like him to exclaim continually, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

Another element of church discipline is the preservation of order and the regulation of the social or congregational exercises of the body. All things must be "set in order"—and "done decently and in order." In those matters concerning which the scriptures prescribe the order, that order must be insisted upon and enforced, and in matters of mere convenience and expediency, left to the agreement and judgment of the congregation, the order prescribed by the body must be required of the members. Such, for instance, as the place and time of meeting, the order of proceedings, the arrangements for temporalities, &c. &c. These are not prescribed in the Book; but being essential both to decency and order, must be prescribed by the church and conformed to by the members.

The third element of discipline which we shall name is exhortation and reproof. These are of the highest importance, and therefore we find them much insisted upon in the writings of the Apostles. "Reprove, rebuke, exhort, with all long suffering and doctrine," says Paul to Timothy, and again to Titus, "These things speak and exhort; and rebuke with all authority." The reason is obvious. We are in the midst of temptations, and he who goeth about as a roaring lion, seeking whom he may devour, assails us by every imaginable seduction—assisted by the unhallowed workings of our own lusts—he finds it easy oftentimes to draw us away from the line of our duty, and to entice us into ways, hateful to God and ruinous to our souls. The stern, solemn, and uncompromising oracles of truth, sweet and harmonious as they are to senses renovated by the gospel, and subdued and refined under the ennobling influences of the Spirit, fall as painful discord upon the ear, attuned to the lyre of lust and confused by the many-voiced siren of excited passion. Exhortation and reproof alone can disenchant us and restore to healthful action our perverted powers. They alone can awake us from our giddy and dangerous dream and restore us to the apprehension of the realities of this our day of merciful visitation.

Lastly, when all else has failed, it is a part of discipline to cut off from the body of God, the obstinate and incorrigible offender, who will not submit to sound doctrine, or who will not turn away, to walk disorderly. This is a solemn, painful, awful process; yet, no less a part of the discipline of the church of God. Let him that

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refuseth to hear the church, be to you as a heathen man and a publican, is the unmistakeable canon of the great Teacher, and the sentiment was reiterated by the Apostle to the Gentiles, and acted upon by the church at Corinth. These things all can understand, and this part of discipline most persons are ready to concede to those that have the rule. Still this is but the sanction that is affixed to the divine commands, and is only resorted to when such developments are made as prove the efforts of the body, in teaching, in exhortation, and in reproof, to be insufficient and useless. These are antecedent and equally authorized constituents of what we properly denominate "*church discipline.*"

To sum up, then, the elements of a scriptural discipline, we find it consists in a clear exposition of sound doctrine—the doctrine of Christ and his Apostles, as found, not in creeds nor confessions of faith, but in the written word delivered by them and handed down to us by the providence of our heavenly Father for our instruction. 2d. In the ordering of the affairs of the congregation, setting them in order, and directing and presiding over their administration, not only in teaching, but requiring them to observe all things whatsoever the Saviour has commanded in the book of our law. 3d. In reproof and exhortation, and lastly in the exclusion or excommunication of those who, under all those influences, walk disorderly and contemn the authority of the church.

In our next we shall consider the question, How ought discipline to be administered, &c.; meantime, we would be happy to receive any queries which might occur to our inquisitive and reflecting readers upon these topics, that we may consider them before we close our essays. We have received some already, which shall be noticed in due time, and we would be pleased to hear and consider others.

W. K. P.

COMMUNINGS IN THE SANCTUARY—*No. IV.*

"Thou, which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth."—Ps. lxxi. 20.

It appears, at first view, somewhat strange that Christianity which brings life and immortality to light, and opens to faith the transcendant glories of the spiritual world, should nevertheless have here assembled its votaries to present to their contemplation the emblems of death and sorrow. It would seem as though its far-seeing gaze were suddenly obstructed, and its distant hopes obscured; or that all its

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movements and influences were reversed, and its noblest purposes altered; so that now its paths, like those of earthly glory, "lead but to the grave." Nor is it a less singular thought, that death should become, under any circumstances, a subject of commemoration.—Strange, that the very consummation of human woes, and the chief object of human fears, could be made a matter of voluntary contemplation—a matter to be celebrated; a source of happiness and hope! And stranger still, that we should have met to celebrate the death, not of an enemy, but of our best and truest Friend!

But it is in the sanctuary of God that the enigmas both of life and death are solved; that the mysteries of Religion, and even those of Nature, are revealed. It is here that truths concentrate; that extremes meet, and the first and the last, the beginning and the end are one. It is here that He, who, in the beginning, brought light out of darkness, educes good from evil; joy from sorrow; life from death, and glory from dishonor. It is here we begin truly to realize that we dwell amidst the antagonisms of spiritual and natural contrarieties, and that an omnipotent and omniscient Friend has wisely ordained our lot, that we might become acquainted with opposite and contrary affections, and learn by experience how immeasurable the height of that supreme love which holds the nice balance of our destiny, and how unfathomable the depths of that divine wisdom which from the very lowest abyss of misery and depression, builds up the loftiest abode of joy.

It is here, in view of these sacred emblems of the divine philanthropy, that we may appreciate that strange and solemn truth, as fully verified in respect to the body as the soul, that *we can live by death alone.* Not only do we sustain our animal life by the lifeless forms of once living plants and animals, but even our own corporeal frame itself subsists by its own decay, and, like the light of a lamp, lives by the very waste which tends to destroy it! How well we know, then, that we can live only by that which has *died for us;*—by that which has yielded its life for ours! And how admirably the irrevocable arrangements of Nature itself illustrate the no less immutable laws of divine grace!

"Except you eat the flesh and drink the blood of the Son of Man," said Jesus, "you have no life in yourselves." This is but the expression of the law of spiritual being. "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." "This is the record, that the Father hath given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God, hath not life." If *Jesus* had not

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died, we could not have lived. For it is only through him who died for us, that we can live to God. It is only by partaking of that bread which came down from heaven, and which was given for the life of the world, that we can live forever! And this celestial food is received, not merely in the communion of his body and blood, when we commemorate his death, but in every institution of Christ; in every act of faith; in every emotion of love; in every joy of hope; through every medium by which we can lay hold of Christ, and enjoy the divine mercy and salvation. How delightful to reflect that we can thus, at all times, have access to this heavenly food, whether in the midst of the assembly of the saints, or in the throng of the ungodly; whether in the family or in the closet; at home or abroad; in sickness or in health; and that the just can thus live by faith amidst all the trials and corruptions of the world, and all the darkness and desolation of the grave! "I am the bread of life," said Jesus: "he that cometh to me shall never hunger, and he that believeth in me shall never thirst."

How precious the life which this spiritual food imparts! How just and striking the relation between this life and the food by which it is sustained! As the effect must correspond with its cause, celestial life can proceed only from the bread of heaven. Food that is itself corruptible, can maintain only a perishable life. Therefore, said our Lord, "labor not for the meat that perisheth." "Our fathers did eat manna in the desert," replied the Jews, "as it is written, He gave them bread from heaven to eat." Nay, rejoined Jesus, "I say to you, Moses gave you not that bread from heaven." That manna was corruptible; for, if kept, it bred worms and perished. It could sustain, therefore, but a perishable life. It was evanescent, and disappeared before the rising sun. It was fitted, therefore, only to support a life which, like a "vapor, appears for a little time and then vanishes away." "Your fathers," he therefore added, "did eat manna in the desert, and *are dead*."

But the food by which spiritual life is sustained is imperishable. "I am that bread of life," said the Redeemer. "This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven. If any man eat of this bread he shall live forever; and the bread that I will give is my flesh which I will give for the life of the world." Thus it is "living," incorruptible food alone that can impart true life and incorruptibility. And oh! how striking the literal fact which perfects the agreement of these truths, that when our Lord gave his flesh for the life of the world, that "living food" *saw no*

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corruption! For he was the "true bread from heaven;" the celestial manna; the "bread of God which came from heaven to give life to the world." It was not possible that he should be held by death in the bondage of the grave. God would not leave his soul in Hades, nor suffer his Holy One to see corruption. The food of spiritual life must be imperishable as that life, and a just correspondence must obtain between the figurative and the real; the type and the antitype; the fact, and the doctrine which the fact reveals.

How important, then, the solemn declaration: "Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in yourselves! "* As there is a necessary connexion between natural life and its food, so also between spiritual life and the means by which it is sustained. Mortality and corruption depend upon food that is itself perishable. Eternal life is equally dependent upon that food which endures forever. Well, therefore, did our Saviour say: "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him." How happy he who can truly realize by experience these precious spiritual truths! How blissful the assurance that in becoming partakers of Christ, we share that divine nature in which life is inherent! How wonderful the thought that we who are but, as it were, the creatures of yesterday, may lay hold of the very attribute of the Deity, and be invested with imperishable life and joy! And how inscrutable the wisdom, power, and goodness, which can thus cause the natural to give place to the spiritual; which can compel weakness to reveal power; and death itself to yield us life!

R. R.

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* This passage is very improperly rendered in our translations, "Ye have no life in you," or "You have not life in you." The true sense is thus quite lost. For, to say that any one 'has life *in him*,' is a very different proposition from this: that he 'has life *in himself*' The first denotes merely the possession of life; the latter implies not only the possession of life on the part of the person spoken of, but also that this life is an essential part of his nature. It is precisely the same expression in the original here, as in verse 26th of the preceding chapter, (the 5th of John,) where it is said: "As the Father hath life in himself, so hath he given to the Son to have life in himself." Life is thus declared to be an *essential attribute* of the divine nature, and it becomes an essential attribute of all who become partakers of that divine nature through Christ. Hence, using the very same expression, our Lord affirms by necessary implication, that all who eat his flesh and drink his blood, have life *in themselves*. And he affirms of the just, accordingly, that they CANNOT *die any more*, being made equal, in this respect, to angels.

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LETTERS FROM EUROPE—*No. XVII.*

My dear Clarinda—In my last letter from Belfast, I promised to say something more on the subject of my sufferings in Scotland, at the hands of the Scotch Anti-Slavery Society, indicating them to be sufferings inflicted upon me in the true spirit of persecution for doctrinal views of the Bible on the subject of the moral relations of master and slave, or of master and bond-servant, in the scripture style. Since that time, I have written a few thoughts for the close of my correspondence on that particular subject as published in the last Harbinger, and also for the cover of an Extra sent abroad to persons not regular readers of our periodicals. From these I will sum up the views and reasons alleged in illustration and proof of the fact that whatsoever my sufferings may have been in person or in reputation, they have been inflicted upon me gratuitously and without any moral impropriety whatsoever on my part.

1. In the first place, my persecutors being judges, I am not guilty of that which they denounce, either in theory or in practice. I neither practise, nor defend, nor apologize for any system of slavery, whether called African, Anglican, or American.

2. In the second place, I did not in any public address, in any city, town, or hamlet in Europe, so much as allude to the subject on any occasion whatsoever.

3. In the third place, a disguised committee of the Anti-Slavery Society of the city of Edinburgh, was commissioned to steal from me my opinions on the subject, in my own room, in that city, under the pledge and protection of the inviolability of the rites of Christian hospitality.

4. In the opinions then frankly expressed by me, there was not any thing to justify the placard that appeared next day in Edinburgh. That placard was false, calumnious, and libellous, so far as any opinion expressed by me in said conversation was alluded to in it. I never, in thought, word, or deed, defended, apologized for, or in any way justified the crime of man-stealing. I had as good reason, on his logic, to have placarded Mr. Robertson as a murderer, as he had to placard me as "the defender and ally of man-stealers." John the Apostle says, "He that hateth his brother is a murderer." Now it requires neither imagination, nor genius, nor learning, to prove that Mr. Robertson did not love me—nay, that he hated me; and if so, I inquire at all sane persons whether I had not better evidence to affirm that he was a murderer than he to say that I was the ally or defender of man-stealers. If I am a constructive man-

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stealer, certainly much more is he, according to the Apostle John, a constructive murderer. But I did not, and I will not so accuse him, even in self-defence; but I thus illustrate his behaviour by an apostolic oracle and by his own logic, that every one of common sense may see how vulnerable, how truthless, and how defenceless he is in this instance, and how little self-respect any society can have that retains and defends him as its Secretary.

The history of the whole affair is briefly this:—The Anti-Slavery Society, in all its branches, whether that at Edinburgh, Glasgow, Perth, or Dundee, maintains that the simple holding of property in man, or man as property, *is in all cases a sin equal to man-stealing*—nay, it is, indeed, the very sin of man-stealing itself. On this point I differed from them. I could not think that the Patriarchal, Jewish, and Christian Institutions would have allowed, much less ordained by sundry precepts and enactments, that which is always and in every case a sin; and, therefore, I dissented from its standard of orthodoxy.

5. On this account the Scotch Anti-Slavery Society set on foot and carried on a most infuriate war against me during my tour in Scotland, and even attempted it in Ireland. I say the *Scotch Anti-Slavery Society*, because it was not only the Rev. James Robertson, of Edinburgh, Secretary of that Institution, but Mr. Patton, Secretary of the Glasgow Anti-Slavery Society, and Rev. Mr. Nelson of Belfast, together with the other officials in Paisley, Falkirk, Perth, Dundee, Aberdeen, &c. &c., who in one systematic effort either anticipated me or followed me up in every place, alleging that I was "a man-stealer," and "an ally and defender of man-stealers," and all this because I had once in a private interview dissented from the faith of the Society, as the enclosed documents and letters will amply develope. By letters, votes of thanks, and public notices in approbation of the proceedings of some of its officers, the whole fraternity as such, with a few dissidents, assumed the begun war and prosecuted it with a zeal and diligence worthy of a better cause.

6. That I am not singular nor alone in regarding this as a case of persecution, or charging this matter upon the whole society, till they renounce or reprobate their Secretaries, Presidents, and officers, I will give an extract, a short editorial from the editor of the "Christian Record," published in the Island of Jersey, subject to Great Britain. It is the more valuable because the person who writes it is an anti-slavery man, a gentleman, and a Christian. It needs no comment. We shall therefore close our present communication with it:—

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"We regret exceedingly the issue of this matter. Whatever be Mr. Campbell's opinions on the subject of slavery—and if he entertain the views attributed to him, we hold them in abhorrence—we cannot but regard him as a persecuted man. We know not what is the nature of the libel with which he is charged; but this we know,—that his opponents have been unscrupulous in their language, and most unrelenting in their persecution. Following Mr. Campbell from city to city, and from town to town, they have hunted him more like a wild beast than a human being, much less a gentleman of education, and a minister of the gospel. While we yield to no man in the intensity of our hatred to slavery in all its forms, we question very much if the procedure of the Secretary of the Anti-Slavery Society of Edinburgh will raise his public character in the estimation of the thinking portion of mankind, or at all promote the object of the excellent Society with which he is identified. We would strongly recommend him to withdraw his action, and throw himself upon the moral sense of the community. It is possible by our imprudence, or the exhibition of a persecuting or vindictive spirit to "build again the things we are endeavoring to destroy." Let us not fail to remember that "the wrath of man worketh not the righteousnes of God."—[*Editor 'Christian Record.*'

7. In reconsidering all these premises, I must say, that if, in the present century, there have occurred a more remarkable case of intolerance, or of persecution for a mere difference of opinion on any Bible question touching Christian ethics, I can only say that I have not heard of it. But of this every one must judge for himself.

In my last letter I also intimated to you that I was far behind in the details of my tour in Great Britain, my attention and that of the public being much engrossed with the materials of this episode touching my very warm reception in the cities of Edinburgh and Glasgow.

Meantime and henceforward, I shall pursue the even, or rather the crooked tenor of my way, through England, Scotland, and Ireland, and consign all these matters to the things that were; only adding, that since my return to England from Ireland, I have learned that Mr. Robertson, after an unavailing attempt to obtain a new process against me from the Sheriffs Bell and Alison of Glasgow, has appealed from the decision of Lord Murray to all the Lords that constitute the Queen's Bench in the kingdom of Scotland at their November sessions—of which we expect to hear something in December. Truly, as Solomon has said, the way of transgressors is hard!

Yours as ever,

A. CAMPBELL.

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LETTERS FROM EUROPE—*No. XVIII.*

My dear Clarinda—HAVING been, by the force of circumstances, compelled to advert to the scenes of my persecutions in Scotland, and consequently, for the time being, to break in upon the method I had proposed to myself in giving regular continuous notes of my tour, I will now resume my original plan, and proceed to notice in order those objects of public interest which claimed my attention in England, Scotland, and Ireland. I have only to add on the subject of the notices taken of my treatment in Scotland, that the religious press of that country exhibited an unusual want of candor in not giving to the public an impartial and correct statement of my position in the affair, as well as of my views on the subject of slavery. The only candid and veracious notice which I saw in any of the ecclesiastic or abolitionist periodicals, was that of the Jersey "Christian Record," of September 20th, which you have seen in my last letter.

The Glasgow "Christian News," though prevailed upon to publish some communications from me, either preceded or succeeded them with such misrepresentations, suppressions, or distortions of the premises and facts, as to neutralize or impair their influence. Whatever could be said without fear of palpable exposure or of public indignation, to sustain the Anti-Slavery Society, and to impair my reputation either for correct views or Christian principles, was either said or insinuated in a cowardly and equivocal manner. To the shame of the religious press in Scotland, be it spoken and published in America, not one partizan paper had either the courage or magnanimity to tender to me its columns, or even to allow me to appear in my own proper character. If I appeared at all before their readers, it was with all the blemish and deformity of insinuation and abuse which they could heap upon me. But they have their reward; and I can honestly say I envy them not. When I obtain information as to the result of the appeal to the Lords in Bank, which will be announced to me sometime in December, I will again introduce the subject: meantime I shall return to London and pay a short visit to the British Museum.

This immense quadrangular building, whose colonnaded front, consisting of forty-four columns of the Grecian Ionic order, extends full three hundred and seventy feet, and contains within it materials for thought and reflection on the wonders of Nature and of Art, which might employ the genius of the greatest philosopher and

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amateur of the works of God and of man, for at least one hundred years. Its front view is most imposingly grand. Its forty-four columns, five feet in diameter at the bottom, stand upon a stylobate over five feet high, and tower some forty-five feet above, giving with the entablature of the colonnade a height of more than sixty-six feet.

Its front is not yet finished, and one of its quadrangles is still in progress. Though not yet one hundred years old, this grand edifice contains immense collections of ethnographical curiosities, mammalia, minerals, organic remains, Roman sepulchral antiquities, Greek sculptures, Egyptian antiqnities of all sorts, immense libraries of manuscripts and books of all languages, sciences, and arts, &c. &c. The library, it is said, now contains 600,000 volumes.

We may say that this grand national institute began with the will of one individual, Sir Hans Sloane, a physician of much reputation, who, in addition to a large library, had collected many interesting objects of natural history as well as many works of art.—These he offered on certain conditions to Parliament, in the time of George II., about the middle of the last century. Parliament accepted the conditions, ordered the purchase of these, and also of the Harlein Library of Manuscripts, and placed with these the Cottonian Library, given to the government for public good, during the reign of William III., and in A. D. 1754 bought for these the Montague House in Great Russell Street. Thus commenced the collections which in their immense aggregate now constitute the British Museum.

Early in the present century, extensive importations from Alexandria of all manner of Egyptian monuments and antiquities, together with the purchase of the Townley Marbles in 1805, suggested the necessity of a larger edifice. But the very magnificent donation of George IV., who presented to the nation the library collected by his father during his sixty years reign, constrained government to erect a grand Museum, three sides of which are now completed, and the fourth, or western quadrangle, is now in progress.

I can only give you a mere synopsis of its numerous and various rich treasures. After ascending by a flight of stone steps at the foot of the Portico, one hundred and twenty-five feet wide, terminating in pedestals to receive magnificent groups of sculpture, we enter a hall 62 feet by 51, and 24 feet high. At the top of a splendid staircase we enter the suite of rooms set apart to Natural History. The Mammalia Saloon contains two series of animals, placed in two galleries. Of these there are not less than 166 cases.

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1st class. *Rapacious* beasts, beginning with the cat kind, at the head of which stands the South African lion, descending to the booted cat of the Cape of Good Hope, and the wild cats of Europe and Central America. There are thirty-one cases of rapacious animals, ending with the opossums of America and the eared seals of the African Capes.

Next come the *hoofed* beasts, from the yac ox of Thibet down to the sloth of South America. Of these there are twenty-one cases. The varieties of antelopes, goats, sheep, and deer, to say nothing of other families, develope what varieties soil, climate, and food can effect in one and the same original species of animals.

On the walls are 35 cases of *raptorial* birds. These are divided into two departments—the *diurnal* raptorial and the *nocturnal* raptorial birds. Of the last there are but five cases—beginning with the hawk-owls, as the Canada owl, and ending with our barn owls.

Of *perching* birds there are five divisions. These are the wide-gaped perching birds; as the goat-suckers, swallows, Javan night-bird; and 2d, the *Tenuirostral*—such as the hoopers, sun-birds, humming-birds, honey-eaters, &c. The *Conirostral*—such as crows, jays, thrushes, finches, larks, &c. &c. The *Scansorial*—of these there are many divisions: parrots, cuckoos of all countries, wood-peckers, &c. Of these there are some ten cases.

Next to these are the *Gallinaceous*—embracing pigeons of all countries, turtles, doves, pheasants, peacocks, turkeys, partridges, grouse, &c; in all more than twenty cases.

Then come the *wading* and the *web-footed* birds—beginning with ostriches, dodos, cranes, plovers, storks, ibises, turnstones, coursers, &c. Then come the flamingos, passing through geese, swans, ducks, sea-parrots, gulls, pelicans, and tropic birds, more than I can enumerate.

Next to these are arranged, in classic style, eggs of numerous families of birds, with some indications of the species to which they belong. In proximity to these are thirty tables of shells, beginning with molluscous univalves of the gasteropodous genus, and proceeding through the strombs with their pink pearls; the murices, with their angular or gadrooned edges; the rock shells, with their beautifully ornamented foliaceous, curled, and spinous protuberances; the cone shells, with the gloria Maris, from the Philippines. Then come the spindle, the turnip, the helmet species, &c., &c., down to the land shells, the fresh water shells, and the worm shells. After these the bivalves, not yet fully assorted and arranged, ex

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tending from the lamp shells down to the Ammonites and Nautili, complete the department of conchology.

To the conchologist the scientific classification of shells, and to the ornithologist the proper arrangement of birds, exhibited here, cannot fail to be both useful and interesting. They have been so far perfected by amateurs and masters in these sciences, that, to students, a few hours here are worth as many weeks without these aids in forming comprehensive views of these very grand and beautiful departments of Nature. Few persons in the private walks of life, and but few even of those who have access to ordinary cabinets and collections in ornithology and conchology, can form any adequate idea of the number, variety, and riches of these kingdoms of Nature in furnishing materials of thought, admiration, and piety to those properly educated in the word and works of God. In surveying these demonstrations of ingenious designs and fine taste, I am less disposed to award so much originality to man in either science or art, useful or ornamental, as I have sometimes been disposed to allow to him. I see the archetype of much that we admired in the arts and contrivances of men in these works of God. Man has copied much more from Nature than any one believes. I see that many of the implements of industry in numerous human vocations, and many of the figures and decorations of art, have been borrowed from the fowls of the air, the fish of the sea, and especially from such of them as carry with them their dwellings and their furniture.

Passing along the Eastern Zoological Gallery, in five compartments stand some 120 portraits; amongst which the most remarkable is that of Mary Davies, an inhabitant of Great Sanghall, Cheshire, aged 74. "At the age of 28 an excrescence grew upon her head like a wen, which continued 30 years, and then grew into two horns, one of which the profile represents."

On entering the Northern Zoological Rooms, in the wall cases are exhibited the skulls of the larger mammalia, illustrative of species and genera; and in table cases the tubes of *annulose animals;* but in the second room we are at once introduced into the company of reptiles, radiated animals, sea eggs, sea stars, lizards, snakes, serpents both poisonous and harmless, tortoises, turtles, terrapins, crocodiles, Batrachian animals, toads, frogs, efts, and encrinites.

In the third room we find the handed mammalia—apes, monkeys, baboons, thumbless monkeys, spider monkeys, night apes. Then the glirine mammalia, rising from the rat and the beaver to the

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flying squirrel, the porcupine, the souslicks, to the golden rats of Africa. Next to these stand the table cases, crowded with corals, star corals, madrepores, the red coral of the Mediterranean, gorgonai, cellepores, and horney sea weeds, &c. &c.

In the fourth room, besides cabinets of crustacea, are twenty-six cases of fish, to which I paid but little attention, crowded and overwhelmed as my mind was with the innumerable variety of animated nature around me. Twelve tables of insects also contended for their place in the animal kingdom, and even the sponges and molluscenes, and radiated animals contended for their rights.

Rooms on the north side of the north wing are appropriated to mineralogical collections. Sixty cases display native iron, meteoric stones, copper, silver, sulphurets, oxides, aluminates, quartz, silicates, carbonates, sulphates, chlorides, fluorides, &c. &c.

Of the Galleries of Antiquities I can say little. In the Lycian Room are tombs, bas-reliefs, statues, sarcophagi. In the Greek Central Saloon are Greek and Roman sculptures, urns, heads, busts, statues, &c. &c. In the Elgin Saloon, in the Gallery of Antiquities, are no less than 388 specimens of Greek sculpture.

But the Egyptian Saloon surpasses all description, containing no less than 600 specimens of Egyptian antiquities. Many of the articles deposited here were collected by the French in Egypt, and when Alexandria capitulated, November, 1801, they fell into the possession of the English. They were, in 1820, by order of George III., sent to the British Museum.

Egyptian antiquities growing every year more and more interesting, I paid more attention to this rare and large collection than to any thing in the Museum. Being curious to note the following particulars: 1st. the subject; 2d. the material of which it was composed, or upon which it was placed; 3d. the age of it; and 4th. the design or object proposed, I made the following notes and observations:—The subjects were the heads of animals worshipped, and sometimes the whole animal—such as a lion couchant, a ram's head, a gryphon or hawk-headed sphinx, emblem of the divinity Muntra; heads and statues of Rameses II. or III.; colossal statues of Amenophes, or Memnon, a monarch of the 18th dynasty; statues innumerable of kings, queens, scribes, priests, military commanders; very many statues of Pasht, the goddess, a celebrated divinity in Egypt; sarcophagi—these are numerous; coffins; sepulchral tablets —of these there are about 200 in all—one third of all the antiquities in the Museum.

Sepulchral altars are also numerous. Sepulchral urns, sepulchral

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shrines, and sepulchral columns, every where attest the Egyptian respect and devotion to the dead. Altars are also numerous—small altars for libations. These, with sepulchral tablets, are often dedicated to the gods of Egypt, amongst whom we frequently see associated Osiris, Isis, Horus. Rameses is often seen adoring Osiris, Isis, and Horus. While altars and tablets are dedicated to Anubis, Socharis, Rashpu, Ra, &c., much the greater part are dedicated to Osiris. We sometimes find Christian sepulchral altars with Greek inscriptions. We also find fish, animals of various kinds—serpents, frequently their heads and parts of their bodies standing in sculptured majesty; ravenous birds and animals, sphinxes, parts of crocodiles.

The materials of which they are composed are calcareous stone; red, black, and grey granite; white stone, white marble; basalt, dark and green; sandstone; arragonite; brownish breccia; nummulite, limestone, lyenite. But of these the calcareous stone is by far most common—next to it the different kinds of granite, and next the basalt. There are but very few on other materials.

They are generally from the 12th to the 30th dynasty of their kings; but the greater part are from the 18th to the 26th dynasty. Their object seems to be devotional—sacred to their gods, and to the memory of their distinguished kings, dignitaries, and ancestors.

But yet we have another class of Egyptian antiquities—we have the *Egyptian Room*, with its ten cases of divinities and sacred animals. We have wooden figures dug out of their tombs. We have their bronze offerings—objects of private devotion—porcelain and small figures of stone, perforated for net-work and for necklaces of mummies. First of their divinities stands Amen, or Amouenna, the Egyptian Jupiter on his throne, with his cynocephali and lotus sceptre. On his rear stands Amoun, between Rhons and Joh, another deity, in standstone, 7¼ feet high.

Of these gods we have many antique figures. Thoth, or Thout, walking in a boat; Rhem, the Pan of the Egyptians, and many others too tedious to tell. We have Net, or Neith, their Minerva; Sate, or Seti, their Juno. We have them in every position, and in every monstrous combination; their Chous, or Hercules, with a lunar disk—a mystic lock of hair; another standing on two crocodiles, with a jackall's and a ram's head, the back formed by the body and tail of a hawk; Athor, the Egyptian Venus, with head overshadowed by a vulture supporting the disk and horns: his body is a shrine placed upon a wheel of eight spokes, with a figure of her godship dancing. Athor stands cow-headed, with disk and plumes;

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Pasht, the Diana, of Egypt, cat-headed, standing in a striated garment, with an ægis in her left hand. Again, we have this divinity standing, human and hawk-headed, holding two swords, reeds, or feathers, two hands passing from the mouth to the shoulders.—Many of these are standing in porcelain, green, blue, grey, variegated. Taur, hippotamus, standing on its hind legs, with pendent arms, and breasts of a female, back covered with the tail of a crocodile; a Pharaoh too, standing, having on his forehead a place for the Uraeus.

We have given but a specimen of these Egyptian superstitions and Pagan idolatries. Hundreds of these, and other fancies equally gross and humiliating, are found in these rooms, of which it would be not only tedious but disgusting either to write or speak.

The sacred animals of Egypt are as curious, imaginative, and barbarous as their deities. Among their sainted quadrupeds stand conspicuous the jackall, cynocephalus, or dog-headed baboon, decorated with a lunar disk; a wolf, a shrew mouse, an apis, and an ibex on one knee; a gazelle and an ibex kneeling; lions couchant, a lion and a bull in one figure, sphinxes, monkeys, cats, rams, swine, hares, dogs, cows, mystic animals, head and neck of a viper and the body of a quadruped.

Household furniture and other large objects: stools inlaid with ivory, four-footed and three-footed; high-backed chairs, on lion-footed legs; others double-backed, with seats of platted cord; concave seats, formed of four flat bars; cushions, stuffed with feathers of water fowl; three-legged tables or stands; model of a house, of a granary and yard, with a covered shed, in which a man is seated; in the yard a female making bread. There are also vases, ampullæ, mirrors, combs, shoes and sandals, some with round and some with peaked toes; vases of all shapes and sizes; some conical, others resembling fruits, fish, lambs, gourds, &c.; spoons, chests, lamps, cups, baskets, knives, tools, nails; musical instruments, &c.

To notice in detail a hundred other cases filled with various furniture, agricultural implements, weapons, fragments of tombs, coffins, boards, inscriptions, instruments of writing, painting, playthings, tools, weaving tools, mummies, animal and human; sepulchral ornaments, amulets, &c. &c., would be to write a volume; and but for the guide furnished us in making our too hasty tour through this miniature world, I could not, from either my notes or my recollections, have given so much as I have done with an accuracy to be relied on.

I shall only add a few remarks on this grand national Museum,

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and dismiss the subject. But on opening another page of my memoranda I discover, to me, one of the most interesting departments of this grand repository of some of the remains of worlds passed away. There is the collection of organic remains in room first, wholly pretermitted. In this, too, because of its relation to the science of geology, I took more interest than in any of the treasures of the rooms already noted. I must state a few of its more prominent fossil treasures, vegetable and animal. And, first, of the vegetable.

These are not so valuable as the animal. There are in Room 1st fossils of submerged *Algae*, *Tucoides*, *Conservites*, &c. On some coal slate, in the same case, are displayed very striking impressions of plants with verticillated leaves, usually called *asterophyllites annularia*, &c. There are besides these some non-descripts, whose nature is yet mysterious.

There are also *calamites*, of the species Equiseta. These come from the rocks of the coal formation of the highest antiquity. Ferns (filices) impressions on the clay state of the carboniferous strata, and some specimens of the Lepedodendron. There are also perfect specimens of the Clatharia Lyellii, from the Welden, with some remains of real Palmae. There are many beautiful specimens of polished fossil wood, found in the red sandstone formations of Saxony.

Greenfield, Massachusetts, has contributed some recent red sandstone formations, covered with very singular impressions of various dimensions, resembling the feet of birds, called Ornithichnites.—There are sundry specimens in Room 2d, not yet arranged.

In Rooms 3d and 4th are some very interesting osseous remains of reptiles. There are the Batrachian, the Chelonian, and Emydosaurian reptiles. The gigantic Salamander, of Scheuchzer's dissertation, belongs to the Batrachian race, first named. One whole case is filled with the bones of the Iquanodon. In these rooms are arranged the order Enaliosauria, or Sea Lizard, of which the genera Plesiosaurus and Ichthyosaurus are principal types. These, together with the casts of the Deinotherium, a most gigantic quadruped, found at Eppelsheim, including those of the Megatherium, are amongst the greatest curiosities in this Museum.

In contemplating these huge lizards, inhabitants of climes that have been, but are not, and the casts of those huge animals already named, to which may be added the skeleton of the American Mastodon, we cannot but assent to the revelations of geology, and admit those deductions which assert the long series of ages that passed

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away during the preparation of the materials of our terraqueous domicil, which were at the commencement of the present epoch, in a single week, new-modified, developed, and replenished for the comfortable residence of man.

I fear that these details will be rather tiresome than edifying to yourself and others. My apology for them is the large space that Egypt holds in sacred and profane history—indeed, in the history of the literature, science, art, and religion of the world. It was once the greatest, the most learned, and the most admired nation in the world. The place which it occupies in the Louvre in Paris, and in the British Museum, are in good keeping with the large space which it once occupied in the esteem and admiration of mankind.

In the arts of architecture, sculpture, painting—in mathematics, astronomy, and hieroglyphics—in all that pertains to the science of numbers, magnitude, and proportion, they stand out upon the canvass of time the most prominent and remarkable people of all antiquity. Even the present remains of their ancient greatness are still the wonder and the admiration of the most enlightened of the human race. The impression made by them on the family of Abraham—the long continuance of the charms of their greatness—the bewitchery of their arts and idolatries on that wonderful people, are amongst the most striking evidences of their former grandeur and magnificence, and of the transcendent influence of national greatness which can be adduced; indeed, they are altogether unparalleled in the history of the world.

So early as the Pyramids of the 4th dynasty, beyond which we know little or nothing of architectural art, and have no reliable record, the Egyptians had attained a degree of perfection which has long been, and yet is, the wonder of the world. In these most ancient pyramids our present distinguished architects discover evidences of an art exhibiting forms of vast magnitude and of the most delicate and minute finish. They see in the colossal proportions and magnificence of their plans the primordial elements of classic taste and of those great achievements which were the pride of Greece and Rome. In the Egyptian columns of the 12th dynasty they see the Doric architecture in embryo developement, and the capitals of the columns of the 18th dynasty are seen breaking forth in the lotus buds and flowers with which the architects of Egypt adorned their first efforts.

Their temples were rectangular, with gateways and doors tapering to their summit. Their walls were covered with sculpture, and their approaches were filled with sphinxes or divinities. Both

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temples and sepulchres were frequently cut out of solid rock, having their sides adorned with paintings and sculpture, indicative of events religious or historical, as it happened to suit their taste. In sculpture they were most pleased with high relief, and painted all their works, whether of architecture or sculpture, with simple colors—white, black, red, blue, or yellow, as might please their taste.

"The churches" called St. Paul's, St. Peters, and St. Germain's, are much more Egyptian than Christian, so far as we can learn from the British Museum, and from what is visible to those who visit them. In many respects we may be indebted to Egypt for her lessons in husbandry, general agriculture, architecture, sculpture, and painting; but certainly she is no model for us either in the object, the manner, or the places of Christian worship. When we look at her idols and her idolatries, but a meagre portion of which is found even in this most extensive and varied collection, we can see nothing in them indicative of any claim she can have upon our admiration or imitation. On the contrary, she exhibits more than any other nation the need of a divine revelation. Egypt was at best the hot-bed of idols and idolatries, and therefore teaches a lesson which almost all mankind are slow to learn—that the most gigantic strides and advances in science and learning, and in all arts both useful and ornamental, are quite possible, without a single perception of a spiritual system or a spiritual religion. Men have measured the heavens *a-la-mode de* La Place, or according to the pyramidal philosophers of Egypt: they have erected pyramids of art, temples, altars, and divinities; still they have worshipped a crocodile, a sphinx, a gryphon, a frog, an onion, or a fly.

We ought not, then, to imagine that there is any necessary connexion between genius and religion, the fine arts and morality, philosophy and theology, national greatness and national goodness. There may be a good taste without good sense, a religion without piety, and a refinement without morality. But true piety and true humanity will always impart true dignity and true happiness to their possessor.

In much affection, your father,

A. CAMPBELL.

ABUSES OF STUDY.

THE abuses of study are its only disadvantages. St. Austin has called it "*scientia scientiarum, omni melle dulcior, omni pane suavior, omni vino hilarior.*" No wonder if the student, in the enjoyment of

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such a pleasure, forget the pangs which over-application is sure to entail on the constitution. It is, indeed, so seductive a pursuit, that the wear and tear of mind and body produce no immediate weariness, and at the moment no apparent ills. But study has no Sabbath, the mind of the student has no holiday, "the labor he delights in physics pain;" he works his brain as if its delicate texture was an imperishable material which no excess was capable of injuring. Idleness to him is the *ærugo animi*, the *rubigo ingenii*; but the insidious corrosive of intense thought and incessant study is taken into no account, its certain effects are overlooked because its action at the time is imperceptible. "Surely," says Ficinus, "scholars are the most foolish men in the world; other men look to their tools—a painter will wash his pencils, a smith will look to his hammer, a husbandman will mind his plough-irons, a huntsman will have a care of his hounds, a musician of his lute—scholars alone neglect that instrument which they daily use, by which they range over the world, and which, by study, is much consumed."

It seems, indeed, but little short of madness to neglect that instrument on the condition of whose delicate chords the harmony of every tone of intellect depends, and which, once "jangled out of time and harsh," all the sweet music of the settled mind is spoiled, perhaps, forever.

And what is there in the *sanctam insaniam* of genius to enamor us of its gloom, and to walk in the paths of error which lead to it! Error *gratissimus mentis* it may be, and seductive as the fascination of passion and poetry can make it, but what is in the distempered visions of Tasso, Cowper, Collins, Sharpe, or Swift, to reconcile us to the ecstacies of the disordered mind, or to persist in the same habits, or continue the same excessive exertions, which disturb their reason!

So long as life is admitted to be the result of the co-existence of mind and body—so long as we are convinced of the intimacy of their union by the manner in which they reciprocally sympathize with each other—so long as we perceive the powers of the mind augmenting with health, and diminishing with disease—so long as we observe that the mind is incapable of occupation when the body is wearied by violent exercise, and it in its turn unfitted for exercise, when the mental powers are fatigued by over-exertion—we can arrive at but one conclusion,—that the balance of health can be maintained in its natural equilibrium only when mental exertion is proportioned to bodily activity. When this is not the case, literary fame is dearly purchased; and all the glory that surrounds it cannot make amends for the health that has been sacrificed for its attainment.

In conclusion, there are a few words of Tissot's which serve the purpose of a summary of the preceding observations. To comprehend the influence of mental labor on physical health, it is only necessary to remember, in the first place, that the brain is in action when one thinks; secondly, that the tendency of continual action is to produce fatigue, and that fatigue deranges the functions, because every debilitated organ performs its duties imperfectly and irregularly; thirdly, that all the nerves proceed from the brain, and pre-

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cisely from that part of it which is the organ of thought, the common sensorium; fourthly, that the nerves are one of the most important parts of the human machine, that they are necessary to every function, and that, when once their action is deranged, the whole animal economy suffers from that derangement.

[*Madden's Infirmities of Genius.*]

PRECOCIOUS TALENTS.

No common error is attended with worse consequences to the children of genius, than the practice of dragging precocious talent into early notice, of encouraging its growth in the hot-bed of parental approbation, and of endeavoring to give the dawning intellect the precocious maturity of that fruit which ripens and rots almost simultaneously. Tissot has admirably pointed out the evils which attend the practice of forcing the youthful intellect. "The effects of study vary," says this author, "according to the age at which it is commenced: long continued application kills the youthful energies. I have seen children full of spirit attacked by this literary mania beyond their years, and I have foreseen with grief the lot which awaited them; they commenced by being prodigies, and they ended by becoming stupid. The season of youth is consecrated to the exercise of the body, which strengthens it, and not to study, which debilitates and prevents its growth. Nature can never successfully carry on two rapid developements at the same time.—When the growth of intellect is too prompt, its faculties are too early developed, and mental application is permitted proportioned to this development, the body receives no part of it, because the nerves cease to contribute to its energies; the victim becomes exhausted, and eventually dies of some insidious malady. The parents or guardians who encourage or require this forced application, treat their pupils as gardeners do their plants, who, in trying to produce the first rarities of the season, sacrifice some plants to force others to put forth fruits and flowers which are always of short duration, and are inferior in every respect to those which come to their maturity at a proper season."—[*Id.*]

REMARKS.

That over-exertion, or a premature exercise of the mental powers, may seriously injure the organs on which these powers depend, is well exhibited in the above extracts, and has been long a matter of common observation. It should be remembered, however, that the same may be said of all the other faculties with which man is endowed, and great care should be taken lest the impression be made that there is a peculiar susceptibility of this kind on the part of the powers of the mind, and that any should be thus induced to leave these comparatively inactive and uncultivated. We have mental indolence as well as bodily indolence, and there is reason to believe that the former is much more prevalent than the latter. There are few who are really disposed to deep and sober reflection. The great

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mass are glad to avail themselves of any excuse to save themselves the labor of thinking, and of long continued mental application.

A neglect of the proper exercise and development of the mental and moral powers is a far more frequent cause of a derangement of these powers and their appropriate organs, than their inordinate or too early exertion. As every organ becomes stronger and more completely developed in proportion as it is duly exercised, so it grows more and more enfeebled and incapable by continued inaction, or insufficient activity; and such debilitated organs are the very first to suffer from disease. Hence the well known fact, that *literary men are proportionably far less liable to mental derangement than they who are engaged in the other pursuits of life.* The exercise of the mind gives development and healthful vigor to the organs through which it acts, and these are thus in a great measure exempted from morbid conditions. The cultivation of the intellectual powers, too, opens up internal sources of happiness which afford consolation amidst those sudden shocks of adversity, or vicissitudes of life, by which the ignorant and feeble-minded are overthrown. No one can visit a lunatic asylum without being struck with the fact, that the greater portion of the inmates have been but imperfectly educated, and are from the humble walks of life. The few cases of this kind which we have in the literary world are the more noticed, because the individuals themselves were so conspicuous.

There is another fact which should be well remembered, which is this, that insanity is far more frequently due to *moral* than to intellectual causes. It is in the fewest number of cases that we have a derangement of the intellectual powers, properly so called; and when these are disturbed, it is usually through the moral feelings. The passions and emotions, indeed, are the principal and most frequently productive causes of diseases of the brain. Intemperance, anger, variance, hatred, envy, fanaticism, and the other malign passions of the heart, are the serpents whose bite inflames to madness. It is, then, in the proper cultivation of the moral nature that the greatest security is found. It is in repressing the evil, and developing the good feelings of the heart; in calming the storms and billows of passion by the softer affections; and especially in giving elevation, power, and expansion, not only to the moral but to the intellectual being, by just views of religion, that both health and happiness are to be maintained. The evil effects, as it respects diseases of the mind, resulting from an opposite course, were well exemplified during the period of the various French Revolutions, when an unchecked rein was given to the malignant passions, and

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when, for a time, the voice of Religion was silenced. "The changes," says M. Esquirol, "which have taken place during the last thirty years in our moral sentiments and habits, have produced more instances of madness in France, than all our political calamities. We have exchanged our ancient customs and fixed habits, our old and established sentiments and opinions, for speculative theories and dangerous innovations. Religion now only comes forward as a formal usage in the solemn transactions of life; it no longer affords its consolations to the afflicted, or hope to the desponding. Morality, founded on religion, is no longer the guide of reason in the narrow and difficult path of life. A cold egotism has dried up all the sources of sentiment; there no longer exist domestic affections, respect, attachment, authority, or reciprocal dependencies: every one lives for himself; none are anxious to form those wise and salutary provisions which ought to connect the present age with those which are destined to follow it."

While then, upon the whole, it is well to guard against undue or premature exertion of the mind, it is better to be watchful against a more common error, an insufficient and imperfect exercise and development of the mental powers. And it is especially necessary to direct attention to the cultivation of the moral nature, as the true source of weal or woe for time or eternity. Meanwhile, however, the physical nature is not to be neglected, but should be made to keep pace with, or rather somewhat to precede, the intellect in its development. In short, all the varied faculties of human nature should be duly exercised with a proper regard to the order of their evolution and maturity, it being steadily kept in mind that each acts and reacts upon the rest, and that if physical health and development be necessary to mental, the healthful exercise and expansion of the mind is no less so to the proper growth and well being of the body, which is so dependent in all its actions upon a vigorous and well regulated nervous system. And that, finally, the due government of the moral nature is yet more indispensable to the perfection and harmony of the whole. R. R.

INTERPRETATION OF THE SCRIPTURES—*No. IV.*

THERE is a great diversity of sentiment among men in regard to the clearness or perspicuity of the scriptures. Some believe them so obscure, as well in respect to subject as to style, that their meaning can be determined with certainty by no one. Accordingly, they make no attempt to comprehend them; but, under this plea of

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doubtfulness, which is real unbelief, dismiss the whole subject of religion with indifference. They do not, indeed, deny the truth or authenticity of the Bible; but avoid this, which they esteem an unnecessary trouble, by so shrouding the former in unapproachable darkness, as to render the latter an occasion of reproach to the reputed Author.

We have, again, a numerous class of religious persons, who, while they agree in general with the views of those mentioned in regard to the obscurity of the scriptures, so that they do not pretend to be able to understand them, do nevertheless affirm that it is the privilege of a particular class of men, called the Clergy, to comprehend and interpret these divine communications, which are thus put at least upon a level with the ancient oracles of Greece and Rome—the enigmatic responses of the Delphian priestess, which a sage might perhaps be found capable of interpreting; or the dim illuminations of the Sybilline books, safe in the custody of patrician priests.

We have others, however, who insist that the scriptures are plain to every one, and that "he who runs" may not only "read," but understand them. They believe that the whole Bible is, in the most evident sense, a *revelation;* and that it treats of no subject so intricate, and uses no language so ambiguous, as to be beyond the comprehension of the common mind. To them there is nothing in its pages hidden, either past, present, or to come. They can speak with so much confidence, in unlicensed prose, of all the arrangements in the garden of Eden, that one would almost suppose them to have been there; and, as to the future, they feel themselves elevated upon the shoulders of both the lesser and the greater Prophets; and seeing, therefore, afar off, can tell you the very day, and give a shrewd guess as to the hour of the second Advent, and demonstrate the correctness of their views not only prophetically, but chronologically, arithmetically, hieroglyphically, pictorially, and almost geologically. To these persons there is nothing new or unlooked for, and having a marvellous want of marvellousness, they wonder at nothing, unless it be at the only mystery which they admit to be inexplicable—to wit, that every body will not agree with them in their opinions.

They are, however, strangely enough, very far from agreeing with each other. For, although they, in common with certain others, are always ready to insist that "the scripture means what it says," (an argument the more unanswerable as no one is found willing to assert that it is so equivocal as to say one thing and mean

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another,) still in practice it appears that few of them can agree in saying what it means. As each one is perfectly free to judge for himself, he avails himself of this liberty most liberally, and is so tenacious of the privilege, that he is unwilling to yield up his own views to those of any one even of his brethren, having an undoubting confidence in his own ability to read, and in the accuracy of his Polyglott, and a most holy horror of the clergy and of every thing like clerical dictation and domination.

It is in the "Bible class," especially, that we have the clearest exhibition of the results of this view of scripture interpretation.—The meeting being opened with prayer and praise, the president orders the chapter for the day to be read, and calls for the views of those present, with the remark: "Brethren, you know your privileges: the question for the day is: Who or What is the Devil! You will proceed to express yourselves upon the subject." A. rises and states as his conviction that the Devil is nothing more than a figure of speech, and that there is no being really existing under this title. B. declares it to be his conclusion, after an examination of the scriptures upon this particular point, that Christ always meant the Jews when he spoke of the Devil or the Adversary.—Upon this, C. rises with some warmth to controvert the opinion of brother B., and insists upon it that it was no other than Judas Iscariot who was crowned with the honors of satanic royalty, and with the volume open before him, quotes with an air of triumph the saying of Christ, "Have not I chosen you twelve, and one of you is a devil." D. here modestly suggests, that perhaps the Prince of the power of the air is really a malignant spirit, who delights in evil, and occupies himself in seducing and deluding men to ruin. Upon this, a warm discussion commences, and various other views are presented, each endeavoring to sustain his position by liberal quotations, until, the hour having expired, the president closes the meeting, after thanking the members for the interest they have manifested in the subject, leaving it to be decided upon the following Lord's day "Who or What is the Devil"*—whether the Jews in general, or Judas Iscariot in particular, shall be selected; or whether or not the society will, by election or otherwise, admit any Devil at all. Should they do so, it is possible that some one of their number may propose Simon Peter as an additional candidate, upon the ground that the scriptures mean what they say, and that our Lord says specially of him: "Get thee behind me, Satan!"

* The reader need not be startled at the above description. It is merely a brief statement of an actual occurrence.

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It is not, however, uncommon to find great communities as well as great individuals, adopting in turn opposite views of the method of scripture interpretation, and even holding them inconsistently at the same time. The Church of Rome, the very mother of spiritual mystification, declaring the sense of scripture manifold and obscure, and denying to the laity both the ability and the right to interpret it, nevertheless insists, when it suits her purpose, that the scripture means exactly what it says, and appeals confidently to this very principle when endeavoring to substantiate the doctrine of transubstantiation by the declaration of Christ: "This is my body." The great Luther, too, so conversant with language, and so just in general in his views of divine truth, seems to have been influenced by the same principle, when, in his celebrated conference with the Swiss Reformers, he wrote with a piece of chalk upon the velvet cover of the table at which they were seated: "Hoc est corpus meum."* "Christ has said," exclaimed he, "*this is my body.* Let them show me that a body is not a body. I reject reason, common sense, carnal arguments, and mathematical proofs. God is above mathematics. We have the word of God; we must adore it and perform it." And not content with continually pointing with his finger to the words which he had written, he closes the discussion by seizing the velvet cover, pulling it off the table and holding it up in front of Zuingle and Œcolampadius, "See," said he, "see! This is our text; you have not driven us from it, as you boasted, and we care for no other proofs." Such is the influence in some cases of interested motives; and, in others, of those impulses by which, as by oscillatory movements, the human mind is carried from one extreme to another.

We have, in our own times, abundant illustrations of the unlicensed use of the right of private judgment, and of great perversions of that favorite saying: "The scriptures mean what they say." The truth is, the great majority appear to mistake the meaning of this saying itself, and to be unacquainted with its origin and proper application. They suppose it to be an *absolute* expression—a fixed law of interpretation; when it is merely a counter-assertion, a *relative* principle subordinate to the forms and laws of language. No one could commit a greater absurdity than to apply this as an absolute or literal rule in the interpretation of any book or author human or divine; and it is important that so contracted a view should give place to a more enlarged knowledge of the subject, and to a proper acquaintance with the true principles of Biblical interpretation.

* This is my body.

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The great Protestant doctrine that each individual has the right o judge for himself in matters of religion and conscience, at first fully conceded both in theory and practice, and promoted by the rapid dissemination of the word of God amongst all classes of the community, gave rise to many differences which, however, were rather verbal than real. Alarmed at the rapid flood of innovation, and as yet ignorant of the great distinction between faith and opinion, and of the great truth that unity is quite compatible with diversity, the Protestant leaders endeavored to curtail the privileges which were at first so willingly bestowed. Indisposed, however, to retract in theory a liberty so eagerly desired, and to which the rapid spread of the reformation itself was due, they sought to restrict its exercise by printed confessions and systems of faith invested with the authority of General Assemblies, and well fitted to save to the mass the trouble of searching the scriptures for articles of belief, by presenting these already fully drawn out and proved in appearance by the fallacy of scripture references. It became the policy, too, of the Protestant clergy to make the word of God as great a mystery as possible; and to keep the people as dependent as possible upon them for religious truth. Under the pretext of a divine call to the ministry, or of a direct apostolic succession, they denied at length to the laity the right to differ from them; while, at the same time, by inculcating the doctrine that there is an occult spiritual sense in the word not to be apprehended by the common mind, they sought to persuade the people that they had not the ability to understand it for themselves. Under these influences the exercise of individual or private judgment in matters of religion, was in a great degree obstructed, and religious toleration, which is but another expression for liberty of private judgment, had at length as little place with Protestants as with Papists.

In the present effort to recover the ground thus tamely surrendered to ambitious prelates, we, of course, seek to give conspicuity to the original Protestant doctrine, that all men may discuss and unanimously interpret the meaning of the inspired volume; and it is in opposition to the doctrine of the clergy, to wit, that the scripture has a secret spiritual sense discoverable by them alone, that the saying, "The scripture means what it says," has been introduced and employed. It was never intended as a literal rule of interpretation, but simply as a counter-assertion, equivalent to a denial of the proposition that the sense of scripture is manifold, and that the true spiritual meaning is occult and discoverable only by those who are divinely called for the purpose of expounding it to the people.

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It is highly important that this should be noted. For nothing is easier than for men to be carried away to extremes by a single imperfect and isolated view of a principle, which, regarded in its proper relations and applications, is most valuable and salutary in its results. A false view of a principle has precisely the same effect in practice as a false principle itself, and it is the absurdities which men commit under the influence of a zeal without knowledge, that bring discredit upon the cause of truth, and rivet again, upon the limbs of the emancipated prisoner, the chains of error. As to the right of private interpretation of the scriptures, it was never designed that each individual, in discarding the Pope of Rome, should claim infallibility, and become, either his own pope, or a pope to others. And as to the sense of scripture, because it is asserted that "it means what it says," it does not follow that every one who has learned to spell, is qualified to decide dogmatically either what it says or what it means. Alas! how many, uninstructed and unlicensed, save by an overweening self-complacency, have assumed the character and office of public teachers, and by their distorted views of divine truth, and absolute ignorance of the true principles of the present attempt at reformation, have created unnecessary opposition and brought discredit upon the cause in which they had been ostensibly enrolled!

It is with slow, but we trust with sure steps, that Truth follows a path marked with desolation, to bring order out of confusion, and, like genial Spring, to evolve both grateful flowers and precious fruits from amidst the storms of a Winter of contention. It is by the word of God alone, rightly "divided;" rightly interpreted; rightly practised, that the peace and harmony of the religious world can be secured. This word alone can cast out the demons of discord, and restore Christendom to a right mind. It is then that all true disciples will be found "sitting at the feet of Jesus." It is there, in reverence and humility of soul, they are to hear and ponder his words. It is there his meaning will be understood where the dogmatism of pride and the intolerance of power can have no place, but where "the secret of the Lord is with those who fear him," and where he will "show them his covenant," and "teach them in the way that they shall choose." R. R.

MYSTERIES OF PROVIDENCE.

If physical nature has its profound and yet undeveloped mysteries,—if religion, in its doctrine and institutions has its sublime

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and awful secrets, which no intellect can comprehend,—why should not the scheme of a superintending Providence, or of a righteous moral government, also have its peculiar and incomprehensible mysteries! They are, indeed, but parts of one grand system—the offspring of one and the same almighty mind, and why should they not equally bear the characteristic impress of that same infinite wisdom and benevolence!

Providence, in its scheme and development, has, therefore, in all ages and to all minds, presented its proportion of mysteries, no less inscrutable than those of Nature and Revelation. So profound and unsearchable are these, that Solomon, the wisest of men, in reference to human destiny, has said;—"No man knoweth either love or hatred by all that is before him"—"All things come alike to all. There is one event to the righteous and to the wicked, to the clean and to the unclean, to him that sacrificeth and to him that sacrificeth not: as is the good so is the sinner, and he that sweareth as he that feareth an oath." Again he says;—"This is an evil among all things that are done under the sun—that there is one event to all." Since because of this men often become hardened—are "full of evil and madness in their heart;"* because by all that is visible, in this life, no one can decide with certainty how any one stands before God.

The same writer has said;—"There is a vanity"—a misfortune—"which happens in this world, that there be just men to whom it happeneth according to the work of the wicked: again there be wicked men to whom it happeneth according to the work of the righteous."† This is still more mysterious. It proves, indeed, that God does not intend that we should be rewarded or punished in this world, and that the events of this life are not meant to develope either human character or human destiny. Again Solomon adds, as still more mysterious;—"There is a just man that perisheth by his righteousness, and there is a wicked man that prolongeth *his life* by his wickedness."‡

David, the father of Solomon, has also said;—"God, indeed, is good to Israel—to such as are of a pure heart." "But"—although this be the fact, the ultimate fact—"as for me, my feet were almost gone, my steps had well nigh slipped; for I was envious at the foolish—seeing the prosperity of the wicked; for there are no bands in their death, but their strength is firm. They are not in trouble as other men, neither are they plagued like other men. Therefore," he adds, "pride compasseth them about as a chain, violence cover-

* Eccles. ix. 1, 2. † Eccles. viii. 14. ‡ Eccles. vii. 14.

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eth them as a garment. Verily," adds the sweet psalmist of Israel, "I have cleansed my heart in vain, and washed my hands in innocency; for all the day long have I been plagued, and chastened every morning. But should I," adds he, continue in this strain, I "should cause to stumble the generation of thy children. When I desired to understand this" mystery of Divine Providence, he adds, "it was too wonderful for me until I went into the sanctuary of God"—until I consulted his oracles; "then understood I their end." "Surely thou didst set them in slippery places; thou castedst them down; thou doomedst them to destruction."*

But a poet more ancient, more patriarchal, more experienced in woe than David, has asked;—"Wherefore do the wicked live, become old—yea, are mighty in power! Their children are established in their sight with them, and their offspring before their eyes.—Their flocks and their herds increase, and they multiply in the land. They send forth their offspring like a flock, and their children dance. They take the timbrel and the harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore," because of this prosperity, the wicked "say to God, Depart from us, for we desire not the knowledge of thy ways. Who is the Almighty that we should serve him, and what profit should we have if we pray to him."†

Now if this were all true and these reasonings just, under elementary dispensations of moral government, during which both rewards and punishments were more outward and sensible, more temporal and worldly, than under the Christian and more spiritual administration of righteousness, why should we think it strange that there is now one event to all in very many of those particulars as above enumerated! How often do we see the sinner living to his three score years and ten, while many a pure and excellent strippling is cut down as the green and tender herb, in the very morning of his existence! Nay, is there not something in moral government still more mysterious than all this! There is an old sinner, of vigorous health and robust constitution, whose every breath is profane and impious; who has, for more than half a century, been blaspheming the God that is above; and there has just fallen a brother Frost, of England—a brother Reid, of Scotland—a brother M'Chesney, or a brother Latham, of America—each in the morning or meridian of life, eminently gifted with the powers of doing good—with spirituality of mind, with much practical good sense, and scriptural knowledge—with hearts as full of benevolence as their mouths were of

* Psalm lxiii. 1, 6, 13, 17. † Job xxi. 7, 15.

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arguments and eloquence. And this, too, when myriads were crying for help—myriads famishing for the bread of life, and a voice every where echoing from city and hamlet, from hill and dale, "Come over and help us."

These, and many like them, whom we could name, died in the vigor of life, with an unbounded field of labor and promised usefulness expanding before them, and with many a good earnest in hand that their talents were acceptable, and their labors in the Lord not without a proper effect.

How, then, shall we explain this mystery? Is it because there was no more need for them in the Lord's vineyard, no farther labor to be performed, no souls to be saved, no Christians to be edified and refreshed in the ways of the Lord! This we cannot admit: for present observation and experience in their respective fields of labor show that good has since been done, and is still doing. It was not, then, because they *could not* have done good; nor was it because the Lord *would not* have good to be done in their respective fields of labor. What, then, remains but that there are other provinces in God's immense universe in which they could be employed more happily and more usefully than here!

This is not a conclusion so visionary or baseless as some might on first hearing imagine it to be. No one reasoning analogically from one system or department of the universe to another, can rationally conclude that God does any thing in vain. Angels that are of a nature and location very different from ours, are capable of performing very important services in our world, and, doubtless, in other worlds. Why, then, should we not think that men, or the disembodied spirits of men, after death may perform services as important to the inhabitants of other worlds as the inhabitants of those worlds perform in ours! And so long as it is written that "all the angels of God are ministering spirits, sent on numerous and various ministrations to the heirs of salvation, we must not think it strange if God will make all saints after death ministers of mercy or of public utility in some of the grand departments of this stupendous universe, and that he needs them as much elsewhere as he needs angelic ministers in this world.

Angels can ride in chariots of fire, or on the wings of the wind; they can stop the mouths of lions, unbolt the doors of prisons, quench the violence of fire, roll away the rocks from the graves of saints, reveal secrets, carry messages from heaven to earth, strike dumb a hesitating Zacharias, or invest with vermin a wicked Herod; why, then, may not those who fall asleep in Jesus perform services

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as various and as numerous in other portions of God's unmeasured and immeasurable dominions as angels do in this! And if, in working out man's redemption, Jesus had need of a colt, the foal of an ass, may we not as consistently suppose that in the government and administration of the universe, and in carrying out all his designs, the Lord may need the services of infants and adults, and that for this purpose he often selects the purest and the best of our race and calls them hence to minister in his hosts of light, in other fields of labor, according to the wants of his vast dominions.

The Messiah has said that the angels who attend on little children, "do always behold the face of his Father which is in heaven." Now without deciding the question—"*Whether those angels of little children are their guardian angels, or their own spirits after death employed by the Lord in his service waiting upon others*," evident it is that spirits are ministers, and, consequently, derive happiness from the employments assigned them in another state.

Those who repudiate the assumption that demons are either diseases, or diseased persons called lunatics, and admit with the Apostle James that, like men they do believe and tremble, and are, therefore, wicked spirits—disembodied spirits—or souls of dead men,—cannot doubt that the spirits of good men, separated from their mortal tenements, or who have laid off their earthly tabernacles, are also capable of believing and obeying God; and, therefore, of rejoicing in any employment subservient to his glory or conducive to the safety or the happiness of his saints.

Indeed, *without employment there is no enjoyment to any human being*. The pleasures of sense and the pleasures of the mind equally consist in the rational and moral employment of our sensitive and moral faculties; in other words, in employing them on their proper objects in harmony with the laws of God, which are, indeed, the laws of the universe. This being indisputably true, follows it not, then, that our spirits, when absent from our bodies and present with the Lord, in order to their happiness pass not into a state of repose, but must be actively employed by God in spheres of action in harmony with their new constitution and the affairs of the universe; otherwise in his presence there is not a "fulness of joy," nor at his right hand are there "pleasures for evermore."

If, then, as it appears that dormant or unemployed spirits, whether angelic or human, cannot be happy, must we not conclude that if human spirits, when absent from the body are present with the Lord, they must, in order to happiness, be employed! This being admitted, as we presume it will be, by all who with Paul believe

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that our spirits after death are "present with the Lord," may we not, then, with all safety, most rationally conclude that all the happy spirits of the dead are employed in useful services in other parts of God's universe! Hence the strong probability that multitudes of pure and noble spirits are being constantly drafted from earth to minister to the increasing wants, or to the accumulating pleasures, of a universe more rapidly increasing in its tenantry than we can form any idea of from all the ratios of increasing population registered in the annals of our own little world. If any one can give a better reason for this chapter of the mysteries of Divine Providence than we have here given, we shall most gratefully and thankfully receive it and report it. A. C.

QUERY ON THE BAPTISM OF THE HOLY SPIRIT.

DOVER, MO.

Dear Sir—IT is contended in this neighborhood, by various religious parties, that, according to the prediction of John the Baptist, Christ would baptize, in the Holy Ghost, all who are his; and those who are not, will he finally baptize in fire: and they make the following promise apply to all those who confess Christ: Acts i. "For John baptized in water; but you shall be baptized in the Holy Ghost not many days hence." They quote also the text in 1 Cor. xiii. 13: "For by one Spirit are we all baptized into one body," &c., as evidence of the same position. To elicit a few remarks on this point, I beg leave to present the following Query:—Can any one now, from the promises made to us in the scriptures, expect to receive the baptism of the Holy Spirit referred to in these passages!

V. R. J.

Answer.—He cannot. The promise of our Saviour, as above quoted, was evidently the same as that made by John; and it is equally clear from the 4th verse of the first chapter of Acts, taken in connexion with the 1st and 2d verses of the 11th chapter, that it was fulfilled on the day of Pentecost. Its effects were not to make those who received it, Christians or to convert them, for the Apostles were surely already converted; but it was to impart to them miraculous powers, or confer upon them *spiritual gifts*. This the whole narrative of the incidents of the 2d chapter proves. The object for which these powers were conferred, was to make those who received them witnesses unto Christ—that is, they were conferred, not for the private benefit of the individual, but for the establishment and dification of the whole body. The introduction of the Gentiles was attended by a like baptism; for Peter expressly applies this

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promise of the Saviour to the case, when he says, (Acts xi. 16.) "Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost;" and the effects were the same. Indeed it was because they of the circumcision that believed, who came with Peter, *heard* the Gentiles speak with tongues and magnify God, that they were astonished and apprehended, that they had received the baptism of the Holy Ghost. chap. x. ver. 45.

It will throw some light upon other passages in this connexion to note that Peter, in answering the cavils of the circumcision, calls this baptism of the Holy Spirit, "the like or same *gift* as God had conferred upon them." chap. xi. ver. 17. The baptism of the Holy Spirit is, then, a spiritual gift—or the gift of miraculous power, so far as it may be known by its effects: hence we may conclude that every person who had these gifts had received this baptism, but no others. Hence the converts in Samaria, under the preaching of Philip, concerning whom we are informed in the 8th chapter of Acts, believed and were baptized in the name of the Lord Jesus; but it was not till Peter and John were sent down to them by the other Apostles that the Holy Spirit fell upon them, or they received the gift of the Holy Spirit. So in the 19th chapter, when Paul went to Corinth he found twelve who had not been baptized into the name of the Lord Jesus. and when, after being enlightened upon the subject, they had been immersed, he laid his hands upon them and the Holy Spirit came upon them and they spoke with tongues and prophesied."

Now it was this same church at Corinth, who had misunderstood the intention of spiritual gifts, and were in contentions upon the subject, that Paul was addressing, when he says, "For, indeed, by one Spirit are we all baptized into one body." The various gifts of the Spirit, the effects of the baptism of the Spirit, are all referred to the same Spirit, who distributes as he pleases, to each respectively; to one, one gift; and to another, another; and this, not for himself, but for the "advantage of all." So many gifts, then, were conferred by the baptism of the Spirit as were needed for the perfecting of the body, just as so many members are necessary for the perfecting of a human body—and *the one and the same Spirit effectually working all these*, just as one human spirit works all the members of one human body, reduces them to a joint and harmonious unit—the body of Christ.

Thus the doctrine of the baptism of the Holy Spirit, now in the

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church, which some have affirmed falsely that we teach, is shown to be no part of the scriptures, and therefore to be rejected as a fable. W. K. P.

E. A. SMITH, AGENT FOR THE A. & F. BIBLE SOCIETY.

New York, Oct. 26, 1847: No. 1, Bond Street.

To the Editors of the Millennial Harbinger.

Dear Brethren—You will please announce in the Harbinger, that our highly esteemed brother, Elder Ephraim A. Smith, has accepted the appointment of Agent for the American and Foreign Bible Society. I understand brother Smith has taken this step with the advice of judicious friends, the proposition having been first made to him by a member of the Board of Management. Instead of the salary usually given to Agents, which he might have received, he preferred to render service to the Society without compensation.—His character for piety, disinterestedness, and usefulness, and his extensive acquaintance among brethren of the reformation, will, I am confident, secure him a cordial reception wherever he travels; and the increasing interest felt for the Society for which he is engaged, will induce, we trust, many actively and liberally to co-operate with him in its behalf.

Brother Smith has no particular field designated for his labors, but is left at liberty to employ himself wherever he deems it most expedient.

With Christian affection, yours truly, E. PARMLY,

One of the Board of Directors of the A. & F. Bible Society.

NEWS FROM THE CHURCHES.

A Macedonian Call.

Marion, September 22, 1847.

Editors of the Harbinger, and brethren in the common faith of the gospel,

As the brethren from other quarters frequently make known through the Harbinger their location, their gradual rise, and present progress; it seemed good to me also, to let the editorial corps, and, through them, the evangelists of the ancient gospel, know how Christianity reformed so as to imitate that which existed eighteen hundred years ago, took its rise here, the difficulties we have had to overcome, and the present prospects of future success. For it seems to me the brethren proclaimers hardly know that there are disciples in this latitude, and surely are not aware that here is one of the finest fields for good laborers in the whole South and South-West. We have no periodical in this part of the country, and scarcely a proclaimer; yet we have an intelligent, honest, candid, thinking, and wealthy population. The people are disposed to be religious, and have displayed more munificence in the erection of country meeting-houses, than in any part of the world with which I am acquainted. But the pulpits are not permitted to be polluted by the preaching of the pure gospel in many instances, by reason of the dictation of bigoted pulpit *occupants* I will say, for it is a misnomer to call many of them preachers. But we are not to expect a different state of things where the truth, as taught in God's word, has not been preached in its simplicity, and the people taught to believe they could

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understand it. Brother A. Graham has lived here some eight or ten years, preaching almost every Lord's day, without a house for the purpose, and during the week making his living by the practice of law, a matter of necessity here, as we had no brethren to support the proclaimers of the truth. The pulpits of this place have always been closed against him, and the Court-House, Masonic Lodge, and rooms rented or furnished by himself, were the only chance to speak to the people. At length, however, he by his own funds, except about $500 contributed, erected a neat house of worship at a cost of some $2,500—no slight evidence of the wisdom of his course in quitting for a time the field of labor, that he might be able to do the more good; for without a house, the people will not hear; without hearing, they cannot bel eve; and without believing, they cannot be saved. For several years previous to, and for eighteen months after building a house, we numbered but about seven or eight members; among whom was brother Graham and lady, and myself and wife. But as in nature we never have droughts without showers afterwards, so we, by constant perseverance amidst the most adverse circumstances, now number in this place and the immediate neighborhood, about sixty. Last winter brother Fanning, Hall, M'Call, and others, visited us, and through their labors our people were aroused, many were convinced, some fifteen united, confessed, &c., and the cause received an impetus not soon to be checked. There are many persons here who sincerely believe with us, and yet have not been able to summon courage to face the frowns of sectarianism. I have often thought of the chances of such persons to be saved, were they to die not having done what they conceived to be their duty; and I am satisfied he who knows the truth and has not the courage to confess it, in the great day when we shall all give an account for the deeds of the body, will have less to screen him from the anger of God, than the infidel; for the latter but seldom is thrown in a situation to learn his duty, because of his aversion to being where the gospel is taught, and because the vices, schisms, contentions, and insincerity of professors, have a great share in producing his infidelity.

But let us return to our premises. We have some hundred disciples, perhaps, scattered over the counties of Lowndes, Dallas, and Butler, a short distance below this; at Gainesville, in Sumpter county, and Clinton and vicinity, in Green county, both adjoining this, perhaps are one hundred more; in Columbus, Miss., a church consisting of, perhaps, two or three hundred members, and some five or six churches in that county; in the adjoining counties to that, many more. Now in all this field we have two regular proclaimers, brothers Butler and Caskey, who peregrinate from Gainesville to Jackson, Miss., a distance of perhaps two hundred and fifty or three hundred miles. Here we have brother Graham, whose business confines him to this place and vicinity. The five counties immediately around this are the heart of the state, for wealth and for intelligence not inferior to any. Here alone in our town of 2000 inhabitants, we have a college, two female seminaries, and four churches. The harvest truly is plenteous, but how few the laborers. Will not *the heralds of the ancient gospel* come over into this Macedonia of ours? Let them not expect to be highly paid for their labors, for the brethren are not strong enough to do so, but will do all they can; but let them do like military conquerors—take towns, cities, counties, ad garrison them, and make the vanquished feed the conqueror; in other words, convert the people; and this done, the proclaimer has a pledge for his support.

Save the visit of brothers Hall, Fanning, &c., last winter, and a protracted meeting of one week, held by them, we have had no visiting preachers; while Kentucky, Tennessee, Ohio, and all the great West, have been much blessed with the labors of able ministers of the *word*. The brethren here are zealous, pious, and intelligent.

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Our brother Graham is now on a tour through Tennessee and Kentucky for the restoration of his health, which is much impaired by too hard study; as law and gospel both are too much for a feeble constitution. However, his ardor in the good cause is not cooled by the pursuit and practice of legal lore, but appears as warm as when the pursuit of editing a Christian periodical and of proclaiming the gospel was his only avocation; and the brethren hope here that the time will soon come when he can devote himself entirely to the good cause.

I have written thus much for the purpose of inducing the brethren to call upon us, and hold meetings whenever they can do so, and to let the brethren know the paucity of evangelists in this part of the American vineyard; and for the purpose of informing the brethren that the truth, as preached in the reformation of the nineteenth century, has reached this beautiful "land of the South," and has taken deep root in this little "Athens of the South," (for so our town is called, because of its beauty and literary institutions,) where heretofore the inscription has been not 'to the unknown God,' as in the elder Athens; but the known God has been worshipped as marvellously strange as though he were unknown. And here, as well as elsewhere, we have no favors to expect from the clergy, whose love of power and antipathy to innovation are as unbounded as their followers are numerous. But the people will do right when they hear the truth, and bring their rulers to task, who mostly know what is right, but inculcate that which will produce good salaries and give them power and place. All we wish in this country is the truth told by honest hearts and clear heads, and we know there are such here to receive it in its simplicity, and obey it with fervor and boldness. When can brother Pendleton visit the brethren of this part of the country? We should be pleased to have him give us a visit this fall, and it would be pleasing to the brethren generally of the South. Brother Campbell, perhaps, has already been invited to visit the South, at his earliest convenience, by the brethren generally, through the pages of the Messenger and Advocate; but we do not expect him to do all the labor of the reformation, having, as we know he must, arduous duties at home. But this is the time for sacrifices, and now, in my humble judgment, is a propitious time to labor to advantage in this most delightful climate during fall and winter. If you think the above worthy the pages of the Harbinger, you can insert it; if not, let it pass by the board unseen and unregretted.

Your brother in the common faith, P. B. LAWSON.

OBITUARY.

Wickliffe Ewing Campbell, whose sudden and much lamented death was announced in our October number, as then intimated, was a child of much more than ordinary promise. Possessed of a beautiful countenance and person, of a good understanding, and of a most amiable disposition, he was universally admired and beloved by all that knew him. Conscientious, truthful, and honorable in his whole deportment—pious and devotional for his years—fond of learning and of his books, he was a child not only beloved by all his relatives and acquaintance, and dear to his parents, but one on whom clustered many a hope of eminent usefulness to society in coming years.

After his father left for Europe, he commenced with still greater earnestness and diligence than ever before, to treasure up in his memory and heart the oracles of God. He frequently carried his Bible under his arm into the fields, and, besides his regular studies and the reading of several volumes, in a few weeks, in addition to his former acquisitions, committed to memory

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four chapters of John's Testimony, twelve chapters of the book of Proverbs, and fifteen hymns. His taste was fairly represented in those hymns which he memorized and frequently sung with a mellifluous voice, in the softest and sweetest strains. Amongst these were the following:—'Rock of ages, cleft for me;' 'And is the gospel peace and love;' 'Not all the nobles of the earth;' 'Time is winging us away;' 'The Saviour! O what endless charms;' 'Jesus, and shall it ever be;' 'Lord, in thy presence here we meet;' 'O! Jesus, the glory, the wonder, and love;' 'The world can never give;' 'Come, every pious heart;" 'Safely through another week God has brought us on our way;' 'Lo, the stone is rolled away;' 'Rise, O my soul;' 'Prayer is the soul's sincere desire;' 'Father of mercies, in thy word.'

Wickliffe had always been taught that in obeying his parents he was obeying God; because it is written, "Children, obey your parents in the Lord, for this is right." He was, therefore, conscientiously obedient.—Before his father left home, he asked and obtained from him leave to swim in the creek—an art which he had practised for three years, and in which he much excelled. Though fond of the practice, and also of skating on the ice, he would not presume to indulge in either without permission,

His parents have never urged any of their children to be baptized. They have always been fearful and cautious lest they should be induced simply by their authority to make a public profession of their faith before they understood and realized the solemnity and the meaning of it. They have rather retarded than hastened such a profession on the part of their children, until they were satisfied that it was solicited by them, not through some sudden impulse, nor because of any gratification they might suppose it to afford their parents; but from a fixed and confirmed purpose and desire of obeying the Lord.

There appeared during the summer a remarkable enlargement of mind on his part, variously indicated, especially in his love of prayer. Daily he would fall upon his knees beside his mother, and often request her to teach him to pray, or to unite with him in prayer—a practice in which she often engages with her children, and by means of which she is enabled to appreciate their growth in knowledge and in piety. The very day preceding his death he declared to his sister's son, Henry Ewing, his determination to be baptized, with whom, and another sister's son, Thomas Henley, he was swimming at the time the Lord took him home.

He was in truth, both in heart and life, a Christian—much more consistent than the great majority of the adult family of the faithful. No son, we presume to say, ever loved a mother more than he, and no mother could have been more devoted to a son. The trial, therefore, has been one of superlative severity. May the good Lord, who does not willingly afflict nor grieve the children of men, make it an enduring blessing to his relatives and all his youthful acquaintances! And may those on whom this affliction has fallen with peculiar force, in the letter and in the spirit of the last hymn which he committed to memory and repeated the day before his death, say with all their hearts—

"O! may these heavenly pages be
Our ever dear delight,
And still new beauties may we see,
And still increasing light!
Divine Instructor! Gracious Lord!
Be thou forever near;
Teach us to love thy sacred word,
And view our Saviour there!"

A C.

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ONE BY ONE LOVE'S LINKS ARE BROKEN.

One by one Love's links are broken,
One by one our friends depart,
Voices that have kindly spoken,
Heart that throbb'd to kindred heart.

Some are resting in the ocean,
Hidden 'mid its secrets deep,
Heedless of its wild commotion,
Sleeping there a dreamless sleep.

Some have wander'd o'er the billows,
Prayers nor tears their lives could save;
Deep their rest beneath the willows,
In some distant churchyard grave.

And some are near us lonely lying,
No love-words e'er can break their sleep;
No answer comes; wild winds are sighing
Through the grass o'er which we weep.

List we for the heart's warm greeting,
Loved and prized in days gone by;
Look we for fond glances meeting
Ours from out the soul-lit eye?

Ask we for the joyous beaming
Of the smiles that radiant shone
Round us in our youthful dreaming—
Ask for these, Where are they gone?

Ah! not here, not here our dwelling,
In this changing world of time;
Thanks to God, all change is telling
Of a holier, happier clime.

Thanks to God, this parting, paining,
Weans the heart from earthly ties;
Life's night of sorrow, darkly waning,
Will break in morn beyond the skies.

Weep not over hopes departed,
Seek not here the scatter'd band;
Soul of mine, rouse up! look forward
To the glorious spirit land!

T.

TO ENGLISH SUBSCRIBERS.

We have sent to a number of persons in Britain the last and present numbers of the Millennial Harbinger. If any who requested us to send, should not receive their number; or should any one desire to take the work, on signifying it to brother Wallis, at Nottingham, he will have the kindness to note in the Messenger, and we shall attend to such requests. We have paid the postage on numbers sent, and are desirous to know whether they reach their destiny, and what the postage paid on them in Britain.

A C.

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PROSPECTUS OF THE

MILLENNIAL HARBINGER;

Conducted by A. CAMPBELL, *Proprietor;* W. K. PENDLETON and R. RICHARDSON, *Co-Editors.*

THE character of this work, which has now reached its 18th volume, is already well known to the community. Having for its objects the restoration of primitive Christianity and the introduction of a better state of human society, its pages are devoted to the discussion of the most important points of Christian learning, and to an examination of the means proposed for the improvement and elevation of humanity. It endeavors to sustain original and apostolic Christianity against the assaults of infidelity on the one hand, and to rescue it from the corruptions of sectarianism upon the other, so as to restore to the religious world an established basis of Christian union and co-operation in the great work of human salvation. It considers also the various measures employed to secure the physical, intellectual, and moral improvement of youth, and labors to advance the great cause of universal education. Its range of subjects is therefore extensive, and nature, society, and religion are alike rendered tributary to the leading objects of the work. Biblical criticism, notices of the spread of reformation, the state of the churches both in Europe and America, new publications, institutions of learning, and a variety of interesting matter, historical and literary, will find a place in its pages.

This work has been lately augmented in size, and additional aid has also been obtained in the editorial department. As, at the present moment, the most important changes are progressing in human society, both in this country and in Europe, and the religious world especially seems disposed to adopt, ere long, those liberal sentiments and simple views of divine truth, which lead to the union of Christians, and the ultimate triumph of the gospel, objects which have ever been the great aims of the present work, we regard it as conducive to these ends to extend its circulation.

CONDITIONS.

I. Each number contains 60 pages, large duodecimo, equal to a medium octavo. Being printed on super-royal paper, it will cost to the subscribers only the postage of three cents. With a good Index, it will make a volume of 720 pages per annum.

II. It is published on the first Monday of every month. The first number of each volume is issued on the first Monday of January. Each number shall be stitched in a neatly printed cover; and all numbers failing to reach their destination shall be made good at the expense of the Editor.

III. It costs, exclusive of postage, $2,50 per annum; but from those who pay in advance, or within six months after subscribing, $2,00 is accepted.

IV. Post-Masters, who act as Agents, have 10 per cent. for obtaining subscribers and for collecting and remitting the amount of the subscriptions.

V. All persons, who obtain and pay for five subscribers, within six months after subscribing, have one copy *gratis*. But to those who do not guaranty and pay within that period, 10 per cent. on all subscribers for whom they make payment, is allowed.

VI. Persons who subscribe at any time within the year will be furnished with the volume from the commencement; and no person, unless at the discretion of the Editor, shall be permitted to withdraw until all arrearages are paid.

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VII. All who do not notify their discontinuance to our Agents in such time that we may be informed a month before the close of each volume, will be considered subscribers for the next volume.

N. B. Let each subscriber be careful to name the Post-Office, as well as the County and State, to which they wish their papers sent.

We insert the above Prospectus in this, the closing number of the volume, with the hope that the friends of the Harbinger will interest themselves in obtaining some additional subscribers for the ensuing year. As no great effort has ever been made to extend the circulation of this work, its subscription list has not been commensurate with either the wants of the reformation, the character of the publication, or its position as the principal advocate of the cause of primitive Christianity. I would, therefore, respectfully urge all who approve the efforts and appreciate the labors and sacrifices of its conductor, to interest themselves in its behalf. I am confident that each one, by a slight exertion in his respective vicinity, may effectually promote the interests, not only of this work, but of that cause which, through good and evil report, it has so long endeavored to sustain. R. R.

"WITNESS OF TRUTH"—VOLUME III.

This work recommends the Bible as the only book of genuine theological authority. It is not sectarian. Not to favor the interests nor sustain the distinctions of party, but to expose and destroy partyism, it labors. And while it presumes to show the unhallowed encroachments, tyrannical traditions, and fearful apostacies of the Papal reign, it also endeavors to teach its readers the simplicity, purity, and all-sufficiency of that sacred system alone developed on the pages of the living oracles.

We labor in the Witness to ascertain, illustrate, and sustain truth—to examine, unmask, and discountenance error. For this purpose we also invite all men of mind, among all denominations, to appear on our pages, either for or against, in order to the detection of the false, and the establishment of the true. Yielding to no other but divine authority, and recognizing 'the one best Book' as the simple test of all religious truth, we desire to follow, and only to follow, where it leads.

In a word, we give all diligence to pull down the 'strong holds' both of Papal and Protestant 'powers of darkness'—to elevate the Bible to its just rank, and show that it has a tongue to speak and reveal the will of Heaven—to prove the inutility and vanity of all human improvements upon divine institutions—to preach the gospel in original style—to encourage and refresh the saint in his pilgrimage towards the heavenly Canaan—to unite all the beloved of the Lord in one spiritual and blessed community. These are our themes—these our objects.

Volume III. of this work begins with the beginning of January, 1848. It contains 24 pages large octavo, stitched and covered, mailed every month, at the low price of Five Shillings or One Dollar per annum. The preceding volumes have been issued from Picton, but the next volume will be published in Oshawa, Canada West; to which place all communications will please be addressed. Letters and papers from the United States invariably marked *via Lewiston*. We solicit the aid of our friends and brethren on the American side, as our patronage in Canada, by reason of the limited population, and the complexion of the religious community, must, for a considerable period, be circumscribed. D. OLIPHANT, *Editor*.

October 8, 1847.

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PROSPECTUS OF THE

CHRISTIAN MAGAZINE.

It is proposed to publish a religious periodical in the city of Nashville, Tennessee, devoted to the advocacy of Primitive Christianity; to Biblical Expositions, and Religions, Miscellany, under the title of CHRISTIAN MAGAZINE,—intended as a continuation and successor to the Christian Review.

The Christian Magazine will afford more reading matter than any periodical in the current Reformation. Each number will contain 32 super-royal octavo pages, double columns; and will be printed in the most neat and tasty style of the literary publications of the North and East. It will be issued monthly, on good paper, neatly done up in printed covers, and arranged so as to admit of binding at the end of each volume.

The best efforts of its Editor and co-Editors will be given to make it a Journal worthy of the cause it advocates, suited to the character of the times, and of such dignity, temper, and spirit, as to commend it to the patronage of all who desire the spread of correct religious principles.

From all sections of the country we have been solicited to commence such a publication, and arrangements have now been made by which it will be commenced by the first of January, 1848, and continued monthly thereafter.

It is desirable that all subscriptions to the "Magazine" should be forwarded as soon as possible.

All communications connected with the publication should be addressed to "Christian Magazine," Nashville, Tennessee.

Terms.—Two Dollars per annum in advance; $2,50 at the end of six months; $3,00 at the end of the year. To all persons who forward us the pay for five subscribers, the sixth copy will be sent gratis.

J. B. FERGUSON, *Editor.*
B. F. HALL, } *Assistant Editors.*
T. FANNING, }

Nashville, Tenn., October 7, 1847.

From the very respectable talents and acquirements; and still more especially from the practical good sense and Christian courtesy of brother Jesse B. Ferguson, principal editor and conductor of the contemplated Christian Magazine, aided by brethren Dr. Hall and Fanning as co-editors, we expect for it a liberal patronage and a useful career in the dissemination of Christian intelligence amongst the community. President Fanning is well known as a writer and editor, and has already a well defined reputation. Dr. Hull is favorably known, if not so extensively as an editor, as a clear, strong, vigorous writer; also, as a well read and logical teacher of the Christian religion—of a well balanced mind and of excellent good manners, which, amongst editors, is, now-a-days, a very great desideratum and always an essential qualification. Brother Ferguson's communications for the press give unequivocal indications of good sense, good taste, and and good manners. We doubt not that he will be found a vigorous, edifying, and spirited writer; and, therefore, flatter ourselves that the Christian Magazine will be a useful and successful auxiliary in the great cause of Reformation; and, in that belief and expectation, we wish the enterprize a success commensurate with its merits. A. C.

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